EXPLORING THE WORLD OF ENGLISH

A Practical Course in Composition

BY

SAYY[illegible]

Retired Principal Government College, Multan.

Can be had from :

ILMI KITAB KHANA

KABIR STREET, URDU BAZAR, LAHORE-2.

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of
ENGLISH

Sayyid Saadat Ali Shah

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A PRACTICAL COURSE IN COMPOSITION

FOR

COLLEGE STUDENTS

AND

COMPETITIVE CANDIDATES

BY

Sayyid Saadat Ali Shah

M.A., P.E.S. (I),

Retired Principal Government College, Multan.

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FOREWORD

The national languages of Pakistan should reign supreme in the country but there are three other languages, Persian, Arabic and English which should find an important place in the curricula of our Secondary Schools and Universities. The people of Pakistan have a flair for languages, that is why many educated Pakistanis are multi-lingual.

The English language is a legacy of the British in our country and its usefulness cannot be denied. It has enriched our thought and culture, and provided us with the most important international vehicle of expression. It has opened for us several doors of light and knowledge, for it is the lingua franca of the world and the language of science, technology, commerce and diplomacy. Without English we shall be handicapped in our advancement and our progress will be seriously retarded in several important spheres of life. To give it up would mean putting the hands of the clock back by more than a century, to take several steps backwards, to surrender ground which has been gained through persistent toil and labour, to lose the front seat in international forums and to miss the opportunity of having a direct impact on other people's minds.

Pakistan is rich in talent. It is my conviction based upon life-long observation and experience that the country's talent, if given a chance to develop and express itself, can make us one of the finest nations of the world. Sayyid Saadat Ali Shah's book *Exploring the World of English* is a proof of the inexhaustible store of talent that is inherently latent in Pakistan. I wish we could develop the ability to discover and use this gift in the service of the nation and mankind.

This book has not been written for the beginner but for the student who is already conversant with English and aims at its mastery. A complaint is being voiced all over the country about the deteriorating standards of education. "We are not getting teachers of the same calibre as before", they say. "What happens when the old teachers retire?" There is no doubt that some of our present teachers at the Universities and premier Colleges, particularly those of English language and literature, are equal to the best in any University anywhere in the world and Sayyid Saadat Ali Shah is an outstanding example of such eminent personages. A brilliant student throughout his school and University career, a winner of scholarships and gold medals, he finished off with a First Class First Master's Degree

in English in 1924 and joined the Provincial Educational Service. He made his mark early and won the respect of his pupils because of the profoundness of his learning and capabilities as a gifted teacher. During my sojourn in New York in 1956 I met the late Professor A. S. Bokhari who was then an Assistant Secretary with the United Nations and we talked of the good old days and our associations. In the course of our reminiscences he remarked, "I can make fine speeches and write entertaining essays but Saadat Ali Shah can write a standard dictionary or for that matter a comprehensive book on English language which I cannot". That was one great scholar's tribute to another. The opinions of Dr. F. M. Velte and Professors H. Y. Langhorne and J.R. Firth were even more complimentary. Sayyid Saadat Ali Shah has not yet written a dictionary but he has certainly written a very comprehensive and valuable book on English Composition.

If I were to sum up some of the salient features of the book, I would say :

1. A healthy moral tone pervades throughout the text of the book.

2. There is a skilful blending of remedial and functional English with striking examples from literature from the best English authors.

3. The present-day life of science and culture is wonderfully reflected throughout the book.

4. Flashes of wit and humour interspersed in the book make its reading very enjoyable.

5. Abraham Lincoln and Sir Winston Churchill frequently speak through the pages of the book and are a source of inspiration. So are Rumi, Hafiz, Ghalib, Iqbal and Akbar.

6. The background of the book is Pakistani as well as British.

7. The book contains numerous quotable eternal truths which should help in the development of the student as an effective writer and public speaker.

8. The book unobtrusively inculcates in the reader ideas of clean, patriotic and civilized behaviour.

9. The exercises at the conclusion of most of the chapters are of uncommon value and importance for the College students and competitive candidates.

10. The chapters on Essay - Writing and Letter - Writing are also very useful for students of professional colleges. The students of commerce should be able to derive immense benefit from the chapter on Letter - Writing.

11. The author's quality as a teacher is shown by his ability to distinguish clearly between the more and less important aspects of the subject and his discrimination in the use of emphasis gives the book a vitality characteristic of the spoken rather than of the written word. Those who know Sayyid Saadat Ali Shah well can listen to him saying what they read.

To conclude I would say that the book *Exploring the World of English* is invaluable for brilliant students of the Matric and Cambridge School Certificate Classes and all the College students right up to the Master's degree and for students who intend taking competitive examinations or adopt professions like those of lawyers and business managers or those who are to address International Conferences on behalf of the country.

ZULFIQAR ALI,

Dated : Lahore,
2nd July 1968.

formerly Principal Aitchison College,
Lahore, and Head Master, I.M.M.T.S.
(Indian Mercantile Marine Training Ship)
"Dufferin" Bombay.

10. The chapters on Essay Writing and Letter Writing are also very useful for students of professional colleges. The students on commerce courses will be able to derive immense benefit from the chapter on Letter Writing.

11. The author's quality as a teacher is shown by his ability to distinguish clearly between the more and less important elements of the subject and his thoroughness in the matter of explaining every difficulty with clear examples of the correct usage and of the English idiom. Those who know Sayyid Sajjad Ali Shah well can listen to him saying what they read.

To conclude I would say that the book *Mastering the Words of English* is invaluable for brilliant students of the Matric and Cambridge School Certificate Classes and all the College students right up to the Master's degree and for graduates who intend taking competitive examinations or going professionally like those of lawyers and business managers or those who are to address International Conferences on behalf of the country.

[illegible]

Dated: Lahore formerly Principal Aitchison College,
2nd July 1968. Lahore, and Head Master, I.M.M.T.S.
(Indian Mercantile Marine Training Ship)
"Dufferin" Bombay.

DEDICATION

I dedicate this book to all those pupils of mine who have studied with me in Lahore, Lyallpur, Pasrur, Montgomery, Dera Ghazi Khan and Multan. I dedicate it also to those young men and women of Pakistan who will gain knowledge and insight from it. To me the love and service of students has been the very substance of life and it is my ardent desire that God the Benevolent may enable them to attain the highest ends and that this humble attempt of mine may prove an everlasting link between them and myself.

900 Poonch Road,
Samanabad,
Lahore.

Saadat Ali Shah,
19th June, 1968.

PREFACE

This is a fairly comprehensive book on English Composition. It has been prepared on modern principles evolved from long experience and so arranged that it can be used by various categories of students. It is not intended for children or juveniles. The College students and candidates taking Competitive and Professional Examinations have been kept constantly in mind. It is not possible within the covers of one book to provide for the whole gamut of human requirements connected with English Composition. Instead of having routine passages of a dull and dry nature, interesting topics with special appeal to Pakistani youths relating to sports and lives and speeches of great men have been included in the passages for precis - writing. They have an outstanding educative and inspirational value and stand out prominently for their strong impact on the religious and national aspirations of Pakistani youths.

In learning to express oneself in English, grammar cannot be avoided; but it can be reduced to essentials. It is as great a mistake to attach too much importance to the apparatus of grammar as it is to imagine that a modern language such as English can be learned without it. Most English people speak and write grammatically and are conscious of their language. They expect the foreigner to express himself in simple and direct English according to the modern usage. The person who speaks and writes with reasonably good grammar wins their respect and esteem. Care has been taken not to overwhelm the student with a multitude of grammatical rules. Grammar, so to speak, has been kept in its place. The old school of thought loading the mind of the students with abstract definitions of grammar is fast disappearing. Harold E. Palmer, one of the leading authorities on language-learning says in his book *The Principles of Language Study*, "Let the example precede or even replace the rule. A well-chosen example or set of examples may so embody the rule that the rule itself will be superfluous". I have followed the modern method of language-study by giving copious examples of different usages in as simple and fresh a language as possible.

The book provides a great variety of reading matter embracing not only literary English but also interesting material from the standard newspapers and periodicals. The student who works through this book conscientiously and follows the advice given, will be well launched on the way towards achieving a high standard in English.

The essays have been written with a view to meeting the needs of students of the Degree and Intermediate Classes of the Universities and Boards of Secondary Education in Pakistan and the candidates taking the competitive examinations for Central Superior Services (C.S.S.), P. C. S. (Provincial Civil Service) and other high-ranking posts. The subjects of most of the essays have already been set at these examinations in different years ; some of them are of course new but are likely to be selected. The plan of the section relating to Sample Essays is briefly this : Some essays have been written out in full ; they are followed by suggestive outlines of essays. Towards the end are given some themes for essays as exercises.

The subjects of the Sample Essays are varied; they cover a wide ground of general knowledge. The style of every essay is simple and its development easy to follow. Much matter has been packed within a small compass in an interesting manner and in an assimilable form. It is claimed that even the most brilliant student will find much matter and suggestion in them. It is equally claimed that even the weakest student can assimilate the whole of an essay on any subject after reading through it once or twice with due measure of concentration.

I have brought to bear on the selection and management of the different themes for the essays a sympathetic understanding and a balanced judgment derived from a wide experience extending over more than thirty years. Every topic has been discussed in the modern spirit and from a distinctly Islamic and Pakistani point of view.

This book does not claim to turn those who study it into Addisons or Macaulays or Ruskins. To become a great writer depends on one's natural capacity and on what one gradually learns from books and life. But precept and practice will enable a beginner to acquire quickly and easily a very valuable part of the writer's equipment—a knowledge of those conditions that are essential to effective writing.

This book does not claim to be *English Composition Made Easy*. There are no short cuts to the acquisition of a sound knowledge of English. The student must read first-rate literature extensively with the help of a standard dictionary, use his intelligence and practise the art of writing. I believe, however, that he will find in this book ample material to work on and useful instruction in methods of writing. I have tried to keep in view the problems that are peculiar to Pakistani students on the basis of my teaching experience.

Words are the raw material of a language and sentences are the most important units of thought and expression. If a student builds up a sound vocabulary and learns to manage his sentences effectively, more than half the battle of composition is won. It has been my aim to familiarize the student with modern English usages on an extensive scale. Side by side with the expressive aspect, an attempt has been made to enrich the mind of the student with appropriate subject-matter so that he may have something really worth while to say in his composition. If a student studies this book with due measure of care and interest, he will acquire a fairly reasonable command of spoken and written English as a reward for his application. The required degree of command will come imperceptibly as a result of familiarity with the modern English usage, illustrated copiously in the *living* unit of the language—THE SENTENCE.

Some of the most striking points have been deliberately repeated so that they may leave a deeper impression on the mind of the young reader. In my estimation they are worthy of this consideration from the educational point of view.

The principle of Association of Ideas plays an important role in enriching the human mind and developing its powers of expression. With this point of view I have correlated language-study with life and literature and have occasionally brought out parallelisms in English and Islamic ways of thought. If my translation of the extracts from Arabic, Persian and Urdu does not always appeal to the literary taste of the reader, he is requested to remember that while the oriental languages are rich, colourful and vigorous, modern English is essentially a language of understatement.

In the end, I express my deep sense of gratitude to all those writers, relatives and friends whose works and assistance have been an invaluable source of light and inspiration to me.

900 Poonch Road,
Samanabad,
Lahore.

SAADAT ALI SHAH,
19th June, 1968.

Words are the raw material of language and sentences are the most important units of thought and expression. If a student builds up an ample vocabulary and learns to manage his sentences effectively, more than half the battle of composition is won. In this book my aim is to familiarize the student with modern English usage in sentence-construction. While the rules of the elementary aspects have been made to reach the mind of the student with appropriate illustrations, [illegible] may [illegible] to his composition. If a student studies this book with the necessary effort and interest, he will acquire a fairly reasonable command of modern and idiomatic English as a ground for its application. The required degree of command will come imperceptibly as a result of familiarity with the modern English usage illustrated exclusively in the [illegible] unit of the language—THE SENTENCE.

Some of the most striking points have been deliberately reiterated so that they may leave a deeper impression on the mind of the young reader. In my estimation they are worthy of this special attention from the educational point of view.

The principle of Association of Ideas plays an important role in enriching the juvenile mind and developing its powers of expression. With this point of view I have correlated language-study with life and literature and have occasionally brought out peculiarities of English and Islamic ways of thought. If my renderings of the extracts from Arabic, Persian and Urdu do not always appeal to the literary taste of the reader, let it be remembered that while the oriental languages are colourful and vigorous, modern English is essentially a language of understatement.

In the end, I express my deep sense of gratitude to all those writers, relatives and friends whose works and assistance have been an invaluable source of light and inspiration to me.

SAADAT ALI SHAH.

13th June 1962.

390 [illegible] Road,
Santnagar,
Lahore.

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Introduction

The Problem of Languages in Pakistan : Urdu and Bengali are of supreme importance in Pakistan as our national languages. We should do all that we can to promote Inter-Wing unity by strengthening the ties of mutual trust and understanding between the East and West Wings of Pakistan. In order to achieve religious, economic, social and cultural unity, Bengali should be taught in the educational institutions of West Pakistan and Urdu in East Pakistan. We should strive to create a Pakistani culture by appropriate emphasis on both the languages. Radio and Television programmes should be encouraged in both the languages. Arabic is the language that gives us insight into the Holy Quran and Islam—the bulwark of our life here and hereafter. Persian is the language that contains the imperishable thought of our great national poet Iqbal. It also contains exceptionally rich Islamic heritage, being the language of Maulana Rum, Saadi, Hafiz, and many other eminent literary figures. These languages should be acquired by the Muslim nationals of Pakistan because of their strong impact on their national and religious lives. The other language that has a special claim on our attention in the present-day world is English for it has acquired the position of the most important international vehicle of expression. Pakistan cannot afford to brush aside the claims of English for its inclusion in the school and College curricula. "English holds a position of undisputed eminence among the languages of the world in poetry, drama, prose and science. Owing to the remarkable achievement of the English-speaking nations in the domains of industry and politics, it has become the most widely understood language of international communications. It is spoken as mother-tongue not only in England but also in North America, South Africa, Australia and New Zealand. In Pakistan, India, Ceylon and Burma and parts of Africa it is acquired by almost every educated man as the language of science and culture". Our voice in international circles would be seriously impaired if we are not in a position to give wide publicity to our view-point through the medium of English. We also need a thorough mastery of English in speaking and writing because of the important role it plays in acquiring the knowledge of science and technology. Science is absolutely the pivot on which civilization turns today. It makes the difference between life and death, health and disease, strength and weakness, victory and defeat. We can forget this only at our own peril. We can develop the qualities of leadership in the field of science and research by drawing upon the invaluable stores of scientific knowledge in English. Our religion and our Prophet urge us on to these attainments. No book interrogates and reflects the phenomena of Nature more than the Quran. The Prophet who always emphasised the need of learning is reported to have said that the ink of the scholar is more sacred than the blood of the martyr and he repeatedly impressed upon

his followers the necessity of seeking knowledge even up to China. There is no place for prejudice and narrow-mindedness in Islam. The knowledge of English is in no way incompatible with our devotion to our country and national languages. We cannot afford to be blind to the limitless possibilities for the conquest of hunger, ignorance and disease which science and technology have opened up for mankind in this age. Side by side with the development of our national languages at the highest possible level, we should maintain a commendable standard of achievement in English because of its international status. 'A universal language, however, suffers from certain disadvantages for the very reason that it is used by a large section of the human race. It is impossible for it to maintain an absolute uniformity in its idiom, vocabulary and spelling. America has already asserted its independence in the domain of language as well as other matters'. The Americans have simplified and revised the spelling of English words to suit their convenience. Several new expressions have sprung up which are peculiar to the American people and are termed Americanisms. But the countries, where English is not the mother-tongue and is only studied as a language of culture and international communication, are in a different position In order to avoid confusion, they should follow some standard and preferably the standard of the original home. The best course for the students of English language in Pakistan is to follow the English usage. We should aim at speaking and writing English in conformity with English standards.

What is good English ? It is wrong to think that one can write English by mastering a few rules of grammar. There was never a greater delusion. Rules of grammar do count but they are not the whole matter. Thus it is possible that one may write English which may be grammatically correct but may not still be good English.

The Pakistani student is in a particularly difficult position in acquiring the knowledge of English because it is a foreign language—foreign to him in spirit, in origin, in traditions and in genius. He cannot be blamed if he finds it difficult to master the intricacies of English idiom and usage.

The secret of writing good English does not lie in memorising the rules of grammar but in developing the habits of clear thinking and expression. As Matthew Arnold has put it so beautifully : "Have something to say and say it as clearly as possible". Most of the students in Pakistan have an involved style because they have either nothing to say or say it as vaguely as they can. Perspicuity or lucidity is the first requisite of a good style. The writer's chief aim should be to convey his ideas to others as clearly and lucidly as possible. In order to attain lucidity, he should avoid confusion of ideas. vagueness of expression, repitition of argument and use of slang (عامیانہ الفاظ یا محاورے) and bombast (بیجا عبارت آرائی).

Pakistani students should specially guard against the use of difficult and out-of-the way words and expressions. Most of the students labour under the misunderstanding that the only English worth writing is the English overloaded with difficult words and phrases. They prefer long and high-sounding words to simple and familiar words of everyday prose because they want to dazzle the

reader. They do not realise that a bombastic style is a thing of the past and provokes ridicule rather than admiration. They should, therefore, make it a point to use simple and familiar words and avoid difficult expressions as they would avoid the devil or the plague. H. W. Fowler and F. G. Fowler in their valuable book *The King's English* have given the following practical rules in the domain of vocabulary. 'Prefer the familiar word to the far-fetched. Prefer the concrete word to the abstract. Prefer the single word to the circumlocution. Prefer the short word to the long'.

What is Composition ? In its wider sense 'Composition' means the expression of our feelings, ideas and desires by means of words. Words may be spoken or written, so composition is necessarily of two kinds—oral and written. Both these forms of composition are equally important and are very closely connected. We have to be careful in the choice and use of our words in speaking and in writing. If we learn to speak clearly and exactly, we shall be able to write exactly and clearly. But writing requires greater clearness and exactness than speaking does. In speaking what we have to say can be made effective by the tone of our voice, the expression on our faces and by the movement of our hands but in writing we have to depend entirely on the sense conveyed by the words we use. So a great deal of accuracy is needed in writing. Sir Francis Bacon has rightly said that writing makes an exact man. Writing tends to make a man exact because he cannot write well about a subject unless he knows the subject well. To write well you have to be clear in your own mind as to what you are going to say. *Have something to say*, is, therefore, the first requirement of all writing. Only by being clear and definite in your own mind about what you are going to write can you make your writing clear and interesting to the reader.

Practice. In order to improve your English Composition, you must keep on writing, for it is practice alone that makes perfect. There are numerous subjects for you to write on; you meet interesting characters in your everyday life; you see funny sights on the road or on the playground; great and small things are happening in the world everyday; all these offer you themes to write on. All these offer you valuable opportunities for self-expression. Apart from helping to develop your powers of composition, the constant habit of writing on all kinds of subjects will increase your general information If you record your day-to-day experiences of life in a diary regularly, this intimate type of writing will give you ample practice in self-expression. The habit of keeping a diary is very helpful in building up one's personality and power of expression.

Observation and Imagination. There are various kinds of composition and in all these observation and imagination are necessary. In a piece of purely descriptive writing, when you are describing a scene or a building or a journey for example, your observation counts for very much. Unless you have carefully noticed the details of the scene or building or journey, your description will be flat and uninteresting. Therefore, you should observe things around you carefully. Keep your eyes open always, and *notice* things. All good writing needs imagination. In description, in the essay, in the

short story, everywhere imagination is needed. You may have to describe a thing you may not have actually seen or experienced : for instance, if you are describing the adventures of a Rupee, you would have to use your imagination; you must see with your mind's eye a rupee passing from hand to hand, see what happens to it in the hands of men of different character, misers, business men and so on. Or again, if you were describing a street accident, your writing must include the feelings of the persons involved and that calls for the use of imagination. Give your imagination a free play when you are writing on topics of this nature.

Conversation : Speaking in English as often as possible is very helpful in the development of one's powers of expression. A good deal of our speaking has to be done in the mother-tongue but the student may profitably increase his opportunities of English conversation with persons of recognised taste and culture. If we speak in correct and idiomatic English, whenever we speak in that language, our written English will be all the better for it. The style will also gain a natural flow and conversational ease.

Reading : Further a good deal of useful reading must be done. To write well a full mind is required, and reading is one of the best means of making the mind full, though reading alone is not sufficient. Thought and imagination should go hand in hand with profitable reading, so as to develop our faculties of original thinking. The masterpieces destined to remain masterpieces are built to last. They should be preferred to second-rate books. It would be a pity to miss Jane Austen's *Pride and Prejudice* for the sake of Anthony Hope's *Prisoner of Zenda* and *Rupert of Hentzau*. The zest that we put into our reading is one of the proofs that we are alive. Modern books are as valuable for us as are the modern clothes. All of them are not to be condemned as trashy and cheap. They are the part of 'the very air we breathe' and the task of reading them is easier. Educated persons in Pakistan will do well to read *The Wall Has Two Sides—A Portrait of China Today* by Felix Greene to understand the present-day trends in a rapidly developing neighbour-country. The contemporary books will mostly not be so fine from a literary point of view, but they are written by people like ourselves and written about people like ourselves and are written with ourselves in view as readers. Our reading exercises a very great influence on our composition. Books influence our style by making us familiar with certain ways of expression and certain modes of thought. But we must be careful that we read only good books. There are so many good books to be read that we have no time to read cheap, trashy and bad books. Badly written books exercise a very bad influence on style, and if we acquire a bad style in our early days, it is not easy to shake that slip-shod style afterwards.

You should consult your teachers and other persons of knowledge and culture as to what you should read. You may also read the leading articles in standard newspapers, magazines and periodicals. But you should avoid imitating slavishly the language of the ordinary newspaper reporters because they frequently use hackneyed expressions and catch-phrases of all kinds. Desultory reading is not of much use. Ruskin says in his *Sesame and Lilies*: "First of all I tell you earnestly

and authoritatively that you must get into the habit of looking intently at words, and assuring yourself of their meaning syllable by syllable nay letter by letter. You might read all the books in the British Museum aad remain an utterly illiterate, uneducated person, but if you read ten pages of a good book with real accuracy, you are for evermore in some measure an educated person. The entire difference between education and non-education consists in this accuracy". It is, therefore, essential to make frequent use of the dictionary in the course of your reading.

We have already pointed out that good English is that which is spoken by the majority of educated people and written by the best writers of the day. Hence the reading of good English must play an important part in the writing of good English. Indeed many eminent authorities insist that this is the only satisfactory way in which you can learn to write good English and that the study of grammar does little or nothing to improve the speaking and writing of good English. They advise that you should model your work upon the writings of the great masters of English language. R. L. Stevenson one of the great English stylists says that 'he played the sedulous ape to William Hazlitt' for several years in order to evolve a really effective style of his own. Whether we agree with this advice in its entirety or not, there can be no doubt as to the supreme value of the study of literature as a valuable aid to the writing of good English. A well-known writer says, "If you wish to write and appreciate good English, you must read and study the books where good English is to be found. There—in the great books of the present and the past—you will find the best possible models, words used as only great craftsmen know English, and stories of sublime achievements and heroic deeds that hold children from the play and old men from the chimney corner". All this will fire your imagination and stir your enthusiasm for great literature; and once that has happened your difficulties will almost have ceased.

A Suggested Course of Study : We cannot lay down any hard and fast scheme of general reading. The lists given below are neither exhaustive nor unalterable. These lists have been drawn up from a practical point of view. These books, when studied carefully, would enrich the vocabulary of the student, broaden his outlook and train his critical faculties. Carlyle has rightly said : "After all manner of professors have done their best for us, the place we are to get knowledge is in books. The true University of these days is a collection of books".

THE INTERMEDIATE STUDENTS' LIBRARY

NOVELS

Sir Walter Scott	...	*Ivanhoe*
		Kenilworth
		Talisman
Charles Dickens	...	*Oliver Twist*
		A Tale of Two Cities
W.M. Thackeray	...	*Vanity Fair*
George Eliot	...	*Silas Marner*
Daniel Defoe	...	*Robinson Crusoe*
Jonathan Swift	...	*Gulliver's Travels*

Oliver Goldsmith	...	*The Vicar of Wakefield*
Charles and Mary Lamb	...	*Tales from Shakespeare*
Mrs. Gaskell	...	*Cranford*
Miss Mitford	...	*Our Village*
Charles Reade	...	*The Cloister and the Hearth*
		It is Never Too Late to Mend
Charles Kingsley	...	*Westward Ho!*
		Hereward the Wake
		The Heroes
R.D. Blackmore	...	*Lorna Doone*
Robert Louis Stevenson	...	*The Treasure Island*
		Kidnapped
		Dr. Jekyll and Mr. Hyde
		Catriona
Alexandre Dumas	...	*The Three Musketeers*
Charlotte Bronte	...	*Jane Eyre*
Pearl S. Buck	...	*The Good Earth*
George Borrow	...	*Lavengro*
J.J. Morier	...	*Haji Baba of Ispahan*
Hilton	...	*Good Bye Mr. Chips*
George Orwell	...	*Animal Farm*
Joseph Conrad	...	*Typhoon*
Rudyard Kipling	...	*Kim*
		Stalky and Co.
P.G. Wodehouse	...	*Something Fresh*
		The Inimitable Jeeves
		Leave it to P. Smith
A.S. Hutchinson	...	*If Winter Comes*
John Bunyan	...	*The Pilgrim's Progress*
James Fenimore Cooper	...	*The Last of the Mohicans*
		The Pathfinder
Captain Marryat	...	*Masterman Ready*
		Children of the New Forest
		Mr. Midshipman Easy
Thomas Hughes	...	*Tom Brown's Schooldays*
Lord Lytton	...	*The Last Days of Pompeii*
Stanley J. Weyman	...	*A Gentleman of France*
A.J. Cronin	...	*The Spanish Gardner*
Baroness Orczy	...	*The Scarlet Pimpernel*
Paul Gallico	...	*The Snow Goose*

POETRY

Thomas Gray	...	*Elegy Written in a Country Churchyard*
Wordsworth	...	*Selections (Macmillan).*
Coleridge	...	*The Ancient Mariner, Christabel*
John Keats	...	*Selections (Macmillan)*
Tennyson	...	*Selections (Macmillan)*
Fitz Gerald	...	*The Rubaiyyat of Omar Khayyam*
F.T. Palgrave	...	*A Golden Treasury of English Songs and Lyrics*
Matthew Arnold	...	*Sohrab and Rustum*
Alfred Noyes	...	*Collected Poems*

ESSAYS AND CRITICISM

Bacon	...	*Essays (Selections)*
Addison	...	*The Spectator (Selections)*
Ruskin	...	*Sesame and Lilies*
Lord Avebury	...	*The Pleasures of Life*
Smiles	...	*Self Help*
		Duty
E.V. Lucas	...	*Old Lamps for New*
A.G. Gardiner	...	*Prophets, Priests and Kings*
W.H. Davenport Adams	...	*The Secret of Success*
		Or How to Get on in the World
H.A. Treble and	...	*Realms of Gold*
G.H. Vallins		*Collins Clear—Type Press*

DRAMA

Shakespeare	...	*As You Like It*
		Merchant of Venice
		The Tempest
		Julius Caesar
Sheridan	...	*The Rivals*
Oliver Goldsmith	...	*She Stoops to Conquer*
John Drinkwater	...	*Abraham Lincoln*

SHORT STORY

Tolstoy	...	*Twenty Three Tales*

MISCELLANEOUS

Allama Abdullah Yusuf Ali	...	*The Holy Quran translated into English*
		The Bible as Literature (Portions).
Mark Twain	...	*The New Pilgrim's Progress*
		The Innocents Abroad
Jerome K. Jerome	...	*Three Men in a Boat*
Cowper	...	*Letters*
W.H. Hudson	..	*Green Mansions*
		Far Away and Long Ago

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The following books are suggested for the students taking the B.A. or B.Sc. Examination and the Candidates appearing in the Competitive Examinations in addition to those suggested for the Intermediate students.

DRAMA

Marlowe	...	*Dr. Faustus*
		Edward II
Shakespeare	...	*Much Ado About Nothing.*
		All is Well that Ends Well.
		Twelfth Night.
		Romeo and Juliet
		Hamlet
		Macbeth
		King Lear

		Othello
		A Midsummer Night's Dream
		Henry IV Parts I and II
		The Taming of the Shrew
Sheridan	...	*The School for Scandal*
Oscar Wilde	...	*The Importance of Being Earnest*
G.B. Shaw	...	*Candida*
		Man and Superman
		Saint Joan
		The Apple Cart
Galsworthy	...	*The Mob*
		The Skin Game
		Loyalties
		Strife
		Justice
W.B. Yeats	...	*The Countess Cathleen*
J.M. Synge	...	*The Playboy of the Western World*
J.M. Barrie	...	*Dear Brutus*
John Masefield	...	*The Tragedy of Nan*
Noel Coward	...	*Hay Fever*

NOVELS

Henry Fielding	...	*Tom Jones*
		Joseph Andrews
Jane Austen	...	*Pride and Prejudice*
		Emma
Charles Dickens	...	*Pickwick Papers*
		David Copperfield
		Martin Chuzzlewit
William Makepeace Thackeray	...	*Pendennis*
		Henry Esmond
Somerset Maugham	...	*Of Humam Bondage*
		The Painted Veil
Stefan Zweig	...	*Beware of Pity* (Translated by Phyllis and Trevor Blewitt) Published by Cassel and Company Ltd. A fascinating book both in style and subject-matter.
George Eliot	...	*The Mill on the Floss*
		Adam Bede
		Romola
George Meredith	...	*The Ordeal of Richard Feverel*
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		Evan Harrington
		The Egoist
Thomas Hardy	...	*Jude the Obscure*
		Tess of the D'Urbervilles
		The Mayor of Casterbridge
		Far from the Madding Crowd
		Return of the Native

H.G. Wells	...	*Love and Mr. Lewisham* *Kipps* *The History of Mr. Polly* *The Food of the Gods* *The War of the Worlds* *The World of William Clissold*
Arnold Bennett	...	*Anna of the Five Towns* *The Old Wives' Tale* *Riceyman Steps*
John Galsworthy	...	*The Forsyte Saga*
Joseph Conrad	...	*The Nigger of Narcisuss* *Lord Jim* *Chance*
D.H. Lawrence	...	*Sons and Lovers*
A.J. Cronin	...	*The Citadel*
Philip Gibbs	...	*Blood Relations*
Richard Llewellyn	...	*How Green Was My Valley*
Margaret Mitchell	...	*Gone With the Wind* *The Macmillan Company New York* An unforgettable book
Annemarie Selinko	...	*Desiree* (Pocket Books Inc-New York)
John Steinbeck	...	*The Grapes of Wrath* (Penguim Modern Classics)
Victor Hugo	...	*Les Miserables in two volumes translated by Charles E. Wilbour Published by J.M. Dent and Sons Ltd, London.* A very powerful book in every respect.
Leo Tolstoy	...	*Anna Karenin (The Penguin Classics) Translated by Rosemary Edmonds.* *War and Peace translated by Louis and Aylmer Maude* (Published by Macmillan and Co. London).
Dostoyevsky	...	*Crime and Punishment (Translated by David Magarshack (The Penguin Classics).*
Ivo Andric Nobel Prize-winner 1961—a Yugoslavian novelist	...	*The Bridge over the Drina* Translated by Kenneth Johnstone and Published by Lincolns—Prager Ltd. London. The book that brought the award.
Dostoyevsky	...	*The Brothers Karamazov* *Translated by David Magarshack (The Penguin Classics)* *The Idiot* *Translated by David Magarshack (The Penguin Classics)*

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		The Flying Inn
Kipling	...	*The City of Dreadful Nights*
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		Very Good Jeeves
Aldous Huxley	...	*Crome Yellow*
		Point Counterpoint
		Brave New World
John Bailey	...	*Mr. Fortune Please*
Agatha Christie	...	*The Murder on the Links*
Walter De La Mare	...	*Memoirs of a Midget*
Gilbert Frankau	...	*Peter Jackson*
Pearl S. Buck	...	*God's Men.*
Mulk Raj Anand	...	*Untouchable*

SHORT STORY

The World's Greatest Short Stories Published by Odhams Press Limited Long Acre London, W.C. 2.

The Suicide Club by R.L. Stevenson.

The Masterpiece Library of Short Stories—

The Thousand Best Complete Tales of all Times and all Countries Selected by an International Board of Eminent Critics in 10 volumes Edited by Sir J.A. Hammerton Published by the Educational Book Company Limited London.

The Short Stories of Thomas Hardy

Macmillan and Co. Limited St. Martin's Street London.

Fifty True Stories Stranger than Fiction

Published by Odhams Press Ltd. Long Acre London, W.C. 2.

A Century of Humour. Edited by P.G. Wodehouse,

Published by Hutchinson and Co. Ltd. London.

This is a fascinating collection of one hundred humorous stories selected by P.G. Wodehouse.

A House of Pomegranates by Oscar Wilde being a collection of his nine delightful short stories.

POETRY

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Rudyard Kipling	...	*Collected Verse of Rudyard Kipling*
John Masefield	...	*The Salt Water Ballads*
Robert Bridges	...	*The Testament of Beauty*
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SPEECHES

The War Speeches of Winston Churchill compiled by Charles Eade in three volumes Cassel and Company Ltd. London. (This monumental work should be studied carefully by every advanced student as an example of first-rate style in English).

ESSAYS AND CRITICISM

Charles Lamb	...	*Essays of Elia I* *The Last Essays of Elia*
William Hazlitt	...	*Sketches and Essays*
Carlyle	...	*On Heroes and Hero Worship* His discourse on Hero as a Prophet needs careful study because it deals with the life and achievements of our Holy Prophet. Except in places where he has not been able to enter into the spirit of the great message, his approach is highly appreciative.
Macaulay	...	*Essays (Literary and Historical)* Published by Ward Lock and Co Limited London.
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Washington Irving	...	*The Sketch Book* An exceptionally useful book for its style and subject-matter.
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R.L. Stevenson	...	*Familiar Studies of Men and Books* *Across the Plains*
Jerome K. Jerome	...	*Idle Thoughts of an Idle Man*
Thoreau	...	*Walden*
E.V. Lucas	...	*A Little of Everything* *Loiterer's Harvest*
G.K. Chesterton	...	*Alarms and Discursions*
A.G. Gardiner	...	*Certain Men of Importance*
(Alpha of the Plough)	...	*Pebbles on the Shore* *Leaves in the Wind* *Many Furrows*
Dean Inge	...	*Outspoken Essays I and II* *English Critical Essays (3 volumes)* World's Classics
Robert Lynd	...	*Collected Essays*
Ernest Rhys	...	*Modern English Essays in five volumes* Publishers J.M. Dent and Sons Limited London.

MISCELLANEOUS

Hector Bolitho	...	*Jinnah Creator of Pakistan* Published by John Murray Albemarle Street W. London.

John Gunther	...	*Inside Europe* *Inside Asia* *Inside U.S.A.* Published by Harper and Brothers New York.
Beverley Nichols	...	*Verdict on India* Part Three relating to Qaid-i-Azam and the Chapter 'Dialogue with a Giant' are of special value and importance.
George Borrow	...	*The Bible in Spain*
William L. Shirer	...	*The Rise and Fall of The Third Reich* Pan Books Ltd. London.
W. H. Davenport Adams	...	*Plain Living and High Thinking* Publishers John Hogg Paternoster Row London.
James Boswell Esq.	...	*The Life of Samuel Johnson LL.D.* The Modern Library of the World's Best Books Publishers Bennett A Cerf Donald S. Klopfer New York.
Bernard Shaw	...	*The Prefaces* *An Intelligent Woman's Guide to Socialism and Capitalism.*
Aldous Huxley	...	*The Jesting Pilate* *Ends and Means*
Bertrand Russell	...	*Sceptical Essays*
A.C. Bradley	...	*Shakespearean Tragedy*
Hudson	...	*An Introduction to the Study of Literature.*
L. Abercrombie	...	*Principles of Literary Criticism*
B. Ifor Evans	...	*A Short History of English Literature.*
Discovery Or The Spirit and Service of Science		*Sir Richard Gregory, Bt., F. R. S.* Penguin Books.

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CHAPTER I

VOCABULARY AND THE RIGHT WORD

"The knowledge of words is the gateway to scholarship".

— *Wilson.*

"Words may be either servants or masters. If the former, they may guide us in the way of truth. If the latter, they intoxicate the brain and lead us into swamps of thought where there is no solid footing".—Bishop Hare.

"Words are like leaves; and where they most abound,
Much fruit of sense beneath is rarely found".—Pope.

Words are the instruments by which we fashion and embody our ideas. It is in words that the writer, as well as the speaker, clothes his thoughts. It is by means of words that he depicts his feelings. It is therefore essential to his success that he should try to enlarge his vocabulary so that he may have a fairly good stock of words at his disposal.

The only means of acquiring a good vocabulary is constant and careful reading. There is a kind of reading, hurried, casual, unthinking which leaves little or no impression on the mind. In this way one reads newspapers or trashy novels just for the sake of the matter or the story. If you wish to improve your vocabulary you must read good books, standard authors, writers of acknowledged standing and repute, and read with concentration and care, understanding and appreciating what you read. Such a course of reading has been suggested in the Introduction. This kind of reading will require the constant use of a good dictionary. The Concise Oxford Dictionary Fifth Edition is a reliable guide to the meaning, spelling and pronunciation of the English vocabulary Look up every word that is strange to you or of the meaning of which you are not sure. Study the use of such words, how and in what context they are used and keep a special note-book for recording the information for future reference. The study of words should not be a dull and dry pursuit. Words should not be studied in isolation from their context. We should learn words as living units of thought and feeling in first-rate books, periodicals, journals and newspapers. It is only by this necessarily slow and laborious process that you can build up a good vocabulary. No one is born with a ready knowledge of the words in a language nor is there any royal road to it. Read wisely and with care. That is the only way. This sort of study would give you the power to discriminate and use words with due measure of precision and force. The more trouble you take, the greater your reward.

The Right Word. Robert Louis Stevenson has said, "The difficulty of Literature is not to write, but to write what you want". A large part of the difficulty lies in choosing the right word. Often

we have more than one word before us out of which we must choose the one word we want. The effectiveness of all writing depends upon the use of the right word in each place. English is a language capable of expressing the finest shades of thought and feeling and you are often in a difficulty to select just the right word to express your idea. Only careful reading and practice in writing will enable you to distinguish the nice shades of meaning and pick out just the right word your context demands. "Reading", says Bacon, "maketh a full man, writing an exact man". And Gibbon tells us that "the choice and command of language is the fruit of exercise". Shakespeare's greatness as a dramatist and poet lies in his natural capacity for choosing the right, the live and the unforgettable word.

Synonyms. There is, of course, no difficulty in distinguishing between words which stand for very different things, as cat and dog. But when we have to choose between two words that have very similar meanings, some difficulty arises. Words which have almost the same meaning are called synonyms. There are several words in English with more or less identical meaning. But in many cases there are differences in the meanings and uses of the so-called synonyms. The main difficulty arises in the selection of the right word or words by which the various trains of ideas that are passing through the mind may be most fitly and aptly expressed, so that the diversified and nicer shades of feeling which accompany them may be depicted. Besides, it very often happens that the same word admits of various applications or may be used in different senses. Hence unless the student understands the differences of meaning, he will not be able to make any appreciable headway towards the writing of good English. A really capable writer does not confuse a word with its synonym because no two synonyms in English have exactly the same shade of meaning. One word is, perhaps, more dignified than another or more emphatic. Some words are used only in certain connections and places and not in others. For instance, the words elder and older are synonyms but they are used in different senses. We say, "He is my elder brother", but we do not say, "This tree is elder than that one". The correct form is: "This tree is older than that one".

Column and pillar may be considered to be synonyms when they mean a support for an arch. But a college student made a funny mistake when he wrote: "I came across this incident in the pillars of a newspaper". He meant to say: "I came across this incident in the columns of a newspaper"—column here meaning a narrow upright division of a printed page in a newspaper.

Synonyms may be used for the sake of variety. But in certain contexts one word cannot be substituted for another without spoiling the effect of the phrase or sentence. Thus though '*sweat*' and '*perspiration*' are synonyms, in the sentence : "In the *sweat* of thy brow shalt thou eat bread" '*perspiration*' cannot be substituted for 'sweat' without marring the sentence.

Now, we shall take a few pairs and groups of apparently similar words and illustrate their usage in sentences to develop your power of word-discrimination :-

Habit, Custom.

Habit is *somebody's* settled practice, especially something that cannot be easily given up.

Examples : The *habit* of smoking cannot be easily given up.

He is in the *habit* of getting up late.

Habit-forming drugs should be scrupulously avoided.

Do not let yourself get into bad *habits*.

Habit is second nature.

Custom is the usual and generally accepted behaviour among members of a social group either small or large, e.g. a nation.

Examples : *Custom* requires us to stand when the national anthem is played.

Do not be a slave to *custom*.

It has become the *custom* for English families to go to the seaside in summer.

Social *customs* vary in different countries.

Custom also means regular support given to a tradesman by those who buy his goods. We should very much like to have your *custom* means we would like you to buy our goods. I shall withdraw my *custom* from that shop means I shall not buy goods from there in future. *Customs* in the plural form means (1) import duties or taxes due to the government on goods imported into a country and (2) the department of government that collects such duties.

Examples : The officials in the *Customs* at London Airport were very polite.

How long will it take us to get through the *Customs* ?

Customs formalities are simple.

Fault, Defect.

By *fault* we mean something that makes a person or thing imperfect ; blemish ; flaw :

She loves me in spite of all my *faults*.

Her only *fault* is excessive shyness.

There is a *fault* in the electrical connexions.

To find *fault with* means to complain about :

I have no *fault* to find *with* your work.

To a fault means excessively : She is generous *to a fault*.

At fault means in the wrong, at a loss ; in a puzzled or ignorant state :

My memory was *at fault*.

Fault (in the singular form only) means also responsibility for being wrong :

Whose *fault* is it that we are late ?

It is your own *fault*.

The *fault* lies with you, not with me, you are to blame.

Defect means imperfection ; shortcoming ; something lacking in completeness or perfection. While in *fault* there is an element of *blame*, the word *defect* has no such implication *directly*. 'There are several *defects* in our system of education'.

Answer, Reply.

In general we are said to '*answer*' a question and to '*reply*' to an attack '*Answer*' is used to imply something which serves the purpose

for which it was said—which satisfies the questioner, silences the objector and defeats the opponent. A '*reply*' is something said in return to some question or attack. Whenever a question is to be asked in the Assembly, the Government department concerned, is required to prepare a *reply* to it. Hence we say, 'His *reply* is no answer to my question' or 'many statements have been issued in *reply* to this public man, but he has not yet been *answered*'. When we say: 'This plan has not *answered*; we must find a better one, we mean that the plan has not served the purpose and calls for substitution by a better one.

See, Look at, Hear, Listen to, Speak, Say.

See bears the same relation to *look at* as *hear* does to *listen to* or as *speak* does to *say*. The verbs *see*, *hear* and *speak* are used generally to denote the exercise of the power of *sight*, *hearing* or *speech*, without any definite or special effort or concentration upon any particular object. But the verbs *look at*, *listen to* and *say* do indicate the concentration of the power of *sight*, *hearing* or *speech* upon a particular object :-

Incorrect	...	Have you *seen* my last Examination paper, Sir?
Correct	...	Have you *looked at* my last Examination paper, Sir?
Incorrect	...	You should not *hear* such nonsense.
Correct	...	You should not *listen* to such nonsense.
Incorrect	...	What are you *speaking*?
Correct	...	What are you *saying*?
Incorrect	...	He *saw* the picture with the greatest admiration.
Correct	...	He *looked at* the picture with the greatest admiration.

Deny, Refuse.

We *deny* a statement or account, we *refuse* a thing.

Deny means to say that something is not true.

The accused man *denied* the charge.

I *deny* that the statement is true.

He *denied* this to be the case.

He *denied* knowing anything about their plans.

(*denied* any knowledge of their plans).

There is no *denying* the fact that everyone must do his duty at the time of a national emergency.

Deny also means that one knows nothing about something ; to disown. He *denied* the signature (said that it was not his).

Peter *denied* Christ.

Deny also means to say 'no' to a request ; not to give something asked for or needed :

He *denies* his wife nothing.

He gave to his friends what he *denied* to his family.

Refuse means to reject or express unwillingness to follow a suggested course of action :

He *refuses* all gifts.

He *refused* to help me.

I was *refused* admittance.

Incorrect	...	She *denied* to recognise me.
Correct	...	She *refused* to recognise me.
Incorrect	...	He *denied* to give a pice to the beggar.
Correct	...	He *refused* to give a pice to the beggar.
Incorrect	...	He *denied* the invitation.
Correct	...	He *refused* the invitation.
Incorrect	...	He *refused* the genuineness of his signature.
Correct	...	He *denied* the genuineness of his signature.
Incorrect	...	He *refused* the statement.
Correct	...	He *denied* the statement.

Know, Believe, Think, Suppose, Trust, Hope.

To know is used with reference to some ascertained fact; as 'I *know* that the earth moves round the sun'. To *believe* implies faith, trust or confidence in some person or thing in the absence of certain proof; as 'I *believe* in the goodness of God'. *To think* means to consider, to be of opinion— 'I *think* it will rain'. To *suppose* means to assume or presume with or without good reason— 'You will soon be going to the hills, I *suppose*'. To *trust* means to hope. 'You will soon be better, I *trust*'. To *hope* means to anticipate an event as pleasurable. 'I *hope* he will recover from his illness'. To *expect* means merely to anticipate an event without reference to whether it is painful or pleasurable. These verbs are often confused with one another by Pakistani students as the following examples will show :—

Incorrect	...	My aunt is very ill, I *hope* she will soon die.
Correct	...	My aunt is very ill, I *expect* she will soon die.
Incorrect	...	You will be going to the hills soon, I *think*.
Correct	...	You will be going to the hills soon, I *suppose*.
Incorrect	...	I *believe* you are better now.
Correct	...	I *hope* or *trust* you are better now.
Incorrect	...	I *expect* you will give me a good certificate.
Correct	...	I *hope* you will give me a good certificate.

Intend, Wish.

To *intend* to do anything implies a fixed determination irrespective of the wishes of any one else. A pupil or subordinate should, therefore, never use the verb *intend* in making a request or in writing an application to a teacher or to a superior officer.

Incorrect	...	I want leave as I *intend* to go home.
Correct	...	I want leave as I *wish* to go home.
Incorrect	...	As I *intend* to go home this evening, will you please give me leave for tomorrow ?
Correct	...	As I *wish* to go home this evening, will you please give me leave for tomorrow ?

Allow, Permit.

To *allow* is used more in the active and *permit* more in the passive sense. When I say : 'I *allow* him to walk in my garden', I give a positive sanction to the action : 'I *permit* him' simply implies "I do not hinder him".

When we say : 'Weather *permitting*, we shall go out for a picnic', we mean 'If the weather does not stand in our way, we shall go out for a picnic'.

Authentic, Genuine.

A *genuine* book is that which is written by the person whose name it bears as its author. An *authentic* book is that which relates matters of fact as they really happened. It is based on factual truth. A book may be *genuine* without being *authentic* and a book may be *authentic* without being *genuine*. *Anson's Voyage* may be considered to be an *authentic* book because it contains a true narrative of the events recorded in it. But it is not a *genuine* book because it was not written by Walter to whom it is ascribed but was written by another person named Robins.

Civil, Polite, Courteous, Polished, Well-bred.

Civility is something less than politeness or courtesy. It implies that attention to others which is absolutely necessary. 'A man of culture must possess *civility*'. The difference between '*courtesy*' on the one hand and '*politeness*' and '*polish*' on the other is, that *courtesy* has more reference to others while *politeness* refers to ourselves. '*Courtesy* requires that we must apologise to others for the wrongs we have done them'. 'Politeness is a marked feature of a gentleman's character.' *Polish* refers even more completely to ourselves than *politeness*. 'A man of *polished* manners is loved by all'. '*Well-bred*' implies general propriety of behaviour. 'A *well-bred* person will behave *politely* towards others'.

Contentment, Satisfaction.

A *contented* man does not indulge in fruitless wishes for what is beyond his reach. His desires are limited by what he possesses. *Satisfaction* implies more. It means that we have obtained all that we want ; not that our desires are limited, but that they have been gratified. A poor and needy man may be *contented*, but he cannot feel *satisfied* with his condition unless he happens to be a person with the outlook of a saint. When applied to conduct '*satisfaction*' indicates 'approbation' as 'Your behaviour gives me great *satisfaction*'.

Continual, Continuous.

A *continuous* action is one which is uninterrupted and goes on unceasingly as long as it lasts. *Continual* is that which is constantly renewed and recurring, though it may be interrupted as frequently as it is renewed. A storm of wind or rain which never stops an instant is *continuous* ; a succession of showers is *continual*. 'If I am exposed to *continual* interruptions, I cannot pursue a *continuous* train of thought'.

Distinguish, Discriminate.

To *distinguish* is merely to mark *broad* and *obvious* differences ; to *discriminate* is to notice *minute* and *subtle* differences. The generality of people can *distinguish* colour, but many who possess no sharp faculty of observation cannot readily *discriminate* between the delicate shades of colour such as sea-green and yellow-green. An ignorant man can *distinguish* a rose from a lily but only a botanist can *discriminate* between the different varieties of these flowers which are closely allied to each other.

Gift, Present, Donation.

The *gift* is an act of generosity or condescension (کرم فرمائی). It contributes to the benefit of the receiver. The *present* is an act of kindness, courtesy or respect which contributes to the pleasure of the receiver. The *gift* passes from the rich to the poor; from the high to the low and creates an obligation. As a *gift* creates an obligation, a phrase has emerged : 'Do not look a *gift* horse in the mouth' which means : 'Do not find fault with a *gift*'. We look a horse in the mouth to determine its age from the number of its teeth. The '*present*' passes either between equals or from the inferior to the superior. Whatever we receive from God we call it a *gift* ; whatever things we receive from our friends or whatever princes receive from their subjects are called '*presents*'. The value of a *gift* is often heightened by being given opportunely ; the value of a *present* often depends upon the esteem we have for the giver. The smallest *present* from an esteemed friend is of more worth than the costliest *presents* that monarchs receive from their subjects. A *donation* is always a gift made to a public charity or other institution.

Graceful, Elegant.

Grace is in great measure a natural gift, *elegance* implies cultivation or something of an artificial character. A rustic, uneducated girl may be *graceful* ; but an *elegant* woman must be accomplished and well-trained. It is the same with things as with persons. We talk of a *graceful* tree but of an *elegant* house. Animals may be *graceful*, but they cannot be *elegant*. The movements of a kitten or a young fawn are full of *grace*, but to call them *elegant* animals would be absurd. Lastly, '*elegant*' may be applied to mental qualifications to which '*graceful*' can never apply. *Elegance* must always imply something that is made or invented by man ; as 'an *elegant* piece of work'. The word implies care, skill and taste. 'He is a young man with *elegant* manners leading a life of *elegant* ease'.

Pity, Compassion, Sympathy.

'*Pity*' and '*compassion*' resemble each other in their signification, but there is a shade of difference. *Pity* often implies an approach to *contempt* (نفرت); '*compassion*' has more of tenderness in it. We may speak of *pitying* the wicked or hopelessly foolish ; we only speak of *feeling compassion* for those into whose feelings we can enter. When a person says: "I *pity* you if you think that you deserve to be helped", he is midly reproaching the person concerned for his want of self-respect and independence of spirit. Stefan Zweig's powerful novel *Beware of Pity* centres round this meaning of the word '*Pity*'. *Compassion* is a feeling for the sufferings of others prompting one to give help. Have *compassion* on sufferers. Be filled with *compassion* for the refugees.

Pity is a weak and sentimental feeling that wants to be rid of, as quickly as possible, of the painful emotion aroused by the sight of another's unhappiness. Compassion is unsentimental but creative. It knows what it is about and is determined to hold out in patience and forbearance to the very limit of its strength and even beyond. It finds expression in a spirit of practical service and sacrifice.

'*Sympathy*' implies more of fellow-feeling than either of the other two terms and is not restricted to subjects of pain, but may be equally felt for the pleasure of others. We may *sympathise* with others without essentially serving them ; but if we feel '*compassion*' we naturally turn our thoughts towards relieving the persons concerned. *Sympathy* implies a capacity for sharing the feelings of others e.g., "Will the bus-workers strike in *sympathy* with the railway workers?" "I have no *sympathy* with his foolish opinions."

Security, Safety.

'*Security*' implies an absence of fear or anxiety, but not necessarily absence of danger; for there may be a false *security*. 'Is there any *security* against Hydrogen bombs?' By *safety* we understand a well-grounded security ; an absence of danger, not merely the sense of danger. 'Do nothing that might endanger the *safety* of other people.' 'Playing for *safety* is not always in keeping with the spirit of Islam.' 'They believed themselves to be in a place of *safety*, but theirs was a false *security*.'

Tolerance, Toleration.

Tolerance (روا داری) is a habit of mind ; *toleration* applies to action and not disposition ; as principles of *tolerance* will lead to the *toleration* of different opinions. *Tolerance* is the capacity for *tolerating* opinions, beliefs, customs and behaviour different from one's own as is implied in *religious and racial tolerance*. When we say that Mr. X is not very *tolerant* of criticism, we mean that he does not endure it easily.

Wisdom, Prudence.

Wisdom consists in the ready and accurate perception of the situations of life. It consists in the employment of the best means of experience, knowledge and good judgment for the attainment of the most important ends. *Prudence* is a lower kind of *wisdom* and consists in acting after careful thought or planning as when we speak of *a prudent housekeeper*. *Careful forethought* is another name for *prudence* while *wisdom* stands for a higher order of maturity of mind which results in ripe judgment, experience and knowledge covering the whole field of one's work. A man may be *prudent* in some directions and not in others. *Prudence*, again, is of a more *negative* character than *wisdom*; it consists rather in avoiding a danger than in taking a decisive step for the accomplishment of an object. A *prudent* Government official will keep out of war and debt but will not always pass important laws or make improvements. He was *prudent* in foreseeing distant evils, but he showed a want of real *wisdom* in taking no steps to check them.

While Sir Neville Chamberlain tried to play the role of a *prudent* politician, Sir Winston Churchill attained the position of a *wise* statesman by giving an effective lead to his country at the time of a grave national crisis.

The following two quotations from Tennyson bring out this high and all-embracing quality of *wisdom* :—

(1) Let knowledge grow from more to more.
But more of *wisdom* in us dwell.

(2) Knowledge comes but *wisdom* lingers.

Study the following examples of the use of the word '*wise*' in these sentences :—

He was *wise* enough not to drive the car when he was ill.

It is easy to be *wise* after the event.

"I do not agree", he said, with a *wise* shake of the head.

Amaze, Surprise.

These two words should not be thoughtlessly substituted for each other. '*Amaze*' literally means being in a maze (بھول بھلیاں-گور کھ دھندا چکر). In general it means to be filled with bewildering or overwhelming wonder. '*Surprise*' means to catch a person unprepared. Obviously, we cannot use the word '*amaze*' when we wish to convey the idea of being caught unprepared. We cannot say, "His sudden appearance on the scene *amazed* me. Here the word '*surprise*' would be more to the point.

There is an amusing story about the use of these two words. A certain scholar was one day caught by his wife in the act of embracing the maid-servant. The wife exclaimed : "Why Sir, I am *surprised*!" The scholar in his most calm and dignified manner replied: "My dear —when will you learn to use the English language correctly ? I am the one who is *surprised*. You are *amazed*". Thus the knowledge of correct usage came to the rescue of the scholar and averted a rather ticklish situation.

Understand, Comprehend.

To *comprehend* is used in reference to things that are difficult to follow 'A deep mystery cannot be *comprehended* easily'. He was able to *comprehend* the sense of the problem though it was deep and complex. *Comprehend* means to understand a thing in its entirety, and '*comprehensible*' means that which can be understood fully. 'This is a book that is *comprehensible* only to specialists'. To *understand* is to follow with little or no difficulty. I do not *comprehend* his exposition or his arguments, although I *understand* the language and the grammatical structure of each sentence.

Mislead, Delude.

To *mislead* is to lead astray in any manner ; to *delude* is to mislead by acting on the imagination of a person. A man may be *misled* by any one who gives him bad advice. He was *misled* by his bad companions. You *misled* me with regard to your intentions. This information is rather *misleading*. To *delude* always implies some intention to 'deceive' as he *deluded* his followers with visionary tales and pretended inspiration. He is in the habit of *deluding* others with promises which he does not intend to keep. He *deludes* himself with false hopes. He *deludes* himself into believing that he is endowed, with special spiritual powers. A special chapter dealing with the explanation and exemplification of Synonyms has been included in this book.

PRACTICAL POINTS REGARDING THE CHOICE OF WORDS

I. (*a*) **Do not use long, difficult and learned words in place of simple and familiar ones.** Prefer '*change*' to '*metamorphosis*', '*abuse*' to '*vituperation*', '*nose* to the '*nasal organ*'.

Similarly say '*the church*' and not '*the sacred edifice*'; '*kitchen*' and not '*the culinary department*'; '*barber*' and not '*the tonsorial artist*'; '*teacher*' and not '*the Pedagogue*' ; '*site*' and not '*location*'.

(*b*) Do not introduce hackneyed and threadbare references and quotations in your prose. For example do not say '*the blind old Bard*' when you mean Homer; do not say '*the swan of Avon*' when you want to say Shakespeare. Similarly say '*the sun*' and not '*the glorious lamp of the day* ; say '*tea*' and not '*the cup that cheers but not inebriates*'.

II. **Be precise**. Do not be guilty of Malapropism (i.e. confusing words that happen to be similar). Do not use '*effect*' in place of '*affect*'; remember that '*effect*' as a verb means to accomplish a thing whereas '*affect*' means to influence.

Examples :

Heat has *effected* his health. (*wrong*)
Heat has *affected* his health. (*right*)
The prisoner affected his escape. (*wrong*)
The prisoner *effected* his escape. (*right*)
Do not use '*luxuriant*' instead of '*luxurious*'.

It is wrong to say 'he was leading a *luxuriant* life'. We should say a *luxurious* life. The right use of the word *luxuriant* is illustrated in the following sentences :—

The *luxuriant* vegetation of the tropics is worth seeing.

Similarly do not confuse '*lose*' with '*loose*'. '*Lose*' is a verb, whereas '*loose*' is an adjective. It is wrong to say "Do not *loose* heart. We should say—do not *lose* heart. The right use of the word '*loose*' is illustrated in the following sentences :—

This dog is too dangerous to be left *loose*.
One of the tigers in the Zoo has broken *loose*.
(has escaped from the cage)
He let *loose* his indignation (غصه).
(did not control it).

Many Englishmen carry their small change (i.e. coins) *loose* in their trouser-pocket.

The sheets of a *loose-leaf* note-book can be taken out and replaced easily.

Loose-fitting clothes are better than *close-fitting* clothes.

He has a screw *loose*. This is a colloquial (عام بول چال کا) expression which means —he is unsound in his mind.

He has a *loose* tongue (He is in the habit of talking too freely, telling secrets etc).

An honest man never *plays fast and loose* with anybody. *To play fast and loose* means to behave dishonestly or in a deceitful manner.

He led a *loose* life (not sufficiently controlled ; immoral).

Wine *loosed* his tongue (made him talk freely)

Some of the other pairs of words that are often confused are (1) *Advice and Advise* (2) *Practice and Practise*. Remember '*advice*' and '*practice*' are nouns whereas '*advise*' and '*practise*' are verbs. The use of these words along with others is illustrated in the following sentences :

Practice.

The *practice* of closing shops on Sundays causes serious inconvenience to the customers.

The boys who make a *practice* of cheating at examinations fail to acquire real knowledge.

Piano-playing needs a lot of *practice*. It takes years of *practice* to acquire the skill of an expert.

Please do not ask me to play the piano for you. I am out of *practice*.

He is a doctor with a large *practice*.

Practise.

Do you *practise* what you preach ?

Practise early rising.

Practise the piano two hours everyday.

He has been *practising* medicine at Lahore for the last twenty years.

Advice.

You will not get well unless you follow your doctor's *advice*.

If you take my *advice* and study hard, you will pass the examination.

You should take legal *advice* from a competent lawyer.

Advise.

The doctor *advised* a complete rest.

Please *advise* me whether I should accept the offer.

Her father *advised* her against marrying in haste.

Who is the best man to *advise* me on this question?

Please *advise* us when the goods are despatched (*inform* us as is used in business correspondence).

Canon and Cannon.

Canon means a rule in general; general standard or principle by which something is judged.

According to the latest *canons* of good taste, *Jean Christophe* by Romain Roland is the first great book of the twentieth century.

Note: This book has been translated from French into English by Gilbert Cannon and has been published in the Modern Library Series (New York).

Cannon (collective singular often used for the plural)—Large, heavy gun fixed to the ground or to the gun-carriage especially the old kind that fired a solid ball of metal called a cannon-ball.

Men are no better than *cannon-fodder* in the present-day destructive wars.

Necessary, Necessity.

Necessary (Adjective) — which has to be done; which must be; which cannot be done without or escaped from. Sleep is *necessary* to health.

Is it *necessary* for you to be so economical?

Necessity (Noun)—Urgent need; circumstances that compel somebody to do something; natural laws that direct human life and action.

He was driven by *necessity* to steal food for his starving children.

The doctor asked us not to call him during the night except in case of *necessity* (unless the patient's condition changed very much for the worse).

Food and warmth are *necessities*.

Is it a logical *necessity* that the cost of living will go up if wages go up ?

SOME MORE PRACTICAL POINTS REGARDING THE CHOICE OF WORDS

I. Redundancy. Do not repeat a word, nor add unnecessary words to balance the first part of the sentence. This defect is known as *tautology* or *redundancy*. For example do not say: 'I repeat the statement *again*'. In this sentence '*again*' is redundant or superfluous because '*repeat*' means *to say a thing again*. Similarly in the sentence "I am *perfectly* all right", the word '*perfectly*' is redundant. We should say: '*I am all right*'. Other examples of redundancy are (1) to combine *together* (we should say 'to combine') (2) to ascend *up* (say ascend) (3) He was *absolutely* annihilated (say he was annihilated).

II. Malapropism. We should not use synonyms thoughtlessly. Just as there is need to discriminate between so-called synonyms, there is need also to guard against confusing between similar-sounding or similar-looking words. For example "accept" and 'except' sound almost alike, but it would be ridiculous to say, "All *accept* George died in the war", when what we mean to say is 'All *except* George died in the war'. There is a character called Mrs. Malaprop in Sheridan's play, *The Rivals* who always misuses words in a very ludicrous fashion. She uses 'reprehend' for 'comprehend', 'progeny' for 'prodigy', 'conjunction' for 'injunction' and so on. Mistakes of this kind are known as Malapropisms or Malaprops. The rule to be borne in mind is, "Never use a word when you are not sure of its *meaning* and *spelling* and be careful in the use of words". When this principle is not borne in mind, we find such mistakes of carelessness as these "My *deer* Khalid", "Four *weaks* make a month", "I cannot *here* you" and so on. Mistakes of this kind are inexcusable and result from the ignorance of the meanings and spellings of the words employed. Weak spellers lose prestige socially and professionally. They may be intelligent and even educated but their errors in spelling cause others to consider them backward and incompetent.

Care should be taken in the use of

(1) Words that are spelt alike but are pronounced differently such as house-wife, lead, present etc.

(2) Words that are both spelt and pronounced alike but have different meanings such as sack, light, right etc. These words are called *Homonyms*.

(3) Words that are pronounced practically alike but are spelt differently and have different meanings such as accept and except; principal and principle ; damn and dam; week and weak; deer and dear ; hare and hair; there and their; fair and fare ; bore and boar ; cheque and check; pray and prey; course and coarse; heal and heel ; reign, rain and rein; brake and break; bale and bail and so on.

Now we shall discuss these categories of words separately.

1. WORDS THAT ARE SPELT ALIKE BUT ARE PRONOUNCED DIFFERENTLY

House-wife.

House-wife.—(pronounced without any change as it is (هاؤس وائیف) Woman head of a family who does the cleaning, cooking, shopping etc. Farzana is an excellent house-wife.

House-wife.—(pronounced as hazzif هذف)—A case for needles and thread.

Every soldier carries a house-wife (هذف) in his haversack.

Lead.

Lead.—(لیڈ)—Churchill gave a unique *lead* (رهنمائی) to his country in the Second World War.

His wife *leads* him by the nose (controls him completely, makes him do everything she wishes him to do).

Lead with this very pronunciation also means a cord or leather strap for leading a dog. Keep your dog on the *lead* in these busy streets.

Lead (لیڈ) is a heavy metal.

Lead is used for making water-pipes.

Present.

Present (verb پری زینٹ) offer, put forward, submit.

Mr. Principal—I *present* to you these candidates and request you to admit them to the Degree of Bachelor of Arts.

Present this petition to the Governor.

Present (adjective پریذینٹ—meaning حاضر) Were you *present* at the ceremony yesterday?

Present (with the same pronunciation as above meaning a gift تحفہ) A pair of shoes is not a suitable *present* for a wedding. The change of accent in both the words should be carefully noted.

Conduct.

Conduct—Behaviour. His ***conduct*** and work have been excellent throughout.

Conduct (Verb) The Principal will *conduct* the Degree Examination in this Centre.

Dr. Hamid Ahmad Khan ***conducted*** the meeting in a dignified manner. The change of accent in both the words should be carefully noted.

Project.

Project (Verb) throw. hurl, to make the characteristics known —Russia has an apparatus to *project* missiles into space.

Do the BBC Overseas Services adequately *project* Great Britain? (make the characteristics of Great Britain known).

Project (Noun) – Plan or Scheme.

The Mangla Dam *Project* is one of the biggest of its kind in the world.

The change of accent in both the words is to be noted.

Live.

Live (لِو Verb—have existence; to be alive).

Queen Victoria *lived* to see her grandchildren married.

He has *lived* through two wars and three revolutions.

She is very ill; the doctors do not think she will *live*.

Learn to *live* in the world.

Live (Adjective لائیو—full of energy, activity, interest or important)

The representative of Pakistan made Kashmir a *live* issue by his brilliant speech in U. N. O.

He was electrocuted (بجلی کے جھٹکے سے مر گیا) while he was testing a *live* wire.

Shakespeare's greatness as a dramatist and poet lies in his natural capacity for choosing the right, the *live* and the unforgettable word. The change of accent in both the words should be noted

Record.

Record (Verb) Please ***record*** the proceedings of this meeting.

Record (Noun) This gramophone ***record*** has a great appeal for me.

The change in accent should be carefully noted.

2. HOMONYMS

Words that are both spelt and pronounced alike but have different meanings are called Homonyms *e g*. (1) Pole as in North Pole, South Pole and (2) a long piece of wood or metal used as a support for telegraph wires tents, etc. According to some authorities, words that are pronounced alike but are spelt differently and have different meanings such as pail, pale also come under the category of Homonyms. We accept the first interpretation.

Light.

Light. (Adjective) Not heavy, gentle.

I want a pair of *light* shoes.

Please walk with *light* footsteps.

Light. (Verb) Come by chance. I *lighted* upon a rare book in a second-hand bookseller's shop.

Light. (Noun—روشنی) *Light* travels at the speed of 186000 miles per second.

Right.

Right. (دائیں طرف) The Chief guest sat to the *right* of the host.

Right. (ٹھیک-درست) It was not *right* for him to be rude to his teacher.

Right. (حق) Rights (حقوق) We should think more of our obligations than of our *rights*.

Left.

Left. (بائیں طرف) Keep to the *left*.

Turn to the *left*.

Left. (Past tense of leave) : He cannot be *left* out of the College hockey eleven.

I have *left* politics for good.

Might.

Might. (Noun—طاقت)—*Might* is right.

Might. (Past tense of may) – He *might* have failed, if he had not been helped in time.

General.

General. (فوج کا جرنیل) The *General* led his army to victory.

General. (Adjective—عام) The *general* opinion on this subject is that war is a curse.

It is the right of every citizen to have a good *general* education.

Marshal.

Marshal. (Verb) conduct—The duty of this Officer is to *marshal* persons into the presence of the Queen.

Marshal. (Verb—arrange in proper order). This eminent lawyer knows how to *marshal* his facts.

Marshal. (فوج کا مارشل) *Marshal* Foch was a great French strategist.

Major.

Major. (فوج کا میجر) *Major* Aziz Bhatti has been awarded Nishan-i-Haider for his exemplary valour.

Major. (بالغ) He cannot be considered for a Government appointment until he becomes a *major*.

Major. (Adjective, chief, principal) The *major* portion of our income is spent on luxuries.

Jumper.

Jumper. (Noun—a kind of garment) The sailors look very smart in their *jumpers*.

Jumper. One who participates in long jump or high jump as a sports event. Khalid Yahya is a *jumper* of unusual pluck and skill.

Stage.

Stage. (Noun)—Point, period—مرحلہ—or step in development. At this *stage* it would be better to confine the discussion to general matters.

Stage. (Verb—to present on the stage) The local dramatic society will ***stage*** a production of ***Pygmalion*** in autumn.

Book.

Book. (Verb) You must get your luggage weighed and ***booked*** in advance.

I want to get four seats ***booked*** for the matinee-show tomorrow.

Book. (Noun—کتاب).

Dead he lay among his books
The peace of God was in his looks.
Longfellow—*Boyard Taylor*.

Fine.

Fine. (Adjective)—There is a ***fine*** distinction between a statesman and a politician.

Fine. (Noun—جرمانہ) He had to pay a ***fine*** of rupees fifty for rash driving.

Fine. (Adjective—عمدہ) It is really ***fine*** weather today.

Sack.

Sack.—The ***sack-race*** turned out to be one of the most amusing items of the athletic meet.

He has got the ***sack*** (موقوف کیا گیا) for being lazy. The citizens lost everything they had during the sack (لوٹ مار) of the town.

Court.

Court. (Noun—عدالت) He was tried for contempt of ***court*** but was ultimately acquitted.

Court. (Verb) He ***courted*** three girls before his marriage.

You are ***courting*** trouble by neglecting your duty persistently.

Fish.

Fish. (Verb)—Try to get by indirect methods.

It is not dignified to ***fish*** for compliments.

Fish in troubled waters—Politicians are generally in the habit of ***fishing*** in troubled waters.

Fish. (Noun)—People catch ***fish*** for a living or for pleasure.

Bore.

Bore. (Noun)—کان کھا جانے والی - مغز چاٹ Miss Bates is an intolerable ***bore*** in Jane Austen's ***Emma***.

Bore. (Verb—past tense of bear) He ***bore*** his losses with courage and fortitude.

Bore. (سوراخ کرنا - to perforate) The Attock Oil Company is using most modern drilling equipment for ***boring*** oil wells.

Hide.

Hide. (Verb—چھپانا) Realising that he was being pursued by the police, the thief tried to ***hide*** the stolen goods under a bush.

Hide. (Noun—کھال) The elephant's ***hide*** can be utilised for making shields.

Grave.

Grave. (Noun—قبر) In Hardy's ***Mayor of Casterbridge***, Lucetta met Elizabeth for the first time weeping beside her mother's ***grave***.

Grave. (Adjective—سنجیدہ) The Professor's ***grave*** and formidable expression silenced the rowdy students.

Chest.

Chest. (Noun—سینہ - صندوق). She rubbed the medicine on the boy's ***chest*** to prevent his cold from getting worse.

The miser hid his *chest* of jewels in a small dark cellar.

Train.

Train. (Verb) A governness was employed to ***train*** the girl in social etiquette.

A passenger *train* was inhumanly bombed by the Indian war-lords at Qasur.

Swallow.

Swallow. (Verb) The child was made to *swallow* the medicine with great difficulty.

Swallow. (Noun) A ***swallow*** always flies away to warm places at the approach of winter.

Sole.

Sole. He is the ***sole*** heir to his father's property.

The *sole* of my shoe was worn out because of long walks.

Temper.

Temper justice with mercy.

The child's insolent behaviour made the young woman lose her *temper*.

Words that are pronounced practically alike but are spelt differently and have different meanings such as 'pair and pare'; coarse and course; principal and principle etc will be discussed in a special chapter with the title "Words Liable to be Confused and Misused".

III. Technical Terms.

If we were writing an essay on electricity, we should have to use some scientific words; similarly if we were writing on a philosophical subject, we should have to use words which are peculiar to the language of philosophy. Terms which belong specially to any Science, art or craft are known as technical terms. To use technical words in ordinary language is pedantic. And often technical words are misused in ordinary speech. Here is an example : "The professor asked a question. I was just getting up to answer it, but at that ***psychological moment*** Shafiq got up and answered". Here 'psychological moment' is misused. The sentence should have been "I was just getting up to answer it, but ***at that very moment*** Shafiq got up and answered it".

IV. Colloquialisms.

There are a number of words and expressions that are commonly used in colloquial speech (عام بول چال کی گفتگو) but which should, on the whole, be avoided in standard English. Expressions such as 'a

good many', 'I've got to' and 'such a lot' are permissible in conversation, but in written English, they should not be used. In dialogues some colloquialisms may be introduced for the sake of realism, but even there they should be used sparingly and properly.

V. Slang.

Slang is even further removed from standard English than is colloquialism. One definition of slang is, 'Language of a highly colloquial type, considered below the level of standard educated speech'. The peculiar language used by persons of a low or disreputable character is also called slang. The use of slang in writing is a sign of lack of culture. Even in civilised speech it is discouraged. Jolly good, jolly glad, awfully glad, comfy (comfortable), rotten (very unsatisfactory), my eyes, Oh boy (American slang denoting excitement or admiration), Nothing doing (an announcement of failure or refusal of request) are all slang. It may be said that "nice" as often used in common speech is slang; it is surely the most over-worked adjective in English language. When somebody says: "My boss was *nice* to me this morning", here '*nice*' does not convey any precise meaning. So, too in 'The cows are eating the *nice* green grass' and 'I read a *nice* book today'. This word will be discussed in detail later on. Slang expressions like the following should never be used in written composition:

1. A blooming idiot.
2. A beastly weather.
3. I am jolly glad.
4. It is awfully nice of you.
5. Nothing doing.
6. It is very comfy (comfortable).
7. Where is my bike ?

VI. Cliches or Hackneyed Expressions.

Some expressions have been so repeatedly and commonly used that the use of them again is unpleasant and makes the writing commonplace. ***Each and every, nook and corner, there and then, every now and then, leave severely alone*** are all examples of hackneyed expressions found in very common use in Pakistan. We must avoid falling into the habit of employing these worn-out stock expressions.

VII. Contractions. For the sake of convenience or for the purpose of introducing a conversational, natural style, we often use short forms of different kinds. We say 'don't' for 'do not', 'can't' for 'cannot', I've' for 'I have', exam for examination and so forth. These are perfectly legitimate in speech, but in written composition of a dignified nature it is best to use the complete forms of words and phrases. Avoid also the use of such contractions as 'ans' for answer, '&' for 'and'. Numbers, too, should be written in words as far as possible. Thus instead of writing "12 men went to mow", write, "Twelve men went to mow".

VIII. Effectiveness.

A great deal of care is necessary in selecting the right word. You must gain a ***sense of the beauty and value of words.*** It is necessary to select the word that exactly fits the shade of meaning that is intended to be conveyed and which makes the writing effective. If you study

the writings of eminent writers you will notice that *most often the short and familiar word is more effective than the long and far-fetched word.* The standard writers prefer simple and concrete words to those that are difficult and abstract. We should learn to use those words in our writing and speech which are of common use : words which are expressive and well-known, not out-of-the-way, pedantic and technical words. Here is a brief passage from *The Pilgrim's Progress* by John Bunyan : "Now I saw in my dream that thus they sat together till the supper was ready. So when they had made ready, they sat down to meat. Now the table was furnished with fat things and drink that was well-refined ; and all their talk at the table was about the lord of the hill.........". The words in this passage are all simple, ordinary words ; yet they express the meaning of the writer quite clearly and there is a simple dignity in the passage. The whole of *The Pilgrim's Progress* is written in this simple style : there are very few high-sounding or uncommon words. As Macaulay has said, "Bunyan is almost the only writer who ever gave to abstract the interest of the concrete. The mind of Bunyan was so imaginative that his personifications became men. Religion has scarcely ever won a form so calm and soothing as in his allegory (مثالیه - مجازیه قصه). The style of Bunyan is delightful to every reader and invaluable as a study to every person who wishes to obtain a wide command over the English language. The vocabulary is the vocabulary of the common people. There is not an expression which would puzzle the rudest peasant. We have observed several pages which do not contain a single word of more than two syllables. Yet no writer has said more exactly what he meant to say. Dr. Johnson said that one of the two or three works which he wished longer was *The Pilgrim's Progress* by John Bunyan. In the wildest parts of Scotland, *The Pilgrim's Progress* is the delight of the peasantry. In every nursery *The Pilgrim's Progress* is a greater favourite than *Jack the Giant Killer*". What really makes any writing great is, of course, the greatness of the thoughts and feelings expressed in the writing. But words have their part, too, in lending dignity and vigour to a piece of writing. Some subjects of a scientific or philosophical character require to be written in a manner in which big words and long sentences have a legitimate place. But most subjects need only a vocabulary that consists of simple words.

Students often make the mistake of thinking that they should use in their writing as many big words as possible. This is a mistaken notion. Dr. Johnson was sometimes in the habit of writing in a very pompous style. He could use very ordinary and simple words when he liked, but at times in conversation and writing he employed far-fetched and high-sounding words. Oliver Goldsmith once said to Dr. Johnson : "If you were to write a fable about little fishes, doctor, you would make the little fishes talk like whales". To make little fishes talk like whales is one of the dangers of students' compositions.

Study this passage carefully : "Consider the lilies of the field, how they grow ; they toil not, neither do they spin : and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these". This undoubtedly beautiful passage, taken from the Bible, does not depend for its effectiveness on any far-fetched words or high-sounding

epithets. Further notice that the passage is vivid and effective because the words used and the images employed are all concrete and specific. Instead of saying "the lilies of the field", the speaker might have said 'flowers' and instead of 'Solomon in all his glory' he might have said 'the most glorious of kings'. But the speaker chose those particular words and images in preference to more general and abstract terms, because he knew that *concrete and specific terms are more effective and picturesque than abstract and general terms.*

In description especially, the use of concrete details makes the picture clear and vivid. Much depends on the use of adjectives and adverbs that call forth pictures before the reader's eyes. Do not use vague or indefinite adjectives or adverbs. For example, instead of the vague adjectives good, bad, fine, nice, awful, grand, splendid use more expressive words. Instead of saying 'His father was a very good man", say 'His father was a noble man or a kind-hearted person or a generous man'. Instead of saying a 'fine' book say interesting, amusing or readable book. Similarly avoid commonplace adverbs like *awfully, terribly, very much, frightfully*. Do not say, "I like this very much; prefer "I like this exceedingly"; do not say, "He was terribly generous to me", say "He was very generous to me" and so on. A list of significant adjectives and nouns will be given separately in this book in order to develop your sense of the beauty and value of words.

In *A Christmas Carol* Dickens has described a well-known character called Scrooge in the following words :

"Scrooge was a tight-fisted man, hard and sharp as flint, from which no steel had ever struck out generous fire; secret and self-contained and solitary as an oyster". This is surely far more effective than saying merely that Scrooge was a very miserly old man and that he was a very cold-hearted fellow.

We may sum up what we have said above by saying that our choice of words should be guided by *good modern usage* and by considerations of effectiveness; that for the sake of effectiveness we need not go out of the way to find big words or rare words. Writing is an art and it must be treated as such. It is not enough that our writing should be correct and vigorous; if possible it should also sound well. As our style matures, we are able to introduce melody or euphony into our writing. Read aloud the following passage :—

"For lo, the winter is past, the rain is over and gone; the flowers appear on the earth, the time of the singing birds is come and the voice of the turtle is heard in our land". *The Song of Solomon.*

There is undoubtedly a melody in these sentences, and this melody is secured by the skilful choice and arrangement of words.

Although it is good to be able to introduce melody or euphony into our writing, the young student should not strive too much for it. 'Take care of the sense, and the sounds will take care of themselves'. The student's first aim should be to write accurately and to express his meaning with lucidity.

Exercise I.

Correct the following sentences :—

1. The whether being very fine, we went out for a ride.
2. The deceased man who came to the hospital last weak is now quite well.
3. An illusion was made, the other day, to the evil affects of drink.
4. Zafar Khan sent his complements to Abdul Qadir.
5. The elicit trade of liquor is a crime.
6. The property of the diseased was distributed among his heirs last weak.

Answers to Exercise I.

1. The *weather* being very fine, we went out for a ride.
2. The *diseased* man who came to the hospital last *week* is now quite well.
3. An *allusion* was made, the other day, to the evil effects of drink.
4. Zafar Khan sent his *compliments* to Abdul Qadir.
5. The *illicit* trade of liquor is a crime.
6. The property of the *deceased* was distributed among his heirs last *week*.

Exercise II.

Some words are wrongly used in the following sentences. Correct the sentences by finding out the wrong words and substituting the right ones.

1. Lateef was called 'Late Lateef' because he always went lately to school.
2. Khalid was a very credible man and believed even the most incredulous of stories.
3. The doctor gave me four injunctions for malaria.
4. I was excepting Salim by the four-thirty Express, but he has not come.
5. The new motor car we have bought is very luxuriant.
6. Dr. P. B. Brucha had a very thriving practise in this city.
7. The injury which Rashid received yesterday is said to be fateful.
8. Luckily Jamal escaped this eminent danger.
9. The sign-post before a drinking house, had these words on it: 'Bear sold hear'.
10. The red roses in front of David's house accented the general pink colour of the house.
11. A son should be reverend towards his father.
12. I have been studying so hardly that I think I have a right to pass.
13. The whole house came down with a clash when it was stricken by lightening.
14. Abdul Rahim, who is accused of murder, has been baled out.
15. In order to perpeterate the memory of the late Sir John Buckingham, a scholarship has been instituted in his name.
16. The price of patrol having gone up, the bus fair has been increased.
17. There is nothing so refreshing as a cold bathing early in the morning.

18. The resent riots were caused by parents interfering in the quarrels of children.
19. The method of warfare adapted by the enemy was very ingenuous.
20. Modern psychologists think that corporeal punishment should not be given to children.

Answers to Exercise II.

1. Latif was called "Late Lateef" because he always went *late* to school.
2. Khalid was a very *credulous* man and believed even the most *incredible* of stories
3. The doctor gave me four *injections* for malaria.
4. I was *expecting* Salim by the four-thirty Express but he has not come.
5. The new mator-car we have bought is very *luxurious*.
6. Dr. P. B. Barucha had a very thriving *practice* in this city.
7. The injury which Rashid received yesterday is said to be *fatal*.
8. Luckily Jamal escaped this *imminent* danger.
9. The sign-post before a drinking-house had these words on it: "*Beer* sold *here*".
10. The red roses in front of David's house *accentuated* the general pink colour of the house.
11. A son should be *reverent* towards his father.
12. I have been studying so *hard* that I think that I have a right to pass.
13. The whole house came down with a *crash* when it was *struck* by *lightning*.
14. Abdul Rahim, who is accused of murder, has been *bailed* out.
15. In order to *perpetuate* the memory of the late Sir John Buckingham a scholarship has been instituted in his name.
16. The price of *petrol* having gone up, the bus *fare* has been increased.
17. There is nothing so refreshing as a cold *bath* early in the morning.
18. The *recent* riots were caused by parents interfering in the quarrels of children.
19. The method of warfare *adopted* by the enemy was very *ingenious*.
20. Modern psychologists think that *corporal* punishment should not be given to children.

CHAPTER II

WORDS LIABLE TO BE CONFUSED AND MISUSED

Difficulty often arises because the similarity in sound and meaning between two or more words causes them to be confused. Care is needed to differentiate between '*veil*' and '*vale*' '*accept*' and '*excpet*', '*canvas*', and '*canvass*' and '*compliment*' and' *complement*'. Failure to do this leads to slipshod and faulty writing.

The following is a list of some words commonly confused and misused by Pakistani students :-

Able, Capable :

Able—Having the power or opportunity to do something. Generally speaking one is *able* when one has strength or power *in general*, but *capable* when one has strength or power to do a *particular thing*.

Capable—Having the power or ability to do a particular thing ; gifted.

Will you be *able* to come ?

He is not yet *able* to attend the school.

He is *able to* run.

He is *capable* of running three miles at a stretch.

Show your teacher what you are *capable* of.

Accede, Concede, Exceed.

Accede—Assent or agree to a request, proposal etc.

I *accede* to your proposal.

It is so kind of you to *accede* to my request.

Accede—Come or succeed to an office or position of authority.

James I *acceded* to the throne of England after Elizabeth I.

Concede—Admit ; grant ; allow ; to admit as true.

I *concede* the truth of your statement.

The main points of his argument were *conceded* by his opponent.

They have *conceded* us the right to cross their land.

Exceed -To be greater than.

Their success *exceeded* all expectations.

London *exceeds* Glasgow in size and population.

Accept, Except.

Accept—Consent to ; receive something offered.

Due to previous engagement, I could not *accept* his invitation.

He asked her to marry him and she *accepted* him (his proposal).

It is an *accepted* truth that the earth revolves round the sun.

Except—Exclude from ; set apart from a list ; to leave out.

When I say that the boys are lazy, I *except* Tahir.

The whole staff was present, not *excepting* the heads of departments.

Abstain, Refrain.

Abstain—Do without; hold oneself back from; to keep oneself from food, wine etc.

His doctor ordered him to ***abstain*** from beer and wine.

He is a total *abstainer* (a person who never takes alcoholic drinks).

He *abstained* from wine for twenty years.

Refrain—To hold oneself from; to keep oneself from some *action*; hold oneself back from *doing something.*

Please *refrain* from spitting in public places.

Let us hope they will *refrain* from hostile action.

Refrain as a noun means lines of a song, which are repeated especially at the end of each verse. Will you all join in singing the *refrain*, please?

Altogether, All together.

Her argument was *altogether* (absolutely) wrong and illogical.

The girls went to the refugee camps ***all together*** (collectively).

Access, Excess, Accession.

Access. Way to a place.

The only *access* to the farmhouse is across the fields.

There are good *access-roads* to Gulberg.

Access also means—right or opportunity of reaching; approach.

Students must have *access* to good books.

Only high officials had *access* to the Emperor.

I had free *access* to the Principal's office.

Excess—fact of being more than is expected or proper; superabudance; extreme degree.

Excess of anything is bad.

Do not carry your grief to *excess*.

She is generous to *excess*.

Excess also means immoderation; intemperance (in eating and drinking).

To drink *to excess* is detrimental to health.

Excess—in the plural form means personal acts which go beyond the limits of good behaviour, morality or humanity.

The *excesses* committed by the troops when they occupied the capital will never be forgotten.

Excess also means extra, additional.

Excess fare is charged for travelling farther than is allowed by one's ticket.

Excess fare is charged when a person travels a higher class than allowed by his ticket.

Accession—Coming into an office (especially the throne).

The Queen's *accession* to the throne was marked by unprecedented rejoicing.

After his *accession* to the throne he introduced many beneficial reforms.

Adapt, Adept, Adopt.

Adapt—Make something suitable for a new need; fit a thing to another.

When you go to a new country, you must *adapt* you self to its manners and customs.

This book is *adapted* to the needs of beginners.
Novels are often *adapted* for the stage and for radio.
Every country has to *adapt* itself to the changed conditions of warfare.

Adept—Expert in something.
I am not an *adept* in photography.

Adopt—Take somebody into one's family as a relation especially as a son or a daughter; to take the child of another as one's own.
As they had no children of their own they *adopted* an orphan.

Adopt—Take (an idea, custom etc.) and use it.
I like your methods of teaching and shall *adopt* them in my school.
European dress has been *adopted* by people in many parts of the world.

Adopt—Vote for acceptance:
The Assembly *adopted* the new measure.

Accident, Incident.

Accident—Something that happens without a cause that can be seen at once, usually something unfortunate.
Sahibzada Nawazish Ali was killed in a motoring *accident*.

Incident—Event or happening:
Historical *incidents* have been presented in the garb of fiction in Tolstoy's *War and Peace*.

Admission, Admittance.

Admission—Admitting or being admitted to a society, school etc.
Admission to the school is by examination only.
Admission to the hall will be by tickets.

Admission—Statement admitting something; confession or acknowledgement.
An *admission* of guilt saved him from punishment.
An *admission* that one has done wrong, leads one to repentance.

Admittance--Being admitted to a place especially one that is not public.
No *admittance* except on business.
I called at his house but was refused *admittance* (was not allowed to enter).
Some students gained *admittance* into the music hall by breaking the window-panes.

Affect, Effect.

Affect—Have an influence or effect on; act on. The climate *affected* his health (injured it).
Some plants are quickly *affected* by cold.
The famine *affected* only a part of the district.

Affect—Move the feelings of: He was much *affected* by the sad news.

Affect—(of disease) His left lung is *affected* (e.g., by cancer or tuberculosis).

Affect—Pretend to have or feel: He *affected* not to hear me.
Hamlet *affected* madness at times.
He talks in an *affected* manner and is disliked by everyone.

Affected—Pretended, not natural or genuine.
This essay is written in an *affected* style.
His manners are marked by an *affected* politeness.

Effect as a noun result, outcome :
The children were suffering from the *effects* of the hot weather.
Did the medicine have an *effect* ?
Punishment had very little *effect* on him.
Effect—Impression produced on the mind of a spectator, hearer, reader etc :
Everything he says or does is calculated for *effect*.
Effect—Meaning :
I have received a cable to the *effect* that there is no hope of his recovery.
Effects—in the plural form—goods, property:
The hotel-keeper seized her personal *effects* because she could not pay her bill.
Effect as verb means to bring about or accomplish:
He *effected* his purpose by tireless efforts.
He has *effected* great reforms.

Admit, Acknowledge, Confess.

Admit is a more general term than acknowledge and ***acknowledge*** is a stronger term than admit.
To ***confess*** is to acknowledge something wrong.
I ***admit*** the task to be difficult.
I ***acknowledged*** the receipt of the letter.
We should always *acknowledge* gifts as soon as we receive them.
He ***confessed*** that he had stolen the money.
The arrested man ***confessed*** his guilt before the city magistrate.

Adverse, Averse.

Adverse—means unfavourable.
I can no longer fight against ***adverse*** circumstances.
We should do something to cope with the development ***adverse*** to our interests.
Averse. means opposed, disinclined:
He is ***averse*** to hard work. Being a man of methodical habits, he is ***averse*** to doing a thing in a haphazard manner.

A few, Few, The few.

A few—a small number
Few—Hardly any.
The few—a small number.
He has *few* friends in the city (hardly any friend).
He is a man of *few* words (He says very little).
He gave us *a few* suggestions on the art of teaching.
I cannot offend the majority for the sake of ***the few.***

Affection, Affectation.

Affection—Love; disease.
Affectation—Pretence.
I have a great *affection* for my students.
He is suffering from an *affection* of the lungs (disease of lungs).
It is always easy to distinguish between sincerity and ***affectation.***
He is all pose and *affectation*. There is no sincere feeling in him.

All ready, Already.

All ready means quite prepared e. g., I am ***all ready*** to go.
Already means by ***this*** or ***that*** time e. g., He has ***already*** performed the task.

Advice, Advise.

Advice.—(Noun نصیحت). He paid no heed to my *advice.*

My *advice* fell flat upon him.

She turned a deaf ear to my *advice*.

Advise. (Verb نصیحت کرنا). I *advise* you not to waste your time.

It is the duty of parents to *advise* their children against bad manners.

Altar, Alter.

Raised place on which offerings are made to a god; In Christian churches a communion table. To *lead a woman to the altar* means to marry her.

He knelt down by the *altar* in the church and prayed fervently to God.

Many people sacrificed their lives at the *altar* of freedom.

Alter—(Verb) to change.

I am sorry, I cannot *alter* my decision now.

He has *altered* a great deal since I saw him a year ago.

Alternate, Alternative.

Alternate (*Adjective*)—by turns, first the one and then the other. Tom and Harry do the work on *alternate* days (e. g., Tom on Monday, Harry on Tuesday, Tom on Wednesday and so on). The doctor sees the patient on *alternate* days.

Alternate (Verb). arrange or perform by turns; appear one after the other :

He *alternated* kindness with severity.

Most farmers *alternate* their crops.

Alternative—choice between two things.

You have the *alternative* between working hard and being successful or of not working hard and being unsuccessful.

Is there no *alternative* to what you propose ?

The brave Sultan saw no *alternative* before him but death.

Assumption, Presumption.

Both of these nouns involve supposition and the act of taking certain things for granted. An *assumption* may be made without any evidence, simply as a starting point for a process of reasoning. A *presumption* is based upon probable evidence. Our original *assumption* was that the man was innocent, but the facts disclosed in this case create a very strong *presumption* of guilt.

Avenge, Revenge.

To avenge is to obtain satisfaction by punishing a wrong-doer. To avenge is sometimes to punish *in behalf of another*, usually the innocent, weak and oppressed. It is always an act of justice never of resentful retaliation, for personal injuries. It does not imply any personal feeling of anger or malice.

God *avenges* the oppressed.

The judge avenged the wrong done to the helpless child.

'*Avenge,* O Lord ! the slaughtered saints whose bones
Lie scattered on the Alpine mountains old'—*Milton.*

Revenge is both a noun and a verb. As a verb it means to retaliate or vindicate (انتقام لینا). It means inflicting punishment for

an injury or wrong done to ourselves and it always implies a personal feeling of animosity (دشمنی - عداوت) or anger. It means inflicting of an injury as a means of personal satisfaction.

He *revenged* himself for the insult.

He *revenged* himself on his enemy for the great wrong done to him.

He took *revenge* on the neighbour who had ridiculed him.

Ascent, Assent.

Ascent—Act of climbing up; upward movement.

The *ascent* to Murree Hills is very steep.

I have never made an *ascent* in a balloon.

It is a steep *ascent* from Murree to Nathiagali.

Assent– (منظوری - منظور کرنا) Concurrence.

The Governor gave his *assent* to the Bill.

He gave his *assent* to the proposal.

I cannot *assent* to what you say.

He readily *assented* to my proposal.

Angel, Angle.

Angel (فرشتہ) He is an *angel*, not a man.

Angle (زاویہ) A triangle has three *angles*.

Ant, Aunt.

Ant (چیونٹی) The *ant* was going to drown.

Aunt (چچی - خالہ) My *aunt* sent me a birthday present.

Air, Heir, Ere.

Birds fly in the *air*. (ہوا)

He is an *heir* (وارث) to a large property.

Do some good *ere* (پہلے) you die.

Ere is an archaic (متروک - پرانا) word.

Avocation, Vocation.

Avocation—hobby, pastime pursued for pleasure rather than for gain.

Vocation—Profession ; occupation.

His *vocation* is law but gardening is his *avocation*.

His *vocation* is medicine, but painting is his *avocation*.

Artist, Artiste, Artisan.

Artist—A person who practises one of the fine arts (poetry, painting or sculpture).

Artiste—A professional singer or dancer.

Artisan—A person who practises some handicraft (a carpenter, a potter etc.)

John Keats was a great *artist*.

It is said that Lata Mangeshkar, the well-known Indian *artiste*. can sing in thirteen different languages.

A very notable *artiste* has consented to entertain the audience with vocal music.

Most of the Pakistani *artisans* lead a very hard life.

Muslim *artisans* are generally hard-working and skilful.

Apposite, Opposite.

Apposite—Proper, judicious.
Opposite—standing in front ; contrary.
The Principal made very *apposite* remarks on the necessity of technical education.
My house is situated *opposite to* (بالمقابل) the Post Office.

Artistic, Artful, Artificial.

Artistic—beautiful or giving aesthetic (ذوقی - جمالیاتی - حسن پسندانہ) satisfaction. It is always used in a good sense.
Artful—Cunning ; clever.
Artificial—is opposed to natural.
The hall had been decorated in a very *artistic* manner.
His design is a highly *artistic* one.
She is a very *artful* girl ; beware of her.
His *artful* projects did not help him in the long run.
Town-life is *artificial*.

Antic, Antique.

Antic—(Noun) Queer behaviour ; (usually plural) grotesque movement, step or attitude intended to amuse e.g., by a clown at a circus.
Antique—of old times ; old fashioned.
The *antics* of the clown at the Russian circus greatly amused the spectators.
My hobby is coin-collecting and I have a number of *antique* coins with me.

Ancient, Old.

Ancient—which is not modern.
Old—which is not new.
War was not so destructive in *ancient* times as it is in these days.
I like my *old* hat better than the new one.

Amiable, Amicable.

Amiable—Good-tempered: kind-hearted: easy and pleasant to talk.
Go and make yourself *amiable* to the guests.
Hamid is an extremely *amiable* person and he is, therefore, universally popular.
Amicable—Friendly ; done in a friendly way ;
When countries cannot settle a dispute in an *amicable* way, they should settle it by arbitration.
We need not quarrel, let us come to an *amicable* settlement.

Allusion, Illusion.

Allusion—Indirect reference.
Illusion—A deceptive appearance.
The *allusions* in this poem are obscure.
That man has a glass eye but he does not like people to make any *allusion* to it.
To the Hindu ascetic the whole material world appears to be a vast *illusion*.

At last the frightful phantom was known to be just an illusion. (فریب نظر)

He cherishes the *illusion* that everyone admires him.

Bare, Bear.

Bare (Adjective) uncovered.

Bear (Verb) to uncover.

Bear (Noun) an animal (ریچھ).

Bear (Verb) to carry ; endure.

His *bare* body was scorched by the mid-day sun.

He had no shoes and had, therefore, to go about *bare-footed*.

The tiger *bared* its teeth.

He was killed by a *bear* in the forest.

In the Zoo you can see a large polar *bear*.

The woman *bore* a heavy load on her head.

I cannot *bear* this ill-treatment at your hands.

Battle, Fight, War.

Battle—an encounter between opposing armies.

Fight—Combat between two or more persons, animals or parties.

War—A contest more prolonged than a battle between two opposing armies. It is a quarrel between nations conducted by force.

The Normans defeated the Saxons in the *battle* of Hastings in 1066.

A policeman was killed and forty labourers wounded in the *fight* between a band of strikers and the police yesterday.

In the last world-*war* millions of men lost their lives.

The *war* between U.S.A. and North Viet Nam shows no signs of coming to an end.

Beach, Beech.

Beach—shore.

Beech—the name of a tree.

He was standing on the *beach* and was watching the ripples.

'To watch the crisping ripples on the *beach*.
And tender curving lines of creamy spray'.—*Tennyson.*

The *beech* tree has glossy leaves and a smooth bark.

There was a row of *beech* trees in front of the church.

Beneficent, Beneficial.

Beneficent—doing good ; kind.

Beneficial—useful, advantageous.

A *beneficent* ruler always commands the loyalty of his people.

A *beneficent* Providence has given us all these things.

We are very lucky in having such a *beneficent* ruler.

Fresh air and good food are *beneficial* to health.

I hope your holidays will be *beneficial* to you.

Education is *beneficial* to all.

Bail, Bale.

Bail—(security ضمانت) The judge refused to release him on *bail*.

Bale—(bundle گٹھڑی) Four thousand *bales* of cotton were burnt in the fire.

Berth, Birth.

Berth means a sleeping place in a train, a ship or an air-craft whereas *birth* means coming to life.

I got a *berth* reserved in a first class compartment.

Give a wide *berth* to; keep well away from; at a safe distance from.

He is an unreliable man. Give a wide *berth* to him.

The baby weighed seven pounds at *birth* (پیدائش).

There were 167 more *births* than deaths in the town last year.

She is a Russian by *birth*.

Beside, Besides.

Beside—by the side of; outside of.

Besides—in addition to.

We chose our picnic—spot *beside* the river.

He was standing *beside* me when the procession was passing through the street.

Khalid came and sat *beside* me.

The argument is *beside* the point (irrelevant).

I was *beside* myself with rage.

Besides helping me with his advice, he lent me some money.

I gave him a watch *besides* his regular salary.

Besides knitting pull-overs, the girls are also sewing clothes for the refugees.

Between, Among.

Between is generally used in reference to two things, and *among* in reference to more than two. *Between* may be used, however, for any number when there is mutual action.

The cake was divided *between* the two sisters.

Bitter rivalry had grown up *between* the two teams.

The soldiers marched proudly *between* the two lines of cheering onlookers.

A dispute arose *among* the four owners of the house.

He distributed the money *among* the four beggars.

The three dacoits divided the booty *among* themselves.

A treaty *between* the three powers was signed in London.

The dispute *between* the three villages has assumed serious proportions.

Blunder, Error, Mistake.

Blunder—a serious mistake.

Mistake is the taking of one thing or person for another.

An *error* is a departure from what is recognised as right or correct.

The arrest of Gandhi after the Second Round Table Conference was described by the Congress as a grave political *blunder* on the part of the British Government.

Many politicians think that Hitler committed a *blunder* in invading Russia.

As he took the wrong road by *mistake*, he could not reach his destination in time.

This essay is full of grammatical *errors*.

The accountant detected many *errors* in the accounts of the school.

Bad, Bade.

A bad *workman* quarrels with his tools.
Bade—(Past tense of bid) I *bade* him leave my room.

Broach, Brooch.

Broach—to open or start.
Brooch—an ornament.
Who will *broach* this topic ?
The *brooch* looks beautiful in her sari.

Brake, Break.

Brake—Apparatus for checking wheel's motion; a thicket.
Break—To come to pieces; to come apart.
He applied the *brakes* to the car and thus saved the child from being killed.
The driver applied the *brakes* and the car pulled up a few inches off the dog.
The *brake* (a bush or thicket) was full of flowers.
Some mischievous boy has *broken* all the window-panes.
The stick is so frail that it would *break* into two, if you beat a dog with it.

Blew, Blue.

Blew—past tense of blow.
Blue—a colour.
The policeman *blew* his whistle.
The ink was *blue*.

Bridal, Bridle.

Bridal—(Adjective relating to marriage (عروسی). The *bridal* cake was eaten by the guests.

Bridle—rein of a horse (گھوڑے کی لگام). The horse broke its *bridle*.

Bridle your tongue, please (اپنی زبان کو لگام دو).

Boy, Buoy.

Boy (لڑکا) That was the *boy* who broke my slate.

Buoy (پیراک پیپا - تیرانے کا تختہ) The bell was placed on a *buoy* near the Inchcape Rock.

Ralph the rover cut the *buoy* off the rock.
Life *Buoy* soap is supposed to be germicidal.

Boldness, Bravery, Courage, Daring, Audacity.

Boldness, *daring* and *audacity* are attributes of a low order whereas *courage* and *bravery* are noble attributes. *Boldness* is a transient, occasional thing which results from a particular situation e. g., He showed *boldness* during the fire. *Daring* suggests rashness and is venturesome e. g., He is a man of *daring* character. *Audacity* has a strong flavour of impudence (دیدہ دلیری). His *audacity* was enough to flare him up. *Bravery* is daring of a noble kind and *courage* is generally a permanent and praiseworthy attribute.

He is a man of *courage*.
'*Courage* is considered an essential of high character'—*Froude*.
"The best hearts are ever the *bravest*".'

Born, Borne.

Born – given birth to.
Borne—Carried; sustained.
Hitler was *born* in 1889.
Ajmal was *born* with a silver spoon is his mouth.
This widow has *born* many hardships.
The child was *borne* on the shoulders of the servant.
He has *borne* his misfortunes like a brave man.

Berry, Bury.

Berry—(بیر) Do you sell *berries* ?
The Muslims *bury* their dead.

Complement, Compliment.

Complement is that which completes or makes full and a *compliment* (regard) is a praise or an expression of admiration and civility.
Pay my best *compliments* to all friends.
I thank you for the *compliment* you have paid me.
What would be the *complement* of this angle ?
In Mathematics, the *complement* of an angle means its deficiency from 90°. The *complement* of an angle of sixty degrees is an angle of thirty degrees.

Comprehensive, Comprehensible.

Comprehensive—That comprehends much ; all-embracing.
This book is quite *comprehensive*; it contains almost everything about the subject.
This scheme is quite *comprehensive* as it deals with every aspect of the problem.
Comprehensible —capable of being fully understood.
This is a book that is *comprehensible* only to specialists.
His words are not *comprehensible*.
He speaks so lucidly that every word of his speech is *comprehensible*.

Canon, Cannon.

Canon – a rule in general ; *canon* also means a church dignitary.
Cannon—A large gun (توپ).
The *canons* of morality lay it down that we should love our neighbour as ourselves.
The *canons* of morality are as binding as the laws of the state.
He is the *canon* of the place.
The enemy fired a *cannon* before lanching the attack.
The loud report of a *cannon* disturbed the soldiers who were taking rest.

Calendar, Calender.

Calendar—A table showing days and months of the year.
Calender—(Verb) to press cloth, paper etc. in a calender or roller machine.
Please consult the *calendar* and find out the day on which the Id falls.
Please *calender* this shirt of mine.
Please *calender* this coat.

Canvas, Canvass.

Canvas—A kind of coarse cloth.
Canvass—To go from person to person and ask for votes.
Sails are made of *canvas*.
This knapsack (تھیلا) is made of durable *canvas*.
He is *canvassing* for the conservative candidate.

Contentment, Satiety.

Satiety—Satiety is the glutted or satiated state (حد سے زیادہ سیری - شکم سیری) ; the feeling of having had too much of something.
Contentment is the state of being satisfied with what one has.
I have everything to my heart's *content*.
'*Contentment* gives a crown, where fortune has denied it'.—*Ford*.

"True *contentment* depends not upon what we have ; a tub was large enough for Diogenes, but a world was too little for Alexander"——*Cotton*.

"Thou lovest : but ne'er knew love's sad *satiety*"
Shelley—*Ode to a Skylark*.

"Some are cursed with the fulness of *satiety* ; how can they bear the ills of life when its very pleasures fatigue them ?"————*Cotton*.

Cast, Caste, Cost.

Cast (Verb)—to throw.
Cast (Noun)—list of actors taking part in a play.
Cost—price.
Caste—An exclusive class ; one of the four hereditary classes into which Hindu society is divided in India.
He *cast* a longing, lingering glance at her.
The *cast* of this play includes many famous actors such as Sir Laurence Olivier.
Hazlitt once witnessed a performance of ***Othello*** in which the *cast* included Sir Edmund Kean playing the part of Iago.
He is a Brahmin by *caste*.
Cost (قیمت). What is the *cost* of this book ?

Ceiling, Roof.

Ceiling—Inside overhead surface of a room ; highest practicable level to be reached by an aircraft ; maximum height or level. We have several aircrafts with a *ceiling* of 20,000 feet. The *ceiling* of this room has been blackened by smoke.
Roof—top covering of a building, tent, bus car etc.,
The *roof* of heaven is studded with stars.
Some people were watching the procession while standing on the *roofs* of their houses.

Censer, Censor, Censure.

Censer—Vessel in which incense is burnt.
Censor—An officer who examines plays, films, books news etc.
Censure—(Verb : condemn) blame ; reprove ; (Noun) criticism ; adverse judgement ; expression of disapproval.

Incense is burnt in *censers* on sacred occasions.
This film has been banned by the *censor*.
Many people offend their friends by *censuring* their conduct constantly.
The Assembly *censured* the Government.
He has laid himself open to public *censure* by his irresponsible speech.

Ceremonial, Ceremonious.

Ceremonial—relating to ceremony ; that which relates to ceremonies and rites.
Ceremonious implies an excess of form and ceremony ; formalities overdone.
The occasion calls for *ceremonial* dress.
The priest should be present on all the *ceremonial* occasions.
Dewali and Dusehra are *ceremonial* occasions for the Hindus.
You should not be *ceremonious* with your friends.
His greeting was too *ceremonious*.

Continual, Continuous, Contiguous.

Continuous is applied to that which is not interrupted as long as it lasts ; united without break.
Continual is that which is constantly renewed though interrupted ; very frequent ; often repeated.
Contiguous means adjoining ; adjacent.
It has been raining *continuously* from ten o'clock in the morning.
There is a *continuous* range of mountains near Simla.
There was a *continual* shower of rain in Lahore during the last week.
There were *continual* shocks of earthquake at Tashkent during the last month.
Assam is *contiguous* to Bengal.
The undivided Punjab was *contiguous* to U.P.

Check, Cheque.

Check—(Verb) To put a restraint upon: (Noun) Stoppage, restraint; Pattern of crossed lines of different shades of colour.
Cheque—An order for money drawn on a bank, payable on demand.
We have *checked* the enemy's advance.
He could not *check* his anger.
You should *check* your child when he misbehaves in society.
I want to *check* your accounts.
Which do you want for your new dress, a stripe or a check ?
Wind acts as a *check* upon speed.
The Indian forces met with a strong *check* at the Wagah border.
He gave me a *cheque* for Rs. 200/- on the Lloyds Bank.
The *cheque* could not be cashed.

Child-like, Childish.

Childlike—(it is used in a good sense)
No one could fail to be impressed by her child-like (pure and innocent) simplicity.
Childish—(it is used in a bad sense) foolish, unwise, silly.
His suggestion was simply *childish*.
Everyone admires the *child-like* frankness of this old man.
He behaved in a *childish* manner.

Cession, Session.

Cession—Noun from cede. It means yielding up, transfer of territory to another state.

Session—the time of the sitting of a court or a public body; meeting.

Germany demanded the immediate *cession* of Danzig.

The *cession* of the East Punjab and West Bengal to India was strongly criticised by many people of Pakistan.

The court will decide this case at its next *session*.

Cite, Site, Sight.

Cite—quote, mention for bravery in war e.g., His name is *cited* in dispatches.

Site—(Noun) Place where something was, is or is to be; (Verb) locate, build.

Sight—View.

The speaker *cited* a few lines from Shakespeare in the course of his speech.

The University was built on the *site* of an old fort.

Where have they decided *to site* (build) the new factory?

What a lovely *sight* this hillock presents!

Chord, Cord.

Chord—A string of a musical instrument, a string-like structure.

Cord— A thin rope; a cylindrical structure.

While playing on the violin, the boy accidentally broke a *chord*.

He appeals cleverly to emotions and knows the art of touching the right *chord*.

Please tie this packet with a piece of *cord*.

The spinal *cord* is a cylindrical structure within the spinal canal.

Cereal, Serial.

Cereal—Any kind of grain used for food (e.g. wheat, rice, maize).

Serial—A story published in instalments.

The French eat *cereals* in their breakfast.

Oliver Twist was first published as a *serial*.

Cellar, Seller.

Cellar—Underground room.

Seller—One who sells.

Put the wine in the *cellar*.

He is a *fruit-seller*.

Choler, Collar.

Choler—Anger.

Collar—Part of a garment that fits round the neck; turned-over neck band of a shirt.

The impertinent remarks of the son excited the *choler* of the father.

The wind was so cold that he turned his coat *collar* up.

You should put on a clean *collar* whenever you go to address a public meeting.

Collision, Collusion.

Collision—The act of striking together (ٹکر).

Collusion—A secret understanding for a fraudulent purpose.

Fifty lives were lost in the *collision* between the Khyber Mail and the Karachi Express.

The dacoits were helped by the servants, as the latter were in *collusion* with the former.

The *collusion* between persons who appear to be opposed to each other (a policeman and a thief) is a grave danger to public safety.

The thieves acted in *collusion* (fradulent secret understanding) with the police.

Compare with, Compare to.

Compare with—generally things belonging to the same class are *compared with* one another.

e.g. Kings are *compared with* Kings, books are *compared with* books.

Compare to—things belonging to different classes are *compared to* one another.

A beautiful face may be *compared to* the moon ; a man be *compared to* a sheep.

Compare Akbar *with* Aurangzeb as a ruler.

Poets often *compare* a beautiful face *to* the moon.

Christ *compared* the sinner *to* a lost sheep.

Choir, Quire.

Choir—A company of singers.

Quire—Twenty-four sheets of paper.

He is a member of the Cambridge *choir*.

I have used one *quire* of paper today.

Comparison, Contrast.

Comparison—two like things are compared.

Contrast—two different things are contrasted.

e.g., This book is decidedly superior to the other, indeed there is no *comparison between* the two.

The *contrast* between the two buildings is so striking that no one can mistake the one for the other.

Coarse, Course.

Coarse—rough.

Course—Part of a dinner ; a line of action, direction; forward movement in space or time ; allotted portion of study.

I cannot wear this *coarse* cloth.

The river has changed its *course*.

He has finished his *course* in psychology.

This is the only *course* open to me.

The railway is in the *course* of construction.

The *course* of human life from the cradle to the grave is full of lessons.

A dinner of five *courses* was served last night.
Course as a *verb* means move quickly.
The blood *coursed* through his veins.
Tears *coursed* down her cheeks.

Complacent, Complaisant :

Complacent—Self-satisfied.
Complaisant—Obliging ; ready and willing to do what pleases others ; polite, affable ; desirous to please others.
With a *complacent* smile, he turned down my proposal.
She is a *complaisant* wife.
The rich are so *complacent* that they never care for the poor.
He possesses very *complaisant* manners and is, therefore, very popular.

Coma, Comma.

Coma—Unnatural deep sleep ; stupor, lethargy.
Comma—A punctuation mark.
This woman has been lying in a state of *coma* for the last two days.
After the snake-bite he fell into a *coma*.
Put a *comma* at the end of this clause.

Confident, Confidant.

Confident—Feeling or showing confidence ; certain.
The little girl gave her mother a *confident* smile.
We are *confident* of success.
Sir Winston Churchill was quite *confident* of victory in the Second World War.
Confidant—a person who is trusted with private affairs or secrets (especially about love affairs).
She told all about her approaching marriage to a class-fellow who was her *confidant*.
He is not only my friend but also a *confidant*.

Contemptuous, Contemptible.

Contemptuous—disdainful ; scornful ; showing contempt.
Contemptible—deserving contempt ; despicable ; provoking contempt.
His conduct was *contemptible* (deserving of contempt).
He is such a *contemptible* creature that no one respects him.
His manner was *contemptuous*.
He treats his servants in a *contemptuous* manner.

Compensation, Remuneration.

Compensation—Something given to make up for loss or injury.
He received £ 10,00 in *compensation* for the loss of his right hand.
Remuneration is the payment received or given for some service.
He received sufficient *remuneration* for the work he did for his employer.

Credible, Creditable, Credulous.

Credible—Believable.
Creditable—Worthy of praise,

Credulous—Apt to believe without sufficient evidence. It applies to persons who believe things too readily and are thus easily imposed upon.

The story she told me was highly *credible*.

Her college career has been most *creditable*.

Credulous—Credulous people accept all the promises of the politicians.

Illiterate peasants are generally very *credulous*.

The *credulous* youth was taken in by the beggar's tale of woe.

Conscious, Conscientious.

Conscious—aware; knowing things.

Conscientious—Obedient to conscience; scrupulous; guided by one's sense of duty.

He is a *conscientious* objector (a person who objects to something e. g., serving in the armed forces because he thinks it is morally wrong).

He is a *conscientious* worker.

Conscious—They were *conscious* of being watched. The old man was *conscious* to the last (was aware of what was happening round him) until the moment he died.

A healthy man is not *conscious* of his breathing.

He is *conscious* of his shortcomings.

Contagious, Infectious.

Contagious—Spreading by touch; disease communicable by contact or touch. It is also used figuratively for spreading easily by example.

Infectious—Of disease that can be spread by means of germs carried in the atmosphere or water. It is also used figuratively in the sense of quickly influencing others; likely to spread to others.

Scarlet fever is *contagious*.

Plague is a *contagious* disease.

Cholera is an *infectious* disease.

Humour is *infectious*.

Yawning is *contagious*.

Considerate, Considerable.

Considerate—Thoughtful of others; thoughtful of the needs of others.

Considerable—great, much, moderately large.

He has a *considerable* income.

This library has been built up at the cost of a *considerable* sum of money.

It was *considerate* of you not to play the piano while I was having a sleep.

Cool, Cold.

Cool—Slightly cold; moderately cold; cool denotes the absence of warmth.

Cool—is opposed to warm.

A *cool* breeze is delightful but not a *cold* breeze.

'Here are *cool* mosses deep'——Tennyson: *Song of Lotus Eaters.*
'*Coldly*, sadly descends.
The autumn evening'——*Arnold.*
A very *cool* breeze blows on the top of this mountain.
This child does not relish *cold* milk.

Council, Counsel.

Council – An assembly; a deliberative body.
Counsel—advice; (Verb) advise, give counsel to ; (Noun) barrister or a group of barristers giving advice in a law case; a legal adviser.
Truth is not to be found in the *councils* of men.
He has been elected to the Legislative *Council.*
Would you *counsel* our giving up the plan ?
He is in the habit of keeping his own *counsel* (keeping his views and plans secret).
When the jury had heard the *counsels* for the prosecution and the defence, it retired for consultation.
The senior *counsel* being absent, the poor junior had to bear the whole brunt of the judge's wrath.
You should follow the *counsel* of your sincere friends.

Corporal, Corporeal.

Corporal—Lowest non-commissioned officer in the army below a sergeant; pertaining to the body.
Corporeal—having a body; material.
Corporeal needs such as food and drink should receive due measure of attention.
Nowadays, it is not the custom to inflict *corporal* punishment in schools.
Shelley's Skylark like Wordsworth's Cuckoo is an idealised creature which has hardly any *corporeal* existence.

Corps, Corpse.

A corps is a division of an army.
A corpse is a dead body.
The Punjab University *corps* has given a good account of itself.
Corpses littered the streets of Madrid during a recent aerial bombardment.
The battle-field in Sialkot Sector was scattered all over with the *corpses* of Indian soldiers.

Confess, Admit.

To *admit* is to acknowledge or concede as true; to give assent to.
He *admitted* that he was present when the accident took place.
To *confess* is not only to concede that a fact is true but also to acknowledge responsibility of guilt.
He *confessed* that he had caused the accident.

Crime, Sin, Vice.

A *crime* is a violation of the laws of the state; a *sin* is a violation of the laws of religion, and a *vice* goes against the laws of morality.

Murder is a *crime* as well as a *sin*.

"*Crime* is not punished as an offence against God, but as prejudicial to society".——*Froude*.

"*Sin* is essentially a departure from God".——*Luther*.

Telling lies is a *sin*.

"The most fearful characteristic of *vice* is its irresistible fascination, the ease with which it sweeps away resolution". *Chopin*.

Gluttony is just as much a *vice* as is drunkenness.

Vice also means in place of.

Mr. Smith has been appointed Chief accountant *vice* Mr. Brown who has retired.

Cue, Queue.

Cue means a signal, especially the last words of a speech in a play serving as signal to another actor to enter or speak.

Queue means a line of persons or vehicles etc. awaiting their turn to be attended to or proceed.

This is my *cue*, I must now go on the stage.

Wait at the end of the *queue*.

A long *queue* was formed before the booking-office.

Casual, Causal.

Casual—happening by chance; a *casual* meeting; careless; undesigned, unmethodical; informal: a *casual* glance ; clothes for *casual* wear.

She is a very *casual* person (careless and thoughtless about the convenience of others).

Casual also means irregular ; not continued. He is earning a living by *casual* labour.

Causal means containing, expressing or relating to a cause.

The *causal* connection between food and health is obvious.

Currant, Current.

Currant is a small sweet dried grape (کشمش) grown in Greece and neighbouring countries and used in buns, cakes and puddings.

Current—In common or general use.

Words that are no longer *current* should be avoided in speech and writing.

Current—now passing ; of the present time.

The *current* issue of *The Reader's Digest* is very interesting.

Current also means a stream of water, air or gas.

A cold *current* of air came in when the door was opened.

Although he was a strong swimmer, yet he was swept away by the *current* and was drowned.

The warm *currents* in the Atlantic influence the climate of Great Britain.

Current also means a course or movement.

Nothing disturbs the peaceful *current* of her life.

The government used the radio to influence the *current* of thought.

Cymbal, Symbol.

Cymbal—A musical instrument.

Symbol—The sign or representation of something moral or intellectual ; a thing that typifies or represents something.

The boy was producing a sharp clashing sound by striking the *cymbals*.

The figure of the lion on the flag is a *symbol* of courage.

Cattle, Kettle.

Cattle (مویشی). The shepherd was driving the *cattle*.

Kettle (کیتلی). Place the *kettle* on the fire.

Ceiling, Sealing.

The *ceiling* (چھت کا اندرونی حصہ) was painted yellow.

Sealing (مہر لگاتا ہوا) The clerk was *sealing* the letter.

I have no *sealing* wax.

Cell, Sell.

Cell. (کوٹھڑی) We shut the thief up in a *cell*.

The prisoner was thrown into a dark *cell*.

Sell (بیچنا). The book is *selling like* hot cakes.

I want to *sell off* my old horse.

Dairy, Diary.

We buy milk from the *dairy-farm*.
Where is my *diary* ?

Dairy is a building or part of a building where milk is kept and butter made.

Dairy-farm—Area of land in which milk and butter are produced.

Denmark has the best *dairy-farms* in the world.
Denmark is known for its *dairy products* all over the world.

Diary—a book for the daily record of events, thoughts etc.
I shall make a note of this in my *diary*.

I maintain a *diary* regularly for the record of the daily events of my life.

The Diary of Anne Frank is the intimate record of a young girl's thoughts who went into hiding to escape the Nazi persecution. This *Diary* has appeared in twenty-eight languages, and twenty-four countries have seen the film based on it.

Dear, Deer.

Dear—(عزیز - مہنگا). Loved, lovable ; high in price; precious, greatly loved.

Deer (ھرن). plural unchanged. Kind of graceful, quick running animal, the male of which has horns.

Your mother is *dear* to you.
What a *dear* little child !

Dear is used as a form of address in the beginning of letters.
Dear Mr. Green,
My *dear* Akhtar,
Everything is getting *dear* (مہنگی).
That is a *dear* shop.
He lost everything that was *dear* to him.
If you want to make money, you must buy cheap and sell *dear*.
Even my *dear* friends deserted me.

The hunter chased the *deer* (ھرن).

Once a student who took pride in his knowledge of Persian wrote:

'My deer Jagdish'. When I pointed out the difference between '*dear*' and '*deer*' to him and illustrated it with sentences, he came forward with a funny justification of his folly: "Sir, my friend Jagdish is graceful and agile like a *deer*. His eyes are no less charming than those of a gazelle and in swiftness of movement he surpasses a deer". Not only did he content himself with these fantastic ramarks but had also the cheek to quote the following couplet of Hafiz in a sentimental tone:

صبا بلطف بگو آن غزال رعنا را
که سر بکوه و بیابان تو داده ای ما را

"O breeze, convey this message of mine to that graceful gazelle:
'You have driven me to roam over mountains and deserts in search for you'."

I was amused with the resourcefulness of this student and his apt use of the Persian verses but I warned him saying: "This sort of foolery would cost you a year more in the College".

Decided, Decisive.

Decided—Definite ; clear ; determined.
Decisive—Conclusive, final; that which terminates something finally.

A *decided* answer is one that is definite ; a *decisive* answer is one that terminates the discussion.
I will give you a *decided* answer this afternoon.
His answer was *decisive* and terminated the discussion.
It is my *decided* opinion that a mischievous boy always comes to grief.
The Battle of Waterloo was a *decisive* one.

Deny, Refuse.

Deny—To declare a statement not to be true ; to declare untrue or non-existent.
Refuse—To decline something offered ; to say or convey by action that one will not accept or give or consent.

This man *denies* the existence of God.
The accused does not plead guilty ; he *denies* the charge.
He *refused* to lend me his cycle.

Decry, Descry.

Decry—to cry down ; to criticise as worthless.
To make something less valuable by speaking against it ; to disparage.
Descry—To catch sight of ; to see something a long way off ; to see dimly or to discover.
We should not *decry* his honest though unsuccessful attempts.
Do not *decry* conscientious objections.
I *descried* him (caught sight of him with difficulty) on a hill in the distance.
On the fourth day the ship-wrecked sailors *descried* a sail.

Deduce, Deduct.

To *deduce* is to infer (نتیجہ نکالنا), and to *deduct* is to take something away (کم کرنا ، منہا کرنا) from something.
What conclusion can be *deduced* from this theory ?
A large sum was *deducted* (taken away) from his salary.

Deference, Difference.

Deference—Regard, respect.
Difference—Being different; dissimilarity.
I say it with due *deference* to the speaker that he is absolutely in the wrong.
There is a world of *difference* between an experienced and an inexperienced teacher.

Declaim, Disclaim.

Declaim—To speak with strong feeling; to speak rhetorically (زور شور کے ساتھ خطیبانہ انداز میں) in public.
Disclaim.—Say that one does not own, that one has no connection with.
He *declaimed* against civil liberties on the public platform last night.
I *disclaim* all responsibility for the leakage of his secret.

Defend, Protect.

A person or thing is *defended* from present danger but *protected* from an approaching danger.
The forces of Pakistan *defended* their country heroically against the assaults of the Indian Army.
England is *protected* by the sea against foreign aggression.

Defy, Deify.

Defy—to resist openly; say that one is ready to fight; to refuse to obey or show respect to; offer difficulties that cannot be overcome.
Deify—Make a god of or worship as a god.
If you *defy* the law, you may find yourself in prison.
The problem *defied* solution.
The door *defied* all attempts to open it.
The *deification* of human beings is strictly prohibited in Islam.
Gandhi was *deified* by the Hindu masses of India.

Dependent, Dependant.

Dependent—(Adjective) depending upon.
Dependant—(Noun) Somebody who depends upon another for a home, food etc., a person who depends on somebody for support.
Promotion is *dependent* upon your record of service.
When the son of a rich landlord marries, most of his servants and *dependants* receive an allowance.

Deprecate, Depreciate.

Deprecate—Feel and express disapproval of.
Depreciate—Make or become less in value; say that something has little value; to belittle, to undervalue, to disparage.
Hasty action is to be *deprecated*.
He *deprecates* changing the rules frequently.
The purchasing power of money has *depreciated* since she bought her saving certificates.
Do not *depreciate* my efforts to help you.
Many saints and philosophers have *deprecated* war but none has been able to abolish it.
Everyone present there *depreciated* the play that had been staged by the Amateur Club.

Defective, Deficient.

Defective implies faultiness or unsatisfactory quality.
Deficient implies insufficient quantity.
This water is *defective* because it is impure.
Water-supply is *deficient* in some parts of Lahore (there is lack of adequate water-supply).

Deliverance, Delivery.

Deliverance—Rescue; being set free.
Delivery—Handing over of letters, goods etc.; manner of speaking.
The Muslims of India observed a *Deliverance* Day when the Congress Government failed in the country.
O God, I pray for *deliverance* from the rule of tyranny and injustice.
We guarantee prompt *delivery* of goods.
Freight charges are payable on *delivery* (when the goods are delivered).
His sermon was good, but his *delivery* was poor.

Depositary, Depository.

Depositary—A person with whom anything is deposited; a person to whom something is committed; a trustee.
Depository—A place where goods are deposited; store-house.
Abdul Rahim is the *depositary* of this money and jewellery.
This room is now used as a *depository* for odds and ends.

Dissent, Descent.

Dissent—Disagreement; to differ.
Descent—Downward motion; downward slope.
We slided down the *descent* of the hill.

One judge recorded a note of *dissent* as he did not see eye to eye with the other two judges.

During the *descent* in our hiking many people received injuries.

Device, Devise.

Device (Noun) A contrivance; a sign or an emblem ; a plan.

Devise (Verb)—to plan, to contrive.

"In Xanadu did Kubla Khan
A stately pleasure-dome decree :
It was a miracle of rare *device*.
A sunny pleasure-dome with caves of ice !".———*Coleridge.*

I will tell you a *device* to catch the thief.

The young engineer *devised* many plans for the building of the bungalow, but the owner did not approve of any.

Please *devise* a way out of this difficulty.

Desert, Dessert, Deserts.

Desert – A barren place ; to abandon.

Dessert—A service of fruit at the end of the dinner ;
In U.S A. any sweet dish (e.g , pies, pudding, ice-cream) served at the end of a meal.

Deserts—Something to which a person is entitled.

Rajputana is a vast *desert* situated to the south of the Punjab.

We lost our way in the *desert*.

Mangoes formed the *dessert* at the end of the meals.

He got his *deserts* (what he deserved).

The village had been hurriedly *deserted*, because bandits were in the district.

We sheltered from the storm in a *deserted* hut.

He *deserted* his wife and children and went abroad.

The *Sahra Desert* is a waterless and treeless waste land.

He deserves to be rewarded according to his *deserts*.

Dew, Due.

Dew—Tiny drops of moisture (شبنم) condensed on cool surfaces between evening and morning from water vapour in the air.

Due—to be paid ; suitable ; to be expected at a certain time or date ; caused by ; owing to :

The grass was wet with *dew*.

Give the devil his *due*.

When is the rent *due* ?

The wages *due* to him will be paid tomorrow.

After *due* consideration, I shall express my opinion on the subject.

When is the steamer *due* ?

Due to his careless driving, we had a bad accident.

Die, Dye.

Die—To cease to live.

Dye—To colour ; to give a new colour to.

To *die* is to go we know not whither.

He *died* of cholera.

They never *die* who *die* in a noble cause.

Dye his beard a flaming scarlet.

Has my pull-over been *dyed* ?

Destiny, Destination.

Destiny—Fate ; power believed to control events.
Destination—Goal ; place to which somebody is going.
The tricks played on human beings by *destiny* cannot be explained.
It was the *destiny* of Maulana Muhammad Ali Jauhar to die in a foreign country far from his family.
You can make or mar your *destiny*.
Destiny plays a tragic role in the novels of Thomas Hardy.
All of us feel happy when we reach our *destination*.

Decent, Descent.

Decent (respectable and well-behaved).
He is a *decent* boy.
Descent (slope اترائی) The journey down the *descent* was very easy.

Drown, Sink.

Drown— It is used with animate objects.
Sink—is generally used with inanimate things.
The boat capsized and four men were *drowned* in the river.
The bomb scored a direct hit and the ship *sank* immediately.

Discover, Invent.

Discover—To make known something which *existed* before but was not known to the world; to bring to view something existing but not yet known.
Invent—To devise or originate a new method or instrument etc giving mankind a greater command over the forces of nature ; to create or design something not existing before ; to make up ; think of.
Columbus *discovered* America but did not explore the new continent.
Marconi *invented* the radio in 1899.
Harvey *discovered* the circulation of blood.
It was never *discovered* how he died.
We suddenly *discovered* that it was too late to catch the train.
When was the steam-engine *invented ?*
You are very clever in *inventing* stories (making excuses).

Defer, Differ.

Defer (postpone ملتوی کرنا)
I have *deferred* the payment of his money.
Differ—(not to be of the same opinion اختلاف رکھنا) ; have another opinion ; to be unlike.
I am sorry to differ from (with) you on that question.
The two brothers are like each other in appearance, but *differ* widely in their tastes.
We agreed to *differ* (gave up the attempt to convince each other).

Diminish, Minimize.

Diminish—Make or become less.
Minimize—Reduce to the smallest possible amount or degree.
When a man's income is reduced 20 per cent, it *diminishes ;* but when you try to save a boy from punishment you *minimize* his guilt.

The second world war seriously *diminished* the wealth of the fighting countries.

The persons who bring about accidents do their utmost to *minimize* them in order to escape the consequences.

Dose, Doze.

Dose—Amount of medicine to be taken at one time, figuratively—something given or taken.

The bottle contains six *doses* of medicine.

Give him a *dose* of flattery and he will act according to your wishes.

Doze—sleep lightly ; be half asleep.

He *dozed off* (fell half asleep) during the sermon.

Sharif was *dozing* in the class.

Disclose, Expose.

Disclose—Uncover ; make known, allow to be seen.

Expose—Leave uncovered or unprotected ; unmask ; reveal the guilt of.

Open the box and *disclose* its contents.

I cannot *disclose* this secret to you.

Expose your body to the sunlight.

It is not wise to *expose* soldiers to unnecessary risks.

Sometimes we have to *expose* ourselves to danger in upholding a noble cause.

It is our duty to *expose* a villain for the welfare of the common man.

When King Lear *exposed* himself to storm, he came to realise the sufferings of the poor and houseless people.

Disinterested, Uninterested.

Disinterested—Not influenced by personal feelings or interests.

Uninterested—Wanting in interest ; lacking interest ; devoid of interest.

Disinterested means freedom from bias or prejudice, freedom from personal or selfish motives.

A *disinterested* person is one who has no axe to grind, no interest in the sense of expectation or advantage. A *disinterested* action is one performed without hope of any return of personal gain.

Muhammad Ali Jinnah was a great leader of men because his political motives were absolutely *disinterested*.

Abraham Lincoln's integrity and *disinterested* spirit is above all suspicion.

The poor spectator feels *uninterested* in cricket when he finds that a batsman takes an hour to score ten runs.

Doubt, Suspect.

Doubt—To hesitate to believe ; to be in a state of uncertainty.

Suspect—To imagine to exist ; to imagine to be guilty upon slight evidence.

Only a fool will *doubt* the existence of God.

The Police *suspects* the servant to be the thief of the stolen property.

Dual, Duel.

Dual—(دوهرا)

Our headmaster has ordered 500 *dual* desks for the school.

He is holding the *dual* charge of his own post as President and that of the Foreign Minister.

Duel – (جنگ رقابت)—I challenged him to a *duel* with me.

Draft, Draught, Drought.

Draft—A rough copy ; an order directing the payment of money.

Draught—A current of air ; quantity drunk at a time.

Drought—Want of rain ; continuous period of dry weather causing distress.

I am making a *draft* of the statement that I wish to submit.

The Paris bank has issued a *draft* for £ 500, upon its London Branch in my favour.

You will catch cold if you will sit in a *draught.*

Turn the electric fan on and make a *draught.*

He can drink half a pint of water at a *draught.*

"Quick, quick, a *draught* of water".

Many animals died through utter *drought* in Hissar.

A *drought* is feared on account of the failure of monsoons.

Economic, Economical.

Economic means associated with economics.

Economical—Careful in the spending of money, time etc. and in the use of goods ; not wasteful.

The government's *economic* policy cannot be fully understood by laymen like us.

It is a wise course to be *economical* of one's time and money.

An *economical* stove is one that does not waste fuel.

Eligible, Illegible.

Eligible—Fit to be chosen for office ; fit, suitable to be chosen.

Illegible—Difficult or impossible to read.

He is *eligible* for promotion.

This officer is *eligible* for a pension.

His handwriting is so illegible that no one can read it.

Despite his *illegible* handwriting, he is *eligible* for this appointment.

Effective, Effectual, Efficacious, Efficient.

Effective—having an effect ; able to bring about the result intended (used of persons and things both).

Effectual (not used of persons) bringing about the result desired ; answering its purpose.

Efficacious (not used of persons) producing the desired result, particularly in the case of medicines.

Efficient—(Of persons or methods) Capable ; able to perform duties well.

He is an *effective* officer.

The government is taking *effective* measures to remove unemployment.

We should take *effectual* steps to eradicate child-lifting.

We should think of an *effectual* punishment to put an end to adulteration.

This medicine has proved very *efficacious* in many cases of typhoid fever.

The doctor prescribed an *efficacious* tonic for my child.

This school has an *efficient* staff of teachers.

We should adopt *efficient* methods of teaching in our schools and colleges.

Emigrant, Immigrant.

Emigrant—A person who goes away from his own country to another to settle there.

Immigrant—A person who comes as a settler into another country, not as a tourist or visitor.

The *emigrants* to Canada lead a prosperous life.

The European *immigrants* in Australia have ample opportunities for pioneering enterprises.

Eminent, Imminent.

Eminent—Distinguished ; famous.

Imminent (of events especially dangers) likely to come or happen ; impending.

Phidias was an *eminent* Greek sculptor.

A storm is *imminent*.

He was faced with *imminent* death.

Empty, Vacant.

Empty—Having nothing inside ; containing nothing ; not meaning anything ; not giving satisfaction.

Vacant—Not occupied by anyone.

An *empty* room is one that has no furniture or other contents.

A *vacant* room may be well furnished but it is unoccupied by persons.

Empty promises are a mark of insincerity (mean nothing and give no satisfaction).

This is an *empty* box (contains nothing).

He is feeling *empty* (this is colloquial for hunger).

He is *empty-headed* (witless, lacking in common sense).

He is gazing into *vacant* space.

There is a *vacant* room in this hotel (not occupied).

He would like to apply for a *vacant* position in this office.

There was a *vacant* expression in his face (no signs of thought or interest).

Elemental, Elementary.

Elemental—Pertaining to the four elements ; of the powers of nature.

Elementary—Introductory ; not developed ; simple ; in the initial stages.

Every sailor is familiar with the *elemental* fury of a storm.

His knowledge of chemistry is rather *elementary*.

Elusive, Illusive.

Elusive—that which escapes one's grasp.
Illusive—deceptive.
Tagore's mysticism is so *elusive* that sometimes it baffles the reader.
All these expectations proved to be *illusive* in the long run.

Exceptional, Exceptionable.

Exceptional--Rare.
Exceptionable—objectionable.
A student who applies late will only be taken in *exceptional* circumstances.
This sort of weather is *exceptional* for June.
No speaker will be allowed to say anything *exceptionable* on the stage.

Enviable, Envious.

Enviable—Causing envy ; likely to excite envy ; arousing envy.
Envious—Full of envy ; feeling envy ; showing or expressing envy.
This boy has an *enviable* school record.
She is an *enviable* woman because her husband is kind, handsome and rich.
We should not be *envious* of the success of others.
To look at better-placed persons with *envious* eyes is not a mark of high character.
His *enviable* position makes many worldly-minded people *envious* of him.

Eternal, Everlasting.

Eternal—That which has neither beginning nor end.
Everlasting—That which has a beginning but no end.
The human soul is eternal according to the view expressed by Wordsworth in his *Ode on Intimations of Immortality from the Recollections of Early Childhood.*
May the *eternal* Providence keep you in His care!
Good deeds are *everlasting*.

Euphemism, Euphuism.

Euphemism is the use of less blunt or milder words in place of words required by truth or occuracy.
Euphemism means the use of words or phrases substituted to soften down *offensive* expressions.
'Mistress' is a euphemism, for 'concubine'.
'Pass away' is a *euphemism*for 'die'.
Euphuism means artificial or affected style of writing in imitation of John Lyly's *Euphues*, a prose romance written in 1579 in a high-flown style e g., The bulbul of inspiration is warbling on the tree of knowledge.

Excuse me, Pardon me.

Excuse me is used as an apology when one interrupts, disagrees, has to behave impolitely or disapprove. Excuse me is properly used when one wishes to apologize perfunctorily for an imaginary or very slight offence e.g., Excuse me, but I do not think that statement is quite true.

'Pardon me' or 'I am sorry' is used when one apologizes for a serious fault or major breach of etiquette.

Pardon me for contradicting you.

Pardonably as an adverb means in a way that can be pardoned : She was *pardonably* proud of her wonderful cooking.

Exhausting, Exhaustive.

Exhausting means producing exhaustion in a literal sense as *Exhausting* exercise or other activity.

This exercise is so *exhausting* that it is likely to be harmful.

This mountain climbing has proved really *exhausting*.

Exhaustive means thorough.

He has been exonerated from blame after an *exhaustive* inquiry. The doctor has made an *exhaustive* investigation into this case

Expedient, Expeditious.

Expedient—Likely to be useful or helpful for a purpose ; advantageous (even if not just).

Expeditious—Acting quickly ; prompt and efficient; done speedily.

In times of war governments do things because they are *expedient*.

Do what you think *expedient*.

'It is *expedient* that we should use *expeditious* means of putting condemned criminals to death'. (*An A B C of English Usage* by Treble and Vallins.)

Extract, Extricate.

Extract (Verb)—Take or get out usually with effort or by force; obtain by pressing, crushing, boiling etc.

Extricate.—Set free; get somebody free from.

Extract this cork from the bottle.

The doctor has been asked to *extract* the bullet from the wound.

The oil *extracted* from olives is very useful.

Thomas Hardy was so compassionate that he used to *extricate* poor helpless animals from nets and snares.

I am doing my best to *extricate* him from this difficulty.

Honey is *extracted* from flowers.

The poor coolie was, however, soon *extricated* (disentangled, released) from the debris (ملبا - ٹوٹ پھوٹ کے بعد منتشر ٹکڑے).

Event, Accident.

Event—Happening, usually something important.

An *event* is an occurrence of some importance not unnecessarily unexpected e. g.

The murder of Julius Caesar was an *event* that influenced the history of the Roman Empire.

The word *event* is often used to suggest that what happened was on an unusual scale and, memorable.

The funeral of Ilmuddin Shahid was *quite an event* in the history of Lahore.

He is sure to get his promotion *in the natural course of events* (in the order in which things naturally happen).

Event also means the fact of a thing happening e. g., We shall have to do something for his children, in the *event* of his death.

Accident —Something that happens without a cause that can be seen at once, usually something unfortunate.

There have been many railway *accidents* this year.

Chaudhry Muhammad Anwar was killed in a motoring *accident*.

Accidents will happen.

Fain, Feign.

Fain. (used in poetry or old language after would) willingly; with pleasure.

Feign - pretend.

I would *fain* have stayed at home.

Fain would I climb but I fear to fall.

He *feigned* repentance.

Hamlet *feigned* madness at times.

Faint, Feint.

Faint (Verb)—to swoon; lose consciousness (because of loss of blood, heat, shock etc).

Faint (Adjective)—indistinct; weak; not clear.

Feint (Verb)—to make a false attack.

Feint (Noun)—mock attack in boxing; a pretended move to mislead an enemy; a misleading appearance.

Several of the girls *fainted* and had to be carried off the field.

She *fainted* at the sight of the dacoit.

She called for help in a *faint* voice.

Only *faint* traces of the tiger's tracks could be seen.

I have not the *faintest* idea of what you mean.

His breathing became *faint*.

A *faint* heart never won a fair lady.

The first boxer made a *feint* (mock attack) of striking his rival.

Napoleon *feinted* once or twice to deceive his opponent.

Fetch, Bring.

Fetch means to go and bring e. g., *Fetch* me a book.

He is seriously ill, please *fetch* a doctor.

Bring means to come, taking something with one e. g., "*Bring* your breakfast when you come".

Flagrant, Fragrant.

Flagrant—openly and obviously wicked; glaring; scandalous (applied to crimes, criminals etc.).

Flagrant crimes such as child-lifting and adulteration should be punished with deterrent penalties.

Fragrant—sweet smelling.

Fragrant memories are more lasting than *fragrant* flowers.

Flee, Fly.

Flee (fled, fled)—run away; seek safety in flight.

Fly (flew, flown)—move through air with wings.

Defeated enemies *flee*. The enemy *fled* from the battlefield.

Birds and aviators *fly*. Only birds can *fly* in the air.
Note.—'Fly' and 'flying' are now usually substituted for 'flee' and 'fleeing', but 'flew' or 'flown' are never used for '*fled*'.
He was *flying* from the battlefield when he was arrested.

Flour, Flower.

Flour—powder made from grain for making bread, cakes, pastry etc.

Flower—a bloom (پھول).

Please bring a bag of *flour* from the market.
These *flowers* are very fragrant.

Forceful, Forcible.

Forceful—full of force.
Forcible—done by or involving the use of force.
The speaker had a *forceful* personality.
The police made a *forcible* entry into the building.

Fore, Four.

Fore—In front.
Four—A number.
Shaukat Ali came to the *fore* in the debate.
Two and two always make *four*.

Formally, Formerly.

Formally—with the usual forms or ceremony.
Formerly—at an earlier period.
The exhibition was *formally* opened by the Duke of Edinburgh.
Formerly there was no railway station here.

Foul, Fowl.

Foul (Adjective)—dirty, offensive to the senses, loathsome, stinking; irregular, treacherous dealing.
Fowl (Noun)—a bird.
He suffers from *foul* breath.

Pyorrhoea (گوشت خورہ) produces *foul* (بدبودار) breath.

Halitosis is the medical term for abnormally *foul* breath.
Mosquitoes breed in *foul* water.
Do not play a *foul* game.
Is *foul* play suspected in this case of murder?
The sailors shot a few sea *fowls* and roasted them for dinner.
Buy *fowls* from the poultry farm.

Freedom, Liberty.

Freedom is personal and private—the condition of being without constraint.
Liberty is public—It means freedom from despotic control.
He gives his son *freedom* to do what he thinks best.
You can speak with *freedom*.
They fought to defend their *liberty*.

John Stuart Mill's discourse on *Liberty* is a valuable contribution to modern political thought.

Liberty of the press is essential for a civilised democratic country.
Give us death or *liberty*.
It is not worthwhile to live in a state where *freedom* of speech and thought is denied to its citizens.
Liberty ! What sins have been committed in thy name.

Fatal, Fateful, Fatalist.

Fatal—deadly, mortal.
Fateful—eventful, producing important results.
Fatalist—a person who believes that all events are determined by fate.
The disease proved to be *fatal*.
Most of the peasants in Pakistan are *fatalists*.
The discovery of America was a *fateful* event.

Felicity, Facility.

Felicity—happiness ; well-chosen phrase.
Facility—ease; opportunity ; ease or readiness of speech, fluency.
Keats's style is marked by a wonderful *felicity* of expression (well-chosen phrases).
This state of *felicity* (happiness), however, did not continue for long.
He speaks with a wonderful *facility*.
He expresses himself with *felicity*.
He has great *facility* in learning languages.

Farther, Further.

Farther—more remote (It is used in referring to space covered).
Further—additional. Further as a verb means to help forward or promote.
As we went *farther*, we came across more wild animals.
I will not go a step *farther*.
I shall not proceed *farther* in the matter.
I have nothing *further* to say.
Further details are not yet forthcoming.
One must not try to *further* one's ambitions by foul means.

Famous, Notorious.

Famous—celebrated; renowned (It is used in a good sense).
Notorious—infamous; publicly known to disadvantage.
(It is used in a bad sense).
Srinagar is *famous* for its shawls.
He is a *notorious* gambler.

Fair, Fare.

Fair (Adjective)—just, honourable; average; quite good.
Fair (Adverb)—straight, directly.
Fair (Noun)—(میلہ) Market especially for cattle etc. held periodically in a particular place with shows and entertainments.
Fare (Verb)—progress; get on.
Fare (Noun) money charged for a journey; food provided at table.
Everyone must have a *fair* share.

It was a *fair* fight.
We charge *fair* prices and are content with *fair* (reasonable) profits.
It is only *fair* to give him a hearing.
The umpire's duty is to see that there is *fair* play.
He has a *fair* (average, quite good) chance of success.
His knowledge of French is *fair* but ought to be better.
Fair-weather friends (persons who cease to be friends when one is in trouble) should be kept at arm's length.
He was struck *fair* on the chin (The ball hit him directly on the chin.
We were provided with a simple, homely *fare* (food) at the hotel.
How did you *fare* during your journey?
It has *fared* well with him.
You may go farther and *fare* worse.
The *fair* (میلہ) is in full swing.
He is *faring* (گزراوقات ہو رہی ہے) very poorly these days.
What is the railway *fare* (کرایہ) from Gujranwala to Lahore?

Factious, Factitious, Facetious.

Factious—Adjective from faction—a selfish, troublesome group of persons as in 'The party split into petty factions'; *factious* means turbulent, rebellious e. g., He has a *factious* spirit. *Factitious* means unnatural, artificial, created by design. This is not genuine keenness, but *factitious* enthusiasm. This is a *factitious* demand for goods because it is the result of extensive advertising.
Facetious means humorous, jocular. This is a *facetious* remark.

Farmer, Former.

Farmer (کسان)—peasant; farm-worker; agricultural worker.
The *farmer* has to work very hard.
Former (اول الذکر) Of Mahmud and Afzal, the *former* is the more intelligent.

Feat, Feet.

Feat (کرتب)—We were spell-bound by the *feats* of the juggler.
Feet (پاؤں)—You should wash your *feet* regularly.

Floor, Flour.

Floor (فرش)—He threw the book on the *floor*.
Flour (آٹا).—This *flour* is not of a very good quality.

Forth, Fourth

Forth (آگے)—A stick was brought *forth*.
Fourth (چوتھا) We sailed for France on the *fourth* day.

Gambol, Gamble.

Gambol—quick, playful jumping or skipping movements (e. g., of lambs, children), make such movements; to frisk about, to jump about playfully.

Gamble—play games of chance for money; take great risks for the chance of winning something or making profit; a game of chance.
He lost his money by *gambling* at cards.
He has *gambled* away half of his fortune.
He is addicted to *gambling*.
The young ones of the deer were *gamboling* in the park.
'And many a *gambol* frolicked o'er the ground.
And sleights of art and feats of strength went round'
Goldsmith——*The Deserted Village*.

Genius and Talent.

Genius—exalted intellectual power; instinctive and extraordinary creative capacity or a person having this. Very great and exceptional capacity of the mind or imagination.
One's good or evil genius.—spirit or angel working for one's salvation or damnation; a person who has a strong influence upon one for good or ill.
Talent—(جوہر - صلاحیت) Power to do something well; ability; high mental ability.
'*Genius*' is superior to 'talent,' genius is a gift that no labour or study can supply.
Einstein was a genius in the domain of Physics and Mathematics.
He has a *genius* for languages.
Sir Laurence Olivier has a *genius* for acting.
He has a *genius* for making friends.
Lady Macbeth is the *evil genius* of Macbeth.
He has a *talent* for music.
He has not much *talent* for painting.
No one can deny that Chiragh Din is a *talented* goldsmith.
Mahdi Hasan is a *talented* musician.
To conclude, *genius* implies the possession of rare *natural* gifts e.g., "Newton possessed great *genius*". Pope has paid a glowing tribute to the *genius* of Newton when he says:
"Nature and Nature's laws were hid in night.
God said 'Let Newton be' and all was light".
Talent implies a special capacity that is acquired.
Talent is high mental ability not natural but acquired e. g. He succeeded in the world by his *talents*.

Goal, Gaol.

Goal—journey's end or one's destination, end, aim or object in view ; point made by scoring a goal.
Gaol—jail.
Nobody knows the *gaol* of life. I have reached the *goal*, I set for myself. We were defeated by four *goals* to nil.
The thieves escaped from the *gaol* yesterday.
We won by three *goals* to one.

Gracious, Graceful.

Gracious—pleasant, kind, agreeable, merciful, benevolent.
Graceful—attractive, beautiful especially in structure or movement.

It was *gracious* of her to come.
Her *Gracious* Majesty, the Queen, opened the exhibition.
It is very *gracious* of you to help the homeless refugees.
Good gracious ! *Gracious goodness* ! *Gracious me* !
are exclamations expressing surprise.
Everyone was impressed by his *graceful* personality.
She is *graceful* dancer.
This is a *graceful* letter of thanks.

Gait, Gate.

I recognized him from his *gait* (چال)
What a lovely *gait* you have !
Gate (پھاٹک)—Somebody is knocking at the *gate*.

رکھہ دیں گے نام حشر انہی میں سے ایک کا
فتنے بپا کئے ہیں جو رفتار یار نے

We shall give the name of Resurrection to one of the tumults created by the graceful *gait* of the beloved.

Grate, Great.

Grate (Noun)—metal frame for holding coal (انگیٹھی)
Put coals in the *grate*.
Grate also means—make a harsh noise by rubbing which has an irritating effect on a person's nerves :
His bad manners *grated* on every one.
Out-of-date slang *grates*.
Great—Above the average in size, quantity or degree.
Take *great* care of your health.
This essay shows *great* ignorance of grammar.
He is a *great* friend of mine.
Great also means of remarkable ability or character.
Quid-i-Azam was a really *great* man.
He is a *great* painter.
He is a *great* musician.

Habit, Custom.

Habit is personal ; *custom* is social or universal in a particular sphere.
It is his *habit* to abuse the servants.
It is a *custom* among the Hindus to burn their dead.

Healthy, Healthful.

Healthy—having good health, well, strong and able to resist disease.
The children look very *healthy*.
The children are quite *healthy*, although they have slight colds at present.
Healthy also means likely to produce good health.
He has a *healthy* way of living.
Healthful—health-giving ; good for the health;
that which promotes health ; conducive to health.
Exercise in the open air is very *healthful*.
Wholesome food in a *healthful* climate makes a man *healthy*.

Hear, Listen.

Hear—to perceive sound with the ear :
Deaf people cannot *hear*.
I *heard* someone laughing.
He was *heard* to groan.
Hear also means to be informed or told :
Have you *heard* the news ?
How often do you *hear* (get a letter) from your sister ?
Hear also means to consider or allow.
She would not *hear* of it.
Listen—try to hear ; pay attention to ; to hear with attention; to make effort to hear something.
We *listened* but could hear nothing.
The boys *heard* their father's voice but were not *listening* to what he was saying.
Please *listen* carefully for the telephone bell while I am upstairs.
Listen in—means listening to a broadcast programme.
Did you *listen in* to the President yesterday evening ?
Listen also means agree to a suggestion, request etc.
Don't *listen* to him ; he wants to get you into trouble.

House, Home.

House—building made for people to live in usually for a family or lodgers ; any building for human habitation.
New *houses* are going up everywhere.
I have bought a *house*.
He is under *house-arrest* (forbidden by persons in authority to leave one's house under suspicion of disloyalty).
A church or chapel is called the *House* of God.
The *house* of ill fame is another name for brothel.
A house of cards is one built by a child out of playing cards, figuratively it is applied to a scheme likely to fizzle out or collapse.
The scheme of abolishing beggary from the country has collapsed like a *house of cards*.
Home—Fixed residence of family or household.
One's birth-place.
Home has emotional and sentimental associations.
He looks forward to seeing the old *home* again.

East or West.
Home is best.

خشت وطن از مُلک سلیمان خوشتر
خار وطن از سنبل و ریحان خوشتر
یوسف که بملک مصر شاهی می کرد
می گفت گدا بودن کنعان خوشتر

A brick of one's own country is more pleasant than the Kingdom of Solomon and a thorn of one's own land is sweeter than the myrtle and the hyacinth in a foreign country. Joseph who ruled the land of Egypt declared, that it was better to be a beggar in Kan'an.

It was *gracious* of her to come.
Her *Gracious* Majesty, the Queen, opened the exhibition.
It is very *gracious* of you to help the homeless refugees.
Good gracious ! *Gracious goodness* ! *Gracious me* !
are exclamations expressing surprise.
Everyone was impressed by his *graceful* personality.
She is *graceful* dancer.
This is a *graceful* letter of thanks.

Gait, Gate.

I recognized him from his *gait* (چال)
What a lovely *gait* you have !
Gate (پھاٹک)—Somebody is knocking at the *gate*.

رکھہ دیں گے نام حشر انہی میں سے ایک کا
فتنے بپا کئے ہیں جو رفتار یار نے

We shall give the name of Resurrection to one of the tumults created by the graceful *gait* of the beloved.

Grate, Great.

Grate (Noun)—metal frame for holding coal (انگیٹھی)
Put coals in the *grate*.
Grate also means—make a harsh noise by rubbing which has an irritating effect on a person's nerves :
His bad manners *grated* on every one.
Out-of-date slang *grates*.
Great—Above the average in size, quantity or degree.
Take *great* care of your health.
This essay shows *great* ignorance of grammar.
He is a *great* friend of mine.
Great also means of remarkable ability or character.
Quid-i-Azam was a really *great* man.
He is a *great* painter.
He is a *great* musician.

Habit, Custom.

Habit is personal ; *custom* is social or universal in a particular sphere.
It is his *habit* to abuse the servants.
It is a *custom* among the Hindus to burn their dead.

Healthy, Healthful.

Healthy—having good health, well, strong and able to resist disease.
The children look very *healthy*.
The children are quite *healthy*, although they have slight colds at present.
Healthy also means likely to produce good health.
He has a *healthy* way of living.
Healthful—health-giving ; good for the health;
that which promotes health ; conducive to health.
Exercise in the open air is very *healthful*.
Wholesome food in a *healthful* climate makes a man *healthy*.

Hear, Listen.

Hear—to perceive sound with the ear :
Deaf people cannot *hear*.
I *heard* someone laughing.
He was *heard* to groan.
Hear also means to be informed or told :
Have you *heard* the news ?
How often do you *hear* (get a letter) from your sister ?
Hear also means to consider or allow.
She would not *hear* of it.
Listen—try to hear ; pay attention to ; to hear with attention; to make effort to hear something.
We *listened* but could hear nothing.
The boys *heard* their father's voice but were not *listening* to what he was saying.
Please *listen* carefully for the telephone bell while I am upstairs.
Listen in—means listening to a broadcast programme.
Did you *listen in* to the President yesterday evening ?
Listen also means agree to a suggestion, request etc.
Don't *listen* to him ; he wants to get you into trouble.

House, Home.

House—building made for people to live in usually for a family or lodgers ; any building for human habitation.
New *houses* are going up everywhere.
I have bought a *house*.
He is under *house-arrest* (forbidden by persons in authority to leave one's house under suspicion of disloyalty).
A church or chapel is called the *House* of God.
The *house* of ill fame is another name for brothel.
A house of cards is one built by a child out of playing cards, figuratively it is applied to a scheme likely to fizzle out or collapse.
The scheme of abolishing beggary from the country has collapsed like a *house of cards*.
Home—Fixed residence of family or household.
One's birth-place.
Home has emotional and sentimental associations.
He looks forward to seeing the old *home* again.

East or West.
Home is best.

خشت وطن از مُلکِ سلیمان خوشتر
خار وطن از سنبل و ریحان خوشتر
یوسف که بملک مصر شاهی می کرد
می گفت گدا بودن کنعان خوشتر

A brick of one's own country is more pleasant than the Kingdom of Solomon and a thorn of one's own land is sweeter than the myrtle and the hyacinth in a foreign country. Joseph who ruled the land of Egypt declared, that it was better to be a beggar in Kan'an.

During the Christmas holidays I intend to go *home*.
When I retire, I shall make my *home* in the country.
At home means at one's ease. The boy did not feel *at home* in such a splendid *house*.
Is it difficult to feel *at home* in a foreign language (to feel easy and confident in using one) ?

Hail, Hale.

Hail (Verb)—greet ; give a welcoming cry to, to call out to :
Cheerful voices *hailed* us as we entered the hall.
He was *hailed* as a hero.
All *hail* ! Caesar.
Let us *hail* a taxi, shall we ?
Hail from—come from. Where does the ship *hail* from ?
They *hail from* all parts of the country.
To be *hail-fellow-well-met* is to be very familiar and friendly with somebody.
Sir Chaudhry Shahabuddin was a *hail-fellow-well-met* with Sir Muhammad Iqbal. Chaudhry Shahabuddin, the President of the Punjab Legislative Assembly had a very dark complexion. Once he came to see Iqbal in an utterly black costume. Iqbal remarked :
"How is it that you have come stark naked today ?" Both of them were *hail-fellows-well-met*.
Hail (Noun) – frozen rain-drops falling from the sky.
Hail-stones as big as peas fell yesterday.
There was a *hail-storm* yesterday.
Hail (Verb)—come down ; applied to hail-stones.
It *hailed* during the morning. This is the land of *hail* and snow.
Hail as a verb is also applied to blows etc—send down hard and fast.
Blows *hailed* down on his back.
They *hailed* curses down on us.
Hail (آنا)—Where do you *hail* from ?
Hale—(usually of old persons) strong and healthy ; vigorous.
I found him quite *hale* and hearty.
This old lady is *hale* and hearty.

Hanged, Hung, Hang.

Hanged—put to death by hanging with a rope round the neck.
He was *hanged* for murder.
He said he would *hang* himself (commit suicide).
Hung (Past tense)—supported from above so that the lower end is free (لٹکایا).
She *hung the washing* (دھلے ہوئے کپڑے) *out* in the garden.
She *hung out* the garments.
Windows *hung* with curtains not only secure privacy but also make the rooms cool and agreeable.
A dog's tongue *hangs out* when it runs fast.
Hang your coat on the hook.

Hew, Hue.

Hew—cut by striking or chopping, cut down.
Hew down a branch of this tree.
He *hewed* his enemy to pieces with his sword.

تراش از تیشۂ خود جادۂ خویش
براء دیگراں رفتن عذاب است
گراز دست تو کار نادر آید
گناہے هم اگر باشد صواب است اقبال

Hew out a way of your own with your own axe. It is a downright damnation to tread the beaten track. If you do something really unique, it becomes a virtue even if it is a sin.

Iqbal.

'There is a divinity that shapes our ends.
Rough *hew* them, how we will'.

Shakespeare.————*Hamlet*.

Hue (Noun)—colour.
The *hues* of the rainbow are lovely.
Flowers of various *hues* abounded in the garden.
Hue and cry—general outcry of alarm as when a criminal is being pursued or when there is opposition to something.
All the citizens raised *a hue and cry* against the new tax proposals.

Historic, Historical.

Historic—famous in history.
Historical—belonging to history as contrasted with legend and fiction ; dealing with real events in history.
The place at Lahore where Pakistan Resolution was adopted has become a *historic* spot.
The speech that Allama Iqbal made sponsoring the Pakistan idea for the first time is a *historic* speech.
Historical—The events and people in some novels are *historical* and not imaginary.
There are several *historical* paintings of the Mughal period which throw a good deal of light on the events of those times.
The *historical* method of investigation should be applied to the lives and achievements of the great Muslim saints.

Hoard, Horde.

Hoard (Noun)—carefully saved and guarded store of money, food or other treasured objects.
The squirrel's *hoard* of nuts gathered in summer is utilised throughout winter.
Silas Marner was shocked to find his *hoard* of money stolen from his room.
I have a *hoard* of gold coins.
Hoard (Verb)—to stock ; to store. The *hoarding* of wheat with the intention of profiteering is prohibited in Islam.
Horde—troop, gang.
A *horde* of Afridis attacked the village.

Honorary, Honourable.

Honorary—conferred as an honour without the usual requirements.
Shaikh Muhammad Ikram has been conferred the ***honorary*** degree of Doctor of Literature for his valuable work in the field of historical research.
Honorary—holding a position without receiving any remuneration : an unpaid position.
He is an ***honorary*** magistrate.
He is the ***honorary*** Secretary of the club.
Honourable—worthy of honour ; possessing or showing the principles of honour ; consistent with honour :
He is an ***honourable*** gentleman.
Honourable—respectable.
The Second World War might have been averted if an ***honourable*** peace had been concluded with Germany after the First World War.
Sir Winston Churchill was given an ***honourable*** burial.

Hope, Expect.

Hope means to cherish pleasurable wishes.
Expect means to regard as likely.
I *hope* she will soon recover from her illness.
We *expect* rain tonight.

Human, Humane, Humanly.

Human—belonging to man.
Humane—kind ; tender ; kind-hearted ; benevolent ; merciful.
To err is *human*, to forgive divine.
His cruelty suggests that he is less than *human*.
Humanly means by human means. The doctors have done all that is *humanly* possible.
Human nature is the same all the world over.
Humane killer is an instrument for the painless killing of animals.
Always treat the poor in a ***humane*** manner.
Louis Pasteur has conferred a great boon on the ***human*** race by discovering a preventive measure against hydrophobia or rabies.
Prisoners are not treated in a ***humane*** manner in some backward countries.

Humility, Humiliation.

Humility—modesty, meekness, humble condition or state of mind.
Humiliation—abasement (ذلت) ; disgrace.
Humility has been described by Tennyson as the mother of all virtues in his *Holy Grail*.
Always serve God with *humility* of mind.
He had to drink the cup of ***humiliation*** to the dregs.
God's mercy and the selfless spirit of our soldiers saved us from the ***humiliation*** of having to surrender to a ruthless enemy.

Heard, Herd.

Heard (Past tense of 'hear').
I have *heard* this story before.

Herd (ریوڑ) – number of company or animals especially cattle feeding or going about together.

A *herd* of cattle was grazing in the fields.

The *herd-instinct* is the instinct to act, feel and think like the masses.

The behaviour of the masses in Shakespeare's *Julius Caesar* is chiefly the result of *herd-instinct*.

Heal, Heel.

Heal (مندمل ہونا)—to become healthy and sound especially of wounds.

The wound *healed* slowly.

Time *heals* all sorrows.

"Ah ! since dark days still bring to light
Man's prudence and man's fiery might,
Time may restore us in his course
Goethe's sage mind and Byron's force
But where will Europe's latter hour
Again find Wordsworth's *healing* power ?

Matthew Arnold—*Memorial Verses*.

Heel (ایڑی) – back part of the human foot.

Do you like *high-heeled* shoes ?

The thief took to his *heels* at the sight of a policeman.

Famine often follows on the *heels* of war.

The thief ran off with an angry crowd at his *heels*.

The wound in his *heel* was slow to *heal*.

Hair, Hare, Heir.

Hair (بال)—Brush up your *hair*.

Hare (خرگوش)—The *hare* and the tortoise had a race.

Heir (وارث) – Who is the *heir* to the throne ?

To hold with the *hare* and run with the hounds ———

To keep in with both sides. Iago in Shakespears's *Othello* is an adept in the art of holding with the *hare* and running with the hounds.

Idol, Idle.

Idol—image in wood, stone etc. of a god used as an object of worship ; false god ; somebody or something greatly loved or admired :

He was an only child and the *idol* of his parents.

Do not make an *idol* of wealth.

Idol worship is not allowed in Islam.

Mahmud was an iconoclast (بت شکن) ; he broke all the *idols* in Somnath.

Idle—lazy ; doing no work ; not employed ; not active or in use ; time not spent in doing something.

During the business depression half the machines in the factory were *idle*.

We spent many *idle* hours during the holidays.

Idle also means useless, worthless.

Do not listen to *idle* gossip.

An *idle* brain is the devil's workshop.

Ill, Sick.

Ill—in bad health.

She was *ill* with anxiety.

He has been *ill* for the last two days.

Ill is used in the general sense of *bad* as well.

It is an *ill* wind and blows nobody any good.

This proverb means— an affair must be very bad indeed if it does not benefit somebody.

'*Ill* weeds grew apace' is another proverb (meaning harmful things grow or spread rapidly).

Sick means to be disposed to vomit. *To be sick* means to throw up food from the stomach and *to feel sick* means to feel that one is about to vomit. He has been *sick* for six weeks.

He is so *sick* that he cannot digest anything.

A man who is suffering from headache or cold cannot be called *sick*; he is *ill*. However, we use the phrase 'sick leave' which means leave of absence obtained for reasons of health. *We say, "He is a sick man" but not "He is an ill man."*

He was *sick at heart* means he was sad or disappointed.

According to the modern usage we speak of a person *falling sick* and *becoming ill*.

According to the English idiom *sick* also means disgusted with.

I am *sick of* being blamed for everything that goes wrong.

Illusion, Delusion, Allusion.

Illusion—seeing of something that is different from reality. The thing seen is mininterpreted by the imagination.

The mirage (the *illusive* appearance of a sheet of water in the desert) is an optical *illusion*. The particles of sand shining in the sun may give rise to that condition. When a person takes a cord—a string or rope—to be a snake in the twilight, he is having an *illusion*. When a person mistakes a shrub to be a dwarf or a ghost at night, it is again an *illusion*.

A *delusion* is a false impression or belief that has no basis in reality. It is a mark of lunacy or diseased mind. He has a *delusion* that somebody is pursuing him. Nobody is pursuing him in reality but he *deludes himself into the belief* because of the diseased condition of his mind.

He is under the *delusion* that his life is in danger because of the attack of an imaginary enemy.

Allusion means indirect reference. That man has a glass eye but he does not like people to make any *allusion* to it.

Imaginary, Imaginative.

Imaginary—existing only in fancy or imagination; not real; fancied, unreal. Your difficulties are *imaginary* rather they real.

It is no use trying to overcome *imaginary* misfortunes.

Imaginative—having or using the faculty of imagination in a high degree.

Shelley is one of the most *imaginative* of English poets.

He possesses an *imaginative* brain.

The wind-mills against which Don Quixote tilted were *imaginary* giants which he took to be real.

Imperial, Imperious, Imperative.

Imperial means pertaining to an empire.

The economic policy of India under the British rule was wholly dominated by *Imperial* interests without any consideration for the welfare of the people.

There is no parallel to the *Imperial* glory of the Mughals in Indian history.

Imperious means domineering, overbearing, haughty.

The *imperious* attitude of Hitler did not allow the negotiations to succeed before the Second World War.

The Commander was very imperious and wanted to have his way.

Imperative means authoritative, obligatory ; urgent, essential ; needing immediate attention.

The army received *imperative* orders to march.

Is it really *imperative* for India to have such a large army ?

The duke's orders were *imperative*.

'Go at once !', he said with an *imperative* gesture.

Immunity, Impunity.

Immunity—means safety or security from disease ; exemption from taxation.

Vaccination gives *immunity* from smallpox.

A course of injections devised by Louis Pasteur, the eminent French Scientist gives *immunity* against rabies to a person bitten by a mad dog.

Foreign diplomats are given *immunity* from taxation.

Impunity means freedom from punishment ; without risk of injury or punishment.

You cannot violate the laws of nature with *impunity*.

Even a man with *immunity* from military service cannot display his pacificism (امن پسندی - سب کے ساتھ صلح جوئی) with *impunity* during a period of national emergency.

Idle, Lazy.

Idle— unoccupied, not employed.

When men cannot find employment they are *idle*.

We spent many *idle* hours during the holidays.

As he was *idle* so he thought of going to the pictures.

Lazy—averse to labour ; idolent, slothful.

He is so lazy that he gets up at nine o' clock in the morning.

R. L. Stevenson's enlightening essay on *An Apology for Idlers* will enable you to distinguish between laziness (doing nothing) and idleness (doing something out of the set routine of your life).

Ice, Snow.

Ice—frozen water prepared artificially.

You can bring *ice* from this shop.

Snow—frozen vapour falling from the sky in soft, white flakes.

A heavy fall of *snow* has blocked the roads.
A line of French poetry by Villon has been translated thus into English.
'But where are the *snows* of yester year' (last year) ?

In, Into.

In expresses position bounded by certain limits and enclosed by them.
Children are playing *in* the street.
He is sitting *in* an arm-chair.
He was wounded *in* the leg.
Into indicates motion or direction to a point within. It means entrance.
Please come *into* the garden.
Throw it *into* the fire.
Do not get *into* trouble.
Please look *into* the matter.
Sometimes *into* indicates change of condition or result. e.g.,
She burst *into* tears.
He frightened her *into* submission.
He poked the fire *into* a blaze (poked it so that it blazed up).
Collect them *into* heaps.

Incredible, Incredulous.

Incredible - that cannot be believed ; beyond belief.
The report that you killed a tiger with a knife is *incredible*.
Incredulous—unbelieving ; showing disbelief.
When I narrated this story to him he looked at me with *incredulous* looks and smiles.
I have not seen such an *incredulous* person as you are.

Inculcate, Inoculate.

Inculcate means to fix ideas firmly by repitition upon somebody.
Inculcate in young people the duty of loyalty to God and conscience.
He *inculcates* false doctrines.
Inoculate—introduce disease-germs into a person or animal so that a mild form of the disease may safeguard him against it.
Inoculate him against cholera.
Get yourself *inoculated* against plague.
Inoculate figuratively means to fill the mind with opinions etc.
His mind is *inoculated* with evil doctrines.

Ingenious, Ingenuous.

Ingenious—clever and skilful at making or inventing ; showing skill ; clever.
He has an *ingenious* mind.
This is an *ingenious* device.
He has found out an *ingenious* method of making money.
Ingenuous—frank ; open, innocent, natural.
An *ingenuous* (frank, innocent) smile can be distinguished from the smile of a villain which is meant to deceive others.
He made an *ingenuous* confession.
He is an *ingenuous* child.

Industrial, Industrious.

Industrial—relating to industry.
The *industrial* areas of England are very different from the rural areas.
The *Industrial* Revolution was brought about in England by mechanical inventions in the 18th and early 19th centuries.
Industrious—hard-working; diligent.
The achievements of *industrious* people have been described in the following lines :-
'The heights by great men reached and kept
Were not attained by sudden flight
But they while their companions slept
Were toiling upward in the night'
He is a very *industrious* youth.

Intolerable, Intolerant.

Intolerable applies to things and conditions that are unbearable.
The heat is almost *intolerable* in these days.
His insolence on that occasion was *intolerable*.
Intolerant—applies to persons who are illiberal and narrow-minded.
He is *intolerant* of any opinion that differs from his own.
He is a man who is altogether *intolerant* of opposition.

Invaluable, Valueless.

Invaluable (انمول - بے بہا)—of value too high to be measured.
Invaluable means 'not able to be valued' i. e. beyond value.
Her services are *invaluable* to me.
Valueless means without value i. e. worthless.
This servant has proved himself to be utterly *valueless*.
A book that we considered *valueless* proved *invaluable* to the library.

Informant, Informer.

Informant—a person who supplies information:
My *informant* is a reliable person and I must believe him.
Informer—one who informs against another; a spy.
At last the *informer* was arrested and sentenced to death.

Judicial, Judicious.

Judicial—pertaining to a judge or a court of justice.
He is only an executive officer, he cannot exercise *judicial* powers.
There should be a *judicial* inquiry into this case.
Judicious.—showing or having good sense, prudent.
His behaviour was kind and *judicious*.
His advice to you is not only sound but also *judicious*.

Naughty, Knotty.

Naughty (شریر) spoken of children and their behaviour, bad ; wrong, disobedient, causing trouble.
It was *naughty* of you to pull the cat's tail.
He is a *naughty* child.
Knotty—full of knots, puzzling; hard to explain.
This is a *knotty* subject.
He has posed a *knotty* problem to you.

Lay, Lie.

Lay—to put or place; to bring forth and drop as eggs.
Lay—laid is a transitive verb and takes an object.
The hen *laid* an egg.
You must *lay* the book down.
(*Lie*, lay, lain) is intransitive; to rest extended on the ground or on a bed or couch.
Let us *lie* on the green grass here.
He *lay* on the straw.
He should have *lain* down to protect himself.

Lessen, Lesson.

Lessen (کم کرنا) - to reduce, to make less.
I could not *lessen* her misery.
This medicine has *lessened* my pain.
Lesson (سبق)—work set for a pupil.
Learn your lessons regularly.
Tom is very fond of his *lessons*.
He has his *lessons* at his finger's ends.
Lesson also means something experienced, especially something serving as an example or warning. Let his fate be a *lesson* for all of you.

Loath, Loathe.

Loath same as loth—unwilling, used as *nothing loth*: quite unwilling. 'She was nothing *loth* to go' means she was quite unwilling to go
I am not *loth* (loth-unwilling) to help you.
Loathe (Verb)—feel disgust for; dislike greatly.
She was sea-sick and *loathed* the smell of greasy food.
I *loathe* insincere friends.
Loathsome is adjective from *loathe* and means disgusting, causing one to feel shocked. Leprosy is a *loathsome* disease.

Lightning, Lightening.

Lightning—flash of bright light produced by natural electricity in the sky with thunder.
Two bulls were killed by *lightning*.
Hitler attacked France with *lightning* speed.
Lightening.—Present participle of 'lighten' which means to reduce the weight of; to make or become less heavy; to make bright (روشن کرنا). Your help will go a long way in *lightening* my burden.
The following sentences will elucidate the use of the verb '*lighten*':
Her heart *lightened* (هلکا ہو گیا) when she heard the news of her son's safety.
A solitary candle *lightened* the darkness of the cellar.

Lose, Loose.

Lose (lost, lost)—have no longer; be deprived of; cease to possess by negligence, separation, death etc. (کھو دینا - محروم ہو جانا)
You will *lose* all your money by striking this bargain.

He *lost* two sons in the war.
It was so cold that we *lost* the use of our hands (they froze and became useless).
You are *losing* your hair (getting bald).
Do not *lose* your temper (do not get angry).
What he said was *lost* in the applause that greeted him.
Loose (Adjective)—free, not held, tied up or fastened.
That dog is too dangerous to be left *loose*.
He was wearing a *loose* coat.
'There is a screw *loose*' means he is slightly crazy.

Luxuriant, Luxurious.

Luxuriant—strong in growth; abundant; rich in growth.
Luxuriant is applied to leaves, flowers, foliage, hair e. g.,
Her hair is *luxuriant*.
The vegetation of the tropics has a *luxuriant* growth.
Luxurious—supplied with luxuries; very comfortable; given to luxury.
They live in *luxurious* surroundings.
She leads a *luxurious* life.

Lovable, Lovely.

Lovable—amiable; worthy of love.
He is so *lovable* that everybody likes him.
Lovely - beautiful.
He has two *lovely* daughters.

Lawyer, Liar.

Lawyer (وکیل)—You will make a successful *lawyer*.
Liar (جھوٹا)—Anwar is out and out a *liar*.

Later, Latter, Letter.

Later (دیر سے)—It rained *later* in the day.
He came *later* than I.
Latter (مؤخر الذکر - جسکا ذکر بعد میں ہو)—Of Javed and Idrees, the *latter* is the better speaker.
Letter (خط)—I wrote a *letter* to my sister.

Lion, Loin.

Lion (شیر ببر)—Suddenly a *lion* sprang upon me.
The *lion* is the king of the forest.
Loin (کمر)—The sadhu was clad in a *loin*-cloth (لنگوٹ).
Gird up your *loins* (کمر ہمت باندھ لو).

Metal, Mettle.

Metal—any of a class of mineral substances such as tin, iron, gold and copper.
Gold is a precious *metal*.
He is a *metal*-worker.
Is it made of wood or *metal* ?

Coins are made of *metal.*

Mettle—quality in persons, horses etc. of endurance and courage; spirit.

He is a man of *mettle.*

That horse is full of *mettle.*

His *mettle* was tried on the battle-field and he was not found wanting.

Now you have an opportunity to show your *mettle.*

This enterprise will test his *mettle.*

These boys have no *mettle* in them.

Miner, Minor.

Miner—man who works in a mine underground.

Coal-miners lead a strenuous life.

Fifty *miners* were killed when the *mine* exploded suddenly.

Minor (Adj.)—*smaller*, less important.

He has only a *minor* part in the play.

Minor (Noun)—a person under the age of 21.

As he is a *minor*, he has no right to this property.

Main, Mane.

Main—chief.

This is the *main* plank in their programme of reform.

What is the *main* difficulty in your way ?

Mane—long hair on the neck of a horse, lion etc.

The *mane* of the lion is a beautiful thing to look at.

This horse has a beautiful *mane.*

Memorial, Memorable.

Memorial (Noun)—something made or done to remind people of an event or person.

This is a *memorial* to the dead heroes of Pakistan.

In most English villages there is a war *memorial.*

Memorable (Adjective)—deserving to be remembered; worthy to be remembered.

The First Battle of Panipat is a *memorable* event in the history of India.

Maize, Maze.

Maize (مکئی)—a sort of grain, a plant grown in the Indo-Pakistan Sub-continent.

Horses eat *maize.*

Maze (بھول بھلیاں-گورکھ دھندا)—network of lines, paths etc; labyrinth.

Theseus lost himself in the *maze.*

Momentary, Momentous.

Momentary—short-lived ; lasting for a short time.

Momentous—important.

The saints do not care for *momentary* pleasures ; they aspire for spiritual bliss.

Do not run after *momentary* pleasures.

Momentous issues were decided at that meeting.

The speech that he delivered on that *momentous* occasion will be long remembered.

The cabinet took a *momentous* decision today.

Mote, Moat.

Mote—a particle of dust.
Motes are dancing in a sunbeam.
He can see a *mote* in others' eyes but not a beam in his own.
Moat—wide ditch filled with water round a castle.
Two soldiers tried to cross the *moat* but were drowned.
A *moat* surrounded the castle of Elsinore.

Meet (ملنا), **Meat** (گوشت).

Meet—When will you *meet* me again ?
Meat—G.B. Shaw did not take *meat*.
I shall *meet* you at the *meat-market*.

Meed, Mead.

Meed—deserved portion of praise ; reward ; that which is due.
The wrestler received his *meed* of praise from all the by-standers.
Mead—meadow. The word is generally used in poetry.
In the *mead* there stood a peasant girl.
Daffodils grow in the *mead*.

Made, Maid.

Made (بنایا). He *made* a lame excuse.
Maid (دوشیزہ). The *maid* turned down the offer of marriage.

Mean, Mien.

Mean—poor in appearance ; shabby looking.
This is a *mean* house in a *mean* street.
Mean also means unworthy behaviour, persons showing a fondness for such behaviour ; stingy, low.
That was a *mean* trick.
It was *mean* of you to eat all the peaches.
He took a *mean* advantage of me.
What a *mean* revenge !
Do not be so *mean* to your little brother (do not tease him; do not treat him unkindly).
Mean also means of low rank or humble birth ; inferior, poor.
We dispense justice even to the *meanest* citizens.
This should be clear even to the *meanest* intelligence.
Mien—person's appearance or bearing as showing a mood ; personal bearing :
His *mien* and demeanour were dignified.
She viewed the situation with a sorrowful *mien*.
The servility of his *mien* is disgusting.

Medal, Meddle.

Medal (تمغہ)—A flat piece of metal usually shaped like a coin with words and a design stamped on it given as an award or to commemorate some distinction.

Ghazanfar Ali was awarded a gold ***medal*** for being the best graduate of King Edward Medical College, Lahore in the year 1962-63.

Meddle—to busy oneself in something without being asked to do so ; to interfere with.

Do not *meddle* in my affairs.

Who has been *meddling* with my papers ?

Marry, Merry.

Marry (شادی کرنا)—He will *marry* Shahnaz.

Merry (ھشاش بشاش)—Eat, drink and be ***merry*** for tomorrow you die.
He looked very *merry* today.

Mendacity, Mendicity.

Mendacity—lying, untruthfulness. The adjective from ***mendacity*** is ***mendacious*** which means lying, untruthful.

His ***mendacity*** deserves the strongest possible condemnation.

The chairman was not above ***mendacity*** (untruthfulness, falsehood).

Mendicity—begging, living solely on alms.

Mendicant friars live solely on alms *Mendicity* is an abstract noun from mendicant and means begging.

Mendicity (beggary) should be stopped by law.

Mantel, Mantle.

Mantel (now usually mantelpiece)—a structure of wood, marble etc above and around a fireplace ; in modern houses usually a shelf projecting from the wall above a fireplace.

In modern architecture the construction of a ***mantelpiece*** is considered rather old-fashioned.

Put this picture on the ***mantelpiece***.

Mantle—loose, sleeveless cloak.

Humayun's death conferred the royal ***mantle*** on Akbar at a very early age.

It was so cold that the mother had to wrap the child in her ***mantle***.

Hamlet makes his first appearance on the stage clad in a black *mantle* of mourning.

Mail, Male.

Mail (ڈاک)—Foreign ***air mail*** rates are not high.

Male (نر)—She gave birth to a ***male*** child.

I have sent him a letter by ***air mail.***

The king had no ***male*** descendant.

Meter, Metre.

Meter—an apparatus which measures, especially one that records the amount of whatever passes through it, the distance travelled, fare (کرایہ) payable etc.

We have ***a gas meter*** ; ***a water-meter***, ***a parking-meter***, one that measures the time during which a car is parked in a public place for a fee.

Rupees are mounting up on the *meter* of the taxi-cab.

Metre—unit of length in the metric system. This room is six *metres* long.

Metre also means verse rhythm ; arrangement of accented and unaccented syallables. Will you scan the *metre* of this poem?

Moral, Morale.

Moral (اخلاقی - متعلق بہ اخلاق)—concerning principles of right and wrong ; able to understand the difference between right and wrong.

The *moral* standards in Islam are very high.

Moral courage is a great virtue.

Not only did we win a physical victory over the Indian army but a *moral* victory as well (we established the righteousness of our cause).

Morale (Noun فوج کا انضباط اور اعتماد نفس)—The word was popularized during the First Great War ; state of discipline and spirit in an army, a nation etc ; the condition, tone and general conduct of the troops.

The army recovered its *morale* and fighting power.

The failing *morale* of the enemy (their loss of confidence in themselves) helped to shorten the war.

Necessaries, Necessities.

Necessaries—things without which life cannot be maintained.

Some of the peasants in backward countries are so poor that they cannot buy even the *necessaries* of life.

Necessities—pressing needs of a human being.

A radio-set is a *necessity* rather than a luxury these days.

Negligent, Negligible.

Negligent—taking too little care; careless or thoughtless.

He was *negligent* in (in respect of) his work.

He was *negligent* of his duties.

He is *negligent* about his dress.

Negligible—that need not be considered; of little or no importance; so small or unimportant that it may be disregarded. This is such a *negligible* amount that I do not bother about it.

Oar, Ore.

Oar—a pole with a blade used to propel a boat (چپو).

He took the *oar* and began to row with all his might.

Push the *oar* into the water.

Ore—native mineral from which precious or useful metal may be profitably extracted.

A new method of extracting gold from the *ore* has been discovered.

This district is rich in *ores*.

Observation, Observance.

Observation—faculty of watching things carefully ; faculty of noticing things minutely ; act of careful watching.

He is a man of quick *observation*.
The *observation* of natural phenomena is the basis of all scientific progress.
This fact has not come under my *observation*.
Observance—the keeping or observing of a law, custom, festival etc; keeping or performance of law, duty, custom, ritual etc.
Many orthodox Hindus are given to the *observance* of ancient religious rites.
The *observance* of the Queen's birthday is in keeping with the British tradition.
This rule is honoured more in the breach than in *observance*.
His strict *observance* of the Sabbath is commendable.

Official, Officious.

Official (Noun)—officer.
Official (Adjective)—pertaining to office.
Every *official* has to be strict in the performance of his *official* duties
The news is not *official*.
Officious—too eager or ready to help, offer advice, use authority etc ; over-forward in kindness and obliging others ; too forward in offering services.
He was so *officious* in helping the ladies that he offended everyone of them.
Shakespeare has created in his *Hamlet* an amusingly *officious* character in Polonius. This trait of character cost him his life.

Ordinance, Ordnance.

Ordinance—order given by authority ; authoritative decree or direction ; a law made by the Government.
During the war the Viceroy promulgated an *ordinance* forbidding the newspapers to publish discouraging news.
Ordnance—heavy artillery, mounted gun ; cannon.
Many *ordnance* factories have now been established in Pakistan.
He is employed in the *ordnance* department of Japanese territorial forces.

Pail, Pale.

Pail (بالٹی)—a vessel usually round and open, of metal or wood, for carrying liquid.
Those girls have *pails* of water on their heads.
Bring as much milk as this *pail* can hold.
Jack and Jill went up the hill with a *pail* of water.
Pale (زرد)—having little colour ; bloodless.
The thief turned *pale* as the police arrived.
He turned *pale* on hearing this news.
She turned *pale* at the sight of a snake.

Pain, Pane.

Pain (درد)—suffering of mind or body ; trouble, effort.

He is in great *pain*.
She is crying with *pain*.
He takes great *pains* to please his employer.
No *pains*, no gains.

Pane (شیشے کا ٹکڑا)—a single sheet of glass in a division of a window.

The rain was pattering against the window *panes*.
He has broken a window *pane*.

Pair, Pare.

Pair (جوڑا)—two things of the same kind to be used together.

The boys walked off in *pairs*.
Please purchase a *pair* of gloves for me.

Pare (تراشنا)—cut away the outer part or edge or skin of.

Have you *pared* your nails ?
Will you *pare* (peel) this apple ?
Throw away the *nail-parings*.

Patrol, Petrol.

Patrol (گشت لگانا)—to go around a camp, town, streets, roads etc. to see that all is well ; to look out for wrong-doers, persons in need of help, the enemy etc ; the act of patrolling.

Watchmen *patrol* the streets at night.
Soldiers on duty maintain a constant sea and air *patrol* during the war.

Petrol—refined petroleum used to drive engines in motor-cars etc.

Stop at the next *petrol*-station.
The *petrol* tank is empty.
Get it filled up wth *petrol*.

Peace, Piece.

Peace (امن)—state of freedom from war.

We want to be at *peace* with our neighbouring countries in keeping with honour and justice.
After a brief *peace* (a brief period of peace) war broke out again.
Pakistan will always strive for *peace* without staking its honour.
'*Peace* hath her victories, no less renowned than war'——*Milton*.

Piece (ٹکڑا)—part or bit of a solid substance.

The crow stole away a *piece* of meat.
The tea-pot fell and was broken to *pieces*.
Does this machine take to *pieces* ?
This is a fine *piece* of work (poetry, music).

Plan, Plane, Plain.

Plan (تدبیر)—arrangement for doing or using ; something considered in advance ; to make a plan.

Have you made *plans* for the holidays ?
We should draw up a *plan* to encourage thrift.

Everything went according to *plan*.

We are *planning* to visit Europe this summer.

A *planned* economy is in some respects better than a free economic system.

At once I hit upon a *plan*.

Plane (رندا)—a tool for trimming the surface of wood by taking shavings from it.

Wood is made smooth by a *plane*.
Pare away the irregularities of this piece of wood with a *plane*.
Plane is also a colloquial abbreviation for aeroplane.
Take the next *plane* for Sao Paulo (a place in Brazil).
Plane—also means level or stage of development.
He is on a higher social *plane* than we.
He is on the same *plane* as a savage.

Plain (میدان)—area of level country.

The wide *plains* of Canada are very rich in production.
There are many fertile *plains* in the Punjab.
Plain as adjective means easy to see, hear or understand.
The meaning is quite *plain*.
Please speak in *plain* English.
Plain also means simple, ordinary ; without luxury or ornament.
'*Plain* living and high thinking' should be our principle in life.
She is putting on a *plain* blue dress.
Plain also means straightforward, frank.
Plain dealing in business and trade was the basic principle of our Holy Prophet.
When applied to a person's appearance *plain* means not pretty or handsome. It is a pity his wife is so *plain*.

Pore, Pour.

Pore (مسام)—tiny opening especially in the skin of an animal body through which fluids (e.g. sweat) may pass.
He was sweating at every *pore*.
There are many *pores* in the skin of our body.
Bathe regularly to keep your *pores* open.
'*Pore over* something' as a verb means to study it with close attention.
He is *poring over* the letter of his friend with keen interest.

Pour (انڈیلنا)—cause a liquid to flow in a continuous stream.

Pour yourself another cup of tea.

Please *pour* a cup of tea for me too.

He *poured out* his tale of misfortunes (related copiously).

Tourists *pour into* London during the summer months (come into London abundantly).

It never rains but it *pours*. Events, especially misfortunes, always come together. This saying is also used when events happen in quick succession.

Practice, Practise.

Practice (Noun)
Practise (Verb).
Practice makes a man perfect.
Practise what you preach.
Unless you *practise* hard, you cannot learn this game.

Pray, Prey.

Pray (دعا کرنا)—to offer prayer to God.
I always *pray* for your success in life.
He *prays* to God every morning.

Prey (شکار)—victim.
He fell a *prey* to a fatal disease.
He has fallen a *prey* to bad habits.
The tiger is a beast of *prey*.
We were in search of *prey*, but we came back disappointed.

Principal, Principle.

Principal (سب سے بڑا)—highest in order of importance.

The *principal* food of the people of Java is rice.
Who is your *principal* supporter ?
Principal also means a person for whom another acts as agent in business.
I shall consult my *principal*, before I express my opinion on the subject.
The *principal* character in the play is Hamlet himself.
Principal—the head of a College. Our *Principal* has been transferred to another College.

Principle (اصول).—basic truth ; general law of cause and effect, guiding rule for behaviour.
All the *principles* of political economy have been clearly discussed in this book.
To live up to one's *principles* is a mark of high character.
These machines work on the same *principle*.

Peal, Peel.

Peal—loud ringing of a bell or bells, loud echoing noise.
They burst into *peals* of (قہقہہ کی آوازیں) laughter.

The *peals* of church bells could be heard at a distance.
A *peal* of thunder is sometimes very loud.

Peel (چھلکا اتارنا) (Verb transitive as well as intransitive)—take the skin off fruit.
Peel this banana.
These potatoes *peel* easily (the skin comes off them easily).
(ان آلوؤں کا چھلکا آسانی سے اتر جاتا ہے). After a day in the hot sun my skin began to *peel*.
Peel as noun means skin of fruit.
Candied slices of the *peel* of oranges preserved and coated with sugar are a fine delicacy of the season.

The *peel* of lemons is used for preparing jam (مربا) and pickle (اچار).

Popular, Populous.

Popular—of or for the people ; liked and admired (هردلعزیز) ; pleasing to the people.
Burke was a *popular* orator.
He personally knows all the *popular* film stars.
Populous – thickly populated.
Calcutta is one of the most *populous* cities in India.

Practical, Practicable.

Practical—(relating to action عملی, opposite of theoretical).
I shall give you a few *practical* hints on the art of speaking.
His ideas appeal to *practical* minds.
I have no *practical* experience of this trade.
He is a *practical* politician.
This is a proposal with little *practical* value.
Practicable—fit to be put into practice ; which can be put into practice.
Your scheme is very ingenious but it is not *practicable*.
Your plan is not at all *practicable*.
This is a mountain pass that is only *practicable* in summer.

Prescribe, Proscribe.

Prescribe (رائج کرنا)—advise or order the use ; say with authority what course of action is to be followed.
This book has been *prescribed* by the Punjab University for the B.A. students.
The doctor *prescribed* a long rest.
One has to undergo the penalties *prescribed* by the law.
Complete the *prescribed* form and hand it over in the office.
Proscribe—to prohibit legally ; to put beyond the protection of law.
Mother India by Katherine Mayo was *proscribed* by the Indian Government.

Proceed, Precede.

Proceed—to go forward. We *proceeded* to the platform to meet the President.
You may now *proceed* with your story.
Precede – to come before :
He *preceded* me in reaching the place.
Both of us started together to see the Principal but I was *preceded* by Jamil by a few minutes.

Persecute, Prosecute.

Persecute—to punish, to treat cruelly especially because of religious beliefs ; to oppress ; to trouble.
The Roman Catholics were *persecuted* by the Protestants in Germany.
You are *persecuting* your friend with questions.
He suffered *persecution* for his religious beliefs.

It is the height of cruelty to *persecute* an innocent child.

Prosecute—to institute legal proceedings against a person ; to accuse a person of crime, to bring somebody before a court.

He was *prosecuted* for forgery.

He deserves to be *prosecuted* for exceeding the speed limit.

Trespassers will be *prosecuted*.

Prosecute—also means to continue with.

He has gone to England to *prosecute* post-graduate studies.

Pendant, Pendent.

Pendant—ornament which hangs down especially one attached to a necklet, bracelet etc., an ornament for the ear.

This is a beautiful *pendant* that you are wearing.

Pendent—hanging ; overhanging.

I saw the body *pendent* by a beam.

The electric lamp *pendent* from the ceiling was very bright.

Person, Individual.

Individual in the sense of a single person should be used only when there is some idea of comparison with a crowd or body of people e.g., where the safety of the army is concerned, the comfort of the *individual* must be ignored. But it is incorrect to say :

This *individual* has been of great help to me. We should say :

This *person* has been of great help to me.

Personate, Personify.

To *personate* or *impersonate* a man is to pretend by disguise or simply by using his name to be the man.

To *impersonate* (*personate*) a candidate in the examination is a serious crime.

To *personify* is to endow a thing or an abstract quality with the characteristics of a human being. John Bunyan has *personified* despair as Giant Despair in his famous allegory, *The Pilgrim's Progress*.

Physique, Physic, Physics.

Physique—bodily health.

Physic—medicine.

Physics group of sciences dealing with matter and energy usually excluding chemistry and biology.

As his *physique* is quite good, he needs little *physic*.

Physics is taught in the Punjab University by Professor Abdul Basir Pal.

Precipitate, Precipitous.

Precipitate (Adjective)—violently hurried ; hasty; without enough thought :

It is difficult to describe the *precipitate* flight of the Indian Army after defeat.

Precipitate (Verb)—to throw or send violently :

Hitler *precipitated* his country into a disastrous war.

His luxurious life coupled with his poor health *precipitated* his ruin.

Wise politicians and leaders never *precipitate* a crisis.
Precipitous—like a precipice ; very steep.
The ascent from Rawalpindi to Murree is fairly *precipitous*.
This is a *precipitous* path.

Profit, Prophet.

Profit—gain
Prophet—one who predicts.
"What shall it *profit* a man if he gain the whole world and lose his soul ?"———*The Bible*.
Muhammad (peace be upon him) was the last of all *Prophets*.

Provident, Providential.

Provident—having or showing foresight ; thrifty ; careful in providing for future needs especially in old age.
Our firm has a *provident* fund for the staff.
He proved himself to be extremely ***provident*** in managing his household affairs.
Providential—by divine foresight or interposition ; opportune, lucky, coming from Providence ; result of divine care.
His *providential* help at that moment saved her life.
He had a *providential* escape in the motoring accident.

Quaint, Queer.

Quaint—attractive or pleasing because unfamiliar or old-fashioned; whimsical.
American visitors admire the *quaint* customs and villages of England.
Quaint is usually applied to old-fashioned manners, customs or furnishings that are considered attractive. A *quaint* person or a thing is unusual and odd in a *pleasing* way.
Miss Betsy Trotwood and Mr. Dick are amusingly *quaint* but attractive characters in Dickens' *David Copperfield*.
Queer—strange, odd, eccentric ; of questionable character, shady, suspect, euphemism for a person of low moral life (also used as a noun e.g., Oscar Wilde was a *queer*).
A *queer* person or thing is a distinctly peculiar one, often an abnormal one. This word applies to those things which we dislike.
He is a *queer* character.
His *queer* way of talking is not liked by anybody.

Rain, Reign, Rein.

Rain—You should not go out in the *rain* (بارش)
They got quite wet in the *rain*.
Reign—Abul Fazal lived in the *reign* of Akbar.
The *reign* (عہد حکومت) of the Mughal Kings was remarkable for its glory.
Rein—Kalim pulled the *reins* of his horse.
The *reins* of the horse slipped through his hands.

Right, Rite, Write.

Right (صحیح - داہاں)—(Adjective) true ; (Noun) just privilege.
He held the sword in his *right* hand.

Do you believe that might is *right* ?
He will set you *right*.
I am quite *right* in what I am saying.
You have no *right* to insult me.
Rite (Noun) ceremony (رسم)
The *rite* of circumcision (ختنہ) is conducive to good health and cleanliness.
Sir John Moore could not be buried with the military *rites* of a heroic general.
The priest insisted upon performing all the *rites* on the sacred occasion.

Write (لکھنا) - to put down in black and white.
He *writes* an excellent hand.
Write a letter to your mother.

Root, Rout, Route.

Root (جڑ)—pull up this plant by the *roots*.
He is at the *root* of this trouble.
These evil practices must be destroyed *root* and branch.
Rout (Verb)—defeat an enemy or put to flight.
The Indian armies were completely *routed* on all the fronts.
Rout (Noun)—defeat of an army or confusion of troops put to flight.
A few British soldiers succeeded in putting the Italian army on the *rout*.
The defeat became a *rout*.
Route (passage).
Can we go to Medina by this *route* ?
The explorers did not follow this *route* as it led through thick forests.
What is the fare to London by the *sea-route* ?

Rebellion, Revolution.

Rebellion is open opposition to lawful authority with a view to end it ; taking up arms to fight against the government.
Richard II went to Ireland to suppress a *rebellion* there.
Revolution is a complete change in conditions and ways of doing things especially in method of government caused by the overthrow of a system by force ; a radical change in the government of a country implying suddenness or force.
The French *Revolution* stood for Liberty, Equality and Fraternity.
Prefer evolution to *revolution* in politics.
There have been great *revolutions* in our ways of travelling as a result of motor cars and aircraft.

Respectful, Respectable.

Respectful—full of respect.
Respectable—worthy of respect.
You should always be *respectful* to your parents and teachers.
His father is a *respectable* man.

Reverend, Reverent.

Reverend—worthy of reverence; deserving to be treated with respect because of age, character etc., usually shortened in writing to the Rev. used as a title of a Christian missionary : the Rev. Dr. C.H. Rice.

The headman of the village is a *reverend* old gentleman of eighty.

Reverent—showing reverence, submissive, humble.

He is not only respectful but *reverent* in his attitude towards me.

Rob, Steal.

Rob—to take away by force.

Steal—to take away secretly.

As he was coming home, he was attacked by dacoits who *robbed* him of his money.

Some one has *stolen* my watch.

Raise, Raze.

Raise—to lift up, move from a lower to a higher level.

It needs a great effort to *raise* a sunken ship to the surface of the sea.

Raise your status in life.

Raze, Rase—to destroy completely (towns, buildings etc.) especially by making them level with the ground.

The city of Pompeii was *razed* by an earthquake.

Recollect, Remember.

We *recollect* that which we have difficulty in recalling e.g., "He *recollected* all the points but one". We *remember* that which we have not forgotten e.g., "I shall always, *remember* your kindness".

"I *remember* the good times we had, but for the life of me I cannot *recollect* the name of the game we played so often".

Resource, Recourse.

Resource—(Plural *resources*)—generally used in the plural form—wealth, supplies of goods, raw materials etc. which a person or country has or can use.

Our *resources* in men and ammunition were inadequate for the defence of the town.

We must exploit the natural *resources* of our country.

Recourse—have recourse to, to turn to something for help; seek help from.

I do not advise you to have *recourse* to the money-lenders.

When all his *resources* (means of supplying want) were exhausted, he was obliged to have *recourse* (to resort for help) to begging.

Rest, Wrest.

Rest (Noun)—condition of being free from activity, movement, disturbance; quiet, sleep.

Rest is necessary after hard work.

She had a good night's *rest*.

Rest (Verb)—be still or quiet; be free from activity, movement, disturbance etc.

We *rested* for an hour after lunch.

He *rests* (is buried) in the churchyard.

His last *resting* place (the place of burial) is on the hillside there.

He will not *rest* (will have no peace of mind) until he knows the truth.

The matter cannot *rest* here, we must investigate it further.
We shall let this field *rest* for a year (let it lie fallow—ploughed but not sown or planted).
Wrest—take violently away ; to take by force.
Wrest the sword from him immediately.
A confession of guilt was *wrested* from the culprit by the police.

Restless, Restive.

Restless—never still or quiet ; unable to rest.
He has spent a *restless* night.

His speech was so dull and tedious that the audience was getting *restless*.

Restive (of a horse)—refusing to move forward ; moving backward or sideways ; also applied to a person impatient of control or discipline, refractory ; stubborn ; unmanagable ; rejecting control.

The servants are *restive* under the new mistress of the house.

The whole establishment of the office is *restive* because of the unreasonable strictness of the new officer.

Ring, Wring.

Ring (انگوٹھی)—circular band of gold or platinum set with a gem or gems worn round a finger as an ornament.
She has lost her gold *ring*.
Her *wedding-ring* is very beautiful and costly.
Ring also means a circle.
Sometimes we see a *ring* of light round the moon.
The men were standing in a *ring*.
Ring as a verb means give out a clear musical sound as when metal vibrates.

How long has that telephone bell been *ringing* ?
Start work when the bell *rings*.

Wring means twist and squeeze tightly ; force out water by doing this (نچوڑنا-مروڑنا).

It is a cruel act to *wring* a hen's neck to kill it.
Wring out these wet clothes.
Wring the water out of my swimming suit.
Wring the last drop of water from this cloth.
Her sad story *wrung* my heart.

Sanguine, Sanguinary.

Sanguine—hopeful, confident, optimistic.
He has worked hard and is *sanguine* of his success in the competition.

We are *sanguine* that we shall succeed.

Sanguinary—attended with much bloodshed ; fond of bloodshed ; delighting in cruel acts.

Nero was a *sanguinary* ruler.
One of the most *sanguinary* battles was fought near Kiev between the Russians and the Germans.

Sale, Sail.

Sale—exchange of goods for money ; act of selling something.
The *sale* of his old home made him sad.
Is the house for *sale* ?
I found a quick *sale* for my old car.
Sail (Noun)—sheet of canvas spread to catch the wind and move a boat or ship forward ; voyage of a specified duration ; ship.
Hoist the *sails* in full.
There was not a *sail* in sight.
How many day's *sail* is it from Hull to Oslo ?
Sail (Verb)—move forward across the sea or lake by means of a sail or sails ; control a boat, move smoothly like a ship.
He has *sailed* for New York.
He *sails* his own yacht.
The moon *sailed* across the sky.

Stationary, Stationery.

Stationary—not intended to be moved from place to place as opposed to mobile : not moving or changing ; fixed.
Every student of Science knows that the sun is *stationary* and the earth moves round it.
His car collided with a *stationary* van.
We shall have to remain *stationary* for some time on account of inclement (تند و تیز) weather.
Stationery—writing material.
He is the best dealer in *stationery* at Lahore.
A *stationery* office is attached to this department to make it self-sufficient..

Storey, Story.

Storey (منزل) (plural storeys)—floor or level in a building.
This house has two *storeys* with rooms on the ground floor and one floor upstairs.
This is a *six-storeyed* building.
Story (کہانی)—account of past events.
The *story* of Columbus is very interesting.
Ghost *stories* should not be related to the children before they go to sleep.
Arabian Night's Entertainment is, perhaps, the most delightful book of *stories* in the world.

Sole, Soul.

Sole (تلوا - کف پا - جوتے کا تلا - جوتے میں تلا لگانا)—underpart of a human foot or of a shoe or sock; (Verb) to put a *sole* on.
Send this pair of shoes to be *soled* and heeled.
'Not upon thy *sole* harsh Jew, but upon thy *soul*'
Shakespeare — *Merchant of Venice.*
The *sole* of my shoe is worn out.
Sole—one only; single (واحد).
His negligence is the *sole* cause of the accident.

He is *solely* responsible for this loss.
He is the *sole* proprietor of this business concern.

Soul (روح)—non-material part of a human body believed to exist for ever.

Dust thou art, to dust returnest.
Was not spoken of the *soul*.

Longfellow — *The Psalm of Life*.

We should commend our *souls* to God before we go to sleep and at the point of death.
He eats hardly enough to keep body and *soul* together.
He put his heart and *soul* into the work.
He was the life and *soul* of the party.
He is the *soul* of honour (a pattern or personification of honour).
There was not a *soul* (person) to be seen.
The ship sank with 200 *souls*.

Soar, Sore, Sour.

Soar—fly or go up high in the air ; hover in the air without flapping of wings ; to rise high.

He wishes to *soar* high in the sky.

"Higher still and higher
From the earth thou springest
Like a cloud of fire
The blue deep thou wingest,
And singing still dost *soar*, and *soaring* ever singest.

To a Skylark—Shelley.

"Type of the wise, who *soar*, but never roam
True to the kindred points of Heaven and Home!"

To a Skylark—Wordsworth.

The *soaring* spire of Salisbury Cathedral is a marvel of architecture.
Prices *soared* in Europe when the war broke out.

Sore (Adjective) —tender and painful ; hurting when touched or used; irritated; aggrieved ; grievously; severely; sore place on the body where the skin or flesh is injured; painful memory.

Tannic Acid glycerine is an efficacious medicine for a *sore* throat.
A sight for *sore* eyes is somebody or something welcome and pleasant.
Your visit at this hour is nothing short of a sight for my *sore* eyes.
He is ill-tempered and grumpy (بدمزاج - چڑ چڑا), like a bear with a *sore* head.
You should not feel *sore* about not being invited to the party.
He is in *sore* distress.
He is in *sore* need of help.
This beggar is always displaying his *sores* on the roadside.
Let us not reopen old *sores* (painful memories).
I am *sorely* tempted to accompany him in spite of the grave risk involved.

Sour (Adjective ترش)—having a sharp taste, like that of vinegar (سرکہ), lemon etc ; bad-tempered ; sharp-tongued ; to turn or become *sour*.

This milk is *sour*.
What a *sour* face she has !
The hot weather has *soured* the milk.
The old man has been *soured* by poverty.
This water has a *sour* taste.

Soot, Suit, Suite.

Soot (کالک)—black powder in smoke or left by smoke on surfaces.
Sweep the *soot* out of the chimney.
The chimney-sweeper was covered with *soot*.
The chimney of our house is blocked with *soot*.

Suit (موافق ہونا)—satisfy ; meet the needs of ; be convenient to or right for ; look well ; to be appropriate.
The seven o' clock train will *suit* us very well.
That colour will not *suit* your complexion.
It does not *suit* you to have your hair cut short.
A speaker who does not *suit* his style to his audience cannot create a good impression.

Suit—set of articles of outer clothing of the same material.
He is wearing a three-piece *suit* in this hot weather.
A dress *suit* is worn in the evening.
A two-piece *suit* is more common in Lahore than a three-piece *suit*.

Suite (کمرے)—set of rooms.
This *suite* of rooms would *suit* us very well.

Statue, Statute, Stature.

Statue (مجسمہ)—figure of a person, animal etc in wood, stone, bronze, etc.
All the *statues* on the Mall have been placed in the museum.
A *statue* of Nelson bears testimony to his lofty position as a national hero.

Statute (قانون)—written law passed by a Parliament or other law-making body.
This *statute* has been abrogated (منسوخ کر دیا گیا ہے)

Stature—size, importance.
Qaid-i-Azam was a man of high moral *stature*.

Steal, Steel.

Steel (فولاد)—hard alloy of iron and carbon or other elements used for knives, tools, machinery etc.
The *steel*-cultery of Sheffield is very well-known.
The best *steel*-knives are manufactured at Wazirabad in West Pakistan.

Steal (چرانا)—take somebody else's property secretly without right, unlawfully ; move quietly.
Someone has *stolen* my watch.
A tear *stole down* her cheek.
The morning light was *stealing through* the shutters.
To steal a march on somebody is to do something before him and so gain an advantage.

He has *stolen a march on you* in rescuing the poor man from misery.

"Who *steals* my purse, *steals* trash ; 'tis something, nothing ;
'Twas mine, 'tis his, and has been slave to thousands.
But he that filches from me my good name.
Robs me of that which not enriches him.
And makes me poor indeed". Shakespeare—*Othello.*

Straight, Strait.

Straight—honest, frank upright ; directly; not in a curve or at an angle ; without curve or bend.

He is so weak in drawing that he cannot draw even a *straight* line.

Give a *straight* answer to my question.

His wife will keep him *straight*.

The drunken man could not walk *straight*.

He went *straight* to Rome without staying in Paris.

Come *straight* to the point.

Strait - narrow ; a narrow passage (آبنائے) usually plural ; trouble, difficulty.

He is in financial *straits* (financial difficulties).

It is easier for a camel to pass through a *strait* (narrow) gate than for a rich man to enter the kingdom of heaven—almost the same as——It is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of heaven.

Their ship passed safely through the *Straits* of Gibraltar.

"*Strait* is the path and narrow is the way that leadeth unto truth" —*The Bible.*

Seam, Seem.

Seam—line where two edges of cloth or leather are turned and sewn together.

She is searching for fleas in the *seams* of his trousers.

Too many *seams* on a cloth do not look well.

Seem—have or give the appearance of being ; appear to be.

Things far off *seem* to be small.

What is easy to some people *seems* difficult to others.

Sensible, Sensitive, Sensual, Sensuous.

Sensible—showing good sense ; reasonable ; aware of ; that can be perceived by the senses.

She is a *sensible* woman.

He is *sensible* of the danger of his position.

There has been a *sensible* fall in temperature.

Sensitive—quick to receive impressions ; easily offended.

The eyes are *sensitive* to light.

A *sensitive* skin is easily hurt by too much sunshine.

A *sensitive* nerve in the gum can cause great pain.

Children are usually *sensitive* to blame.

He is very *sensitive* about his ugly appearance.

The Stock Exchange is *sensitive* to political disturbances.

Please do not cut jokes with him. He is very *sensitive* and apt to lose his temper over trifles.

Sensual—given to the pursuit of pleasures of the sense only and not the intellect or spirit; self-indulgent in regard to food and drink and sexual enjoyment; that which appeals to the baser senses. It is used in a bad sense.

Many rich persons waste their time and energy in *sensual* pleasures.

Byron burnt the candle of his life at both ends by indulging in *sensual* pleasures.

A *sensual* life does not lead to permanent happiness.

Sensual men always come to grief.

Sensuous—affecting or appealing to the senses.

Sensuous is free of the implied censure in *sensual*. It is used in a good sense.

According to Milton all great poetry is simple, *sensuous* and impassioned.

Some of the paintings of Reubens, Gogol and Vandyke are fascinating in their *sensuous* appeal.

Rembrandt surpasses all painters in his *sensuous* appeal.

Keats was a *sensuous* poet.

Sick, Sickly.

Sick—unwell; ill, sad, disappointed.

He has been *sick* for six weeks.

He was *sick* at heart (sad, disappointed).

Sickly—frequently ill; often in poor health.

He is a *sickly* child.

All his children are weak and *sickly*.

Social, Sociable.

Social—living in groups, not separately.

Man is a *social* animal.

They hold a *social* meeting every month.

Pakistan needs *social* reforms on a large scale.

Sociable—fond of the company of others; friendly; showing friendliness; affable, companionable.

A *sociable* temperament is a sure passport to popularity.

He is a man of *sociable* habits.

Spacious, Specious.

Spacious—having much space; roomy.

The College has a *spacious* hall.

Specious—seeming right or true but not really so.

Your logic is *specious* rather than convincing.

His argument is *specious* and one can easily detect the flaws in it.

Stile, Style

Stile—set of steps for climbing over a wall or fence; a passage through fence or wall.

To help the poor is just like helping a lame dog over the *stile*.

Cattle cannot cross a *stile*.

Style—the manner of writing.

No one has been able to imitate Shakespeare's *style*.

Sculptor, Sculpture.

Sculptor is an artist who makes representations in stone, wood, metal etc. by carving or modelling.

Sculpture is the art of making representations in stone, wood, metal etc. by carving or modelling.

Michael Angelo was a great ***sculptor***.

His 'Night and Dawn' is a great piece of ***sculpture***.

Son, Sun.

Son—male child.

This is his beloved ***son***.

Sun—The heavenly body that gives light and warmth to the earth.

The *sun* gives its light to the innocent and the guilty alike.

Stimulant, Stimulus.

Stimulant has a restricted meaning.—drinks and tonics calculated to rouse the body and mind come under this category.

In a tropical country like Pakistan tea and coffee are ***stimulants***.

Stimulus—anything that urges or goads a man is a *stimulus*.

The school boy may think of an approaching examination as a *stimulus* to greater effort.

Stop, Stay.

Stop—to put an end to the movement or progress of a person, thing or activity ; prevent ; hinder.

The earthquake ***stopped*** all the clocks.

What can ***stop*** our going if we want to go ?

You should ***stop*** the child from getting into mischief.

It has ***stopped*** raining.

Stay—to remain at a place or in a position or condition.

I shall ***stay*** with my friends for a week.

He will have to ***stay*** in this hotel for some time.

Stay where you are till the light is available.

The doctor advised him to ***stay in*** (not go outdoors) for a few days.

Tell the children they must not ***stay out*** after dark.

Team, Teem.

Team—set of players.

Our hockey *team* should do its utmost to redeem its international status.

The Government College hockey ***team*** defeated all its rivals.

Teem—to swarm ; to be present in large numbers :

Fish *teem* in this river.

The lakeside ***teemed with*** gnats and mosquitoes.

His head ***teems with*** bright ideas.

The tank ***teems with*** fish.

Tamper, Temper.

Tamper (Verb)—to interfere with ; to meddle.

I fear some student has ***tampered*** with the list of marks and has made some alterations.

Temper (Verb)—to mingle in due proportion ; to soften.

You should ***temper*** your enthusiasm with wisdom.

Shakespeare exhorts us to *temper* justice with mercy.
Temper (Noun)—temperament.
He possesses such a sunny *temper* that he never quarrels with anybody.

Tale, Tail.

Tale—story.
The children like fairy *tales*.
Lamb's *Tales from Shakespeare* has been written in a fascinatingly simple and direct English.
It tells its own *tale* (explains itself, requires no comment).
Tail (دُم) - movable part at the end of the body of a bird, animal, fish or reptile.
Dogs wag their *tails* when they are pleased.
The cow keeps off flies with the help of its *tail*.

Vain, Vein.

Vain—without use, value, meaning or result ; conceited :
He made a *vain* attempt to win over his enemy.
All our work was in *vain*.
He is as *vain* (مغرور) as a peacock.
He is too *vain* to command respect.
She is *vain* of her beauty.
Vein (رگ)—a blood vessel along which blood flows back to the heart ; a streak.
Royal blood flows in his *veins*.
My blood boils in my *veins*, when I see him beating his wife.
There is a *vein* of melancholy in his character.
He writes humorous songs when he is in the right *vein*.

Vale, Veil.

Vale (وادی).
Life is a dim vast *vale* of tears.
Birds fly over *vales* and hills.
How beautiful is the *vale* of Kashmir !
Veil (برقعہ).
Her face is hidden behind the *veil*.
She peeped at him through the *veil*.

Verbal, Verbose.

Verbal—relating to words ; oral.
I received a *verbal* message that my friend was ill.
Verbose—using or containing more words than are needed ; wordy.
His is a *verbose* style.
Never imitate a style that is pedantic or *verbose*.

Virtual, Virtuous.

Virtual—being in fact, though not accepted openly.
He is the *virtual* head of the business.
Virtuous—good, excellent.
She is a *virtuous* woman.

Veracity, Voracity.

Veracity—truthfulness.

I do not question the *veracity* of your statement.

Voracity—Noun from *voracious* meaning very hungry or greedy ; desiring much.

Everyone marvelled at his *voracity* (بسیار خوری) as he consumed dish after dish.

He has a *voracious* appetite. He is a *voracious* reader.

He ate his food *voraciously*.

Waist, Waste.

Waist (کمر)—part of the body between ribs and hips.

The workmen were stripped to the *waist*.

The wheat was *waist-high*.

He ties a belt around his *waist*.

This coat is tight at the *waist*.

Waste (Verb)—to spoil. Noun (a barren piece of land)

This is a *waste* land.

You should not *waste* your time.

Way, Weigh.

Way (راستہ).

The travellers lost their *way* in the desert.

Weigh (وزن کرانا).

Please *weigh* my luggage and charge the freight.

Wait, Weight.

Wait stay where one is ; delay acting.

Please *wait* a minute.

We are *waiting* for the rain to stop.

Weight—(وزن) how heavy a thing is.

Are bananas sold by *weight* or at so much a piece ?

That man is twice my *weight*.

A very funny anecdote is associated with this distinction. A Sikh dignitary is reported to have gone to the air-port three hours before the time scheduled for flight. When he tried to get into the plane, the American engineer who was attending to the plane said '*Wait*' please. Instantaneously came the reply of the Sikh dignitary : 'My *weight* is 190 lbs'. The engineer smiled significantly at this misunderstanding and made his meaning clear with a gesture of his hand. The episode is meant to be taken in a light vein.

Wave, Waive.

Wave—move to and fro or up and down.

A field of corn *waving* in the wind is a beautiful sight.

He *waved* us away (signalled us to go away).

She *waved* me a greeting.

She *waved* adieu to us from the doorway.

Waive—not to insist on a right or claim ; to relinquish or forego.

He *waived* his claims to the estate in favour of his younger brother.

Whet, Wet.

Whet—to sharpen.

Franklin helped the man to *whet* his axe.

The pickle of oranges will *whet* your appetite for food.

Wet—damp ; rainy.

It was a *wet* day and we had to stay indoors.

Willing, Wilful.

Willing—disposed ; ready ; having no reluctance.

Everyone should be *willing* to serve God. She confessed frankly that she was *willing* to marry him.

His *wilful* neglect of duty resulted in a prosecution.

Womanly, Womanish.

Womanly means proper for a woman.

She has the true *womanly* modesty.

She is a model of *womanly* tact.

Womanish—is a disparaging adjective meaning effeminate.

His manner is too *womanish* to be liked in cultured society.

Weak, Week.

Weak (کمزور)—She is *weak* in her constitution.

Week (ہفتہ)—I shall be back within a *week*.

Weather, Whether.

Weather—He does not like the wet *weather*.

Whether (خواہ)—I do not mind *whether* you attend the function or not.

Wine, Vine.

Wine (شراب)

You should not touch *wine*.

Vine (انگور کی بیل)

The fox saw some ripe juicy grapes hanging from a *vine*.

Yoke, Yolk.

Yoke (Verb) (جوتنا)

The oxen were *yoked* together in the fields.

Yoke (جوا)—a neckpiece ; a burden.

Put the ox under the *yoke*.

"God doth not need
Either man's work, or his own gifts. Who best
Bear His mild *yoke*, they serve Him best. His state is kingly :
Thousands at His bidding speed
And post o'er land and ocean without rest ;
They also serve who only stand and wait".

Milton—*On His Blindness*.

Yolk (انڈے کی زردی)—The yellow of an egg.

The *yolk* of an egg is very nourishing.

The *yolk* of an egg contains a good deal of phosphorus.

EXERCISE I

Fill up each blank with the appropriate word :-

1. **Observation, Observance.**

Perfect health depends on the——————of a few simple rules of health.

The——————of the stars established the validity of the Theory of Relativity.

The Africans have great powers of———.
It is a custom more honoured in the breach than the————.
The fact has not so far come under my————.
Her strict————of the Sabbath is commendable.

2. **Eminent, imminent.**
The two ringleaders of the students' strike are in————danger of being rusticated.
Newton was an————scientist of his day.
An————person presided over the proceedings of the Muslim Educational Conference.

3. **Principal, Principle.**
The————food of the Bangalis is rice.
It is a matter of————with him to deal out equal justice to all.
A————stands or falls by the————he observes or neglects.

4. **Practise, Practice.**
Do not preach what you do not————.
Evil————results in immorality.
If you————hypocrisy you will soon become a confirmed hypocrite.

5. **Wages, salary, fare, income, tax, duty, pension.**
Workmen earning good————suffer from the strike as well as labourers earning small————.
An official with a fixed————cannot become rich.
The————from Multan to Lahore varies according to the route followed.
Much discontent was caused by the increase in the————on income.
At the end of twenty-five years' service a government servant gets half the pay as————.
The path of———— is the way to glory.
The————of sin is death.
The war greatly affected the————of artists and musicians.

6. **Affect, Effect.**
The————of this battle were far-reaching.
The thief————his escape.
He was not at all————by his arguments.
He concealed his real feelings by————grief.
He was much————by the news.
————presuppose causes.

ANSWERS TO EXERCISE I

1. **Observation, Observance.**
Perfect health depends on the *observance* of a few simple rules of health.
The *observation* of the stars established the validity of the Theory of Relativity.
The Africans have great powers of *observation*.
'It is a custom, more honoured in the breach than the *observance*'.
—Shakespeare.—*Hamlet*.

The fact has not so far come under my *observation*.
Her strict *observance* of the Sabbath is commendable.

2. **Eminent, Imminent.**

The two ringleaders of the students' strike are in *imminent* danger of being rusticated.
Newton was an *eminent* scientist of his day.
An *eminent* person presided over the proceedings of the Muslim Educational Conference.

3. **Principal, Principle.**

The *principal* food of the Bengalis is rice.
It is a matter of *principle* with him to deal out equal justice to all.
A *principal* stands or falls by the *principle* he observes or neglects.

4. **Practise, Practice.**

Do not preach what you do not *practise*.
Evil *practice* results in immorality.
If you *practise* hypocrisy, you will soon become a confirmed hypocrite.

5. **Wages, salary, fare, income, tax, duty, pension.**

Workmen earning good *wages* suffer from the strike as well as labourers earning small *wages*.
An official with a fixed *salary* cannot become rich.
The *fare* from Multan to Lahore varies according to the route followed.
Much discontent was caused by the increase in the *tax* on income.
At the end of twenty-five years' service a government servant gets half the pay as *pension*.
'The path of *duty* is the way to glory'.—————Tennyson.
'The *wages* of sin is death'.——————Bible.
The war greatly affected the *income* of artists and musicians.

6. **Affect, Effect.**

The *effects* of this battle were far-reaching.
The thief *effected* his escape.
He was not at all *affected* by his arguments.
He concealed his real feelings by *affected* grief.
He was much *affected* by the news.
Effects presuppose causes.

EXERCISE II

Put the appropriate word in each blank space :—

1. **Habit, Custom.**

——————is second nature.
In ancient times the cruel——————of Sati existed in India.
Smoking is a bad————————which it is necessary to repress.
Only a revolution can make a nation abandon its ancient————.
It was the——————of kings to preserve forests for hunting.

2. **Insure, Ensure.**

You must————————your life and property against accident if you want to——————————peace of mind.
Ships must carry life-boats to—————————the safety of the passengers in case of shipwreck.

3. **Know, believe, think, suppose, hope, expect.**

We——————that the earth moves round the sun.
We————————in the goodness of God.
I—————————it will soon rain.
You will soon be going to the hills, I————————
You will soon be better, I——————.
I—————————she will die soon.
I—————————she will soon recover from illness.

4. **Much, very, too, quite.**

This book is much——————————expensive for me.
I found her————————alone in the room.
Thank you——————————much. It is really——————————kind of you.
I was————————exhausted when I reached home.
This is————————more beautiful than the other one.
The distance is——————————great for me to walk.

5. **Say, call, tell, speak.**

————————what you mean and mean what you say.
Go and————————the doctor at once.
I cannot————————you how anxious I am about the safety of your sister.
She————————very well and held the audience spell-bound.
Always————————the truth. Do not————————lies.
Promise me you will not————————any one.

ANSWERS TO EXERCISE II

1. **Habit, Custom.**

Habit is second nature.
In ancient times the cruel *custom* of Sati existed in India.
Smoking is a bad *habit* which it is necessary to repress.
Only a revolution can make a nation abandon its ancient *customs*.
It was the *custom* of kings to preserve forests for hunting.

2. **Insure, Ensure.**

You must *insure* your life and property against accident if you want to *ensure* peace of mind.
Ships must carry life-boats to *ensure* the safety of the passengers in case of shipwreck.

3. **Know, believe, think, suppose, hope, expect.**

We *know* that the earth moves round the sun.
We *believe* in the goodness of God.
I *think* it will soon rain.
You will soon be going to the hills, I *suppose*.

You will soon be better, I *hope*.
I *expect* she will die soon.
I *hope* she will soon recover from illness.

4. Much, very, too, quite.

This book is much *too* expensive for me.
I found her *quite* alone in the room.
Thank you *very* much. It is really *very* kind of you.
I was *quite* exhausted when I reached home.
This is *much* more beautiful than the other one.
The distance is *too* great for me to walk.

5. Say, call, tell, speak.

Say what you mean and mean what you say.
Go and *call* the doctor at once.
I cannot *tell* you how anxious I am about the safety of your sister.
She *spoke* very well and held the audience spell-bound.
Always *speak* the truth. Do not *tell* lies.
Promise me you will not *tell* any one.

EXERCISE III

Fill up each blank with the appropriate word :-

Put the————on the right word. (*Accent*, *emphasis*)
Appearances are often ————. (*Deceitful*, *deceptive*)
Wellington was a————general. (*Notorious*, *famous*)
The hot climate of India greatly————his health and spirits. (*Affected*, *effected*)
He————to give a pice to the beggar. (*Refused*, *denied*)
I want leave as I————to go home, Sir. (*Intend*, *wish*)
We are————to the heat in Pakistan. (*Accustomed*, *habituated*)

ANSWERS TO EXERCISE III

Put the *accent* on the right word.
Appearances are often *deceptive*.
Wellington was a *famous* general.
The hot climate of India greatly *affected* his health and spirits.
He *refused* to give a pice to the beggar.
I want leave, as I *wish* to go home, Sir.
We are *accustomed* to the heat in Pakistan.

EXERCISE IV

Illustrate by means of sentences the difference in meaning between the words constituting the following pairs :-

1. Sole, soul.
2. Practical, practicable.
3. Pray, prey.
4. Peace, piece.
5. Pail, pale.
6. Official, officious.
7. Loose, lose.
8. Lessen, lesson.

ANSWERS TO EXERCISE IV

1. **Sole, Soul.**
   The *sole* of my shoe is worn out.
   We should commend our *souls* to God before we go to sleep.

2. **Practical, Practicable.**
   I shall give you a few *practical* hints on the art of writing.
   Your scheme is very ingenious but it is not *practicable*.

3. **Pray, Prey.**
   I always *pray* for your success.
   He has fallen a *prey* to bad habits.

4. **Peace, Piece.**
   '*Peace* hath her victories no less renowned than war.'——*Milton*.
   Give me a *piece* of chalk.

5. **Pail, Pale.**
   Bring as much milk as this *pail* can hold.
   She turned *pale* at the sight of a snake.

6. **Official, Officious.**
   Every *official* has to be strict in the performance of his duties.
   He was so *officious* in helping the ladies that he offended every one of them.

7. **Loose, lose.**
   This dog is too dangerous to be left *loose*.
   You are *losing* your hair (getting bald).

8. **Lessen, Lesson.**
   I could not *lessen* (کم نہ کر سکا) her misery.
   Let his fate be a *lesson* (warning عبرتناک سبق) to all of you.

EXERCISE V : CENTRAL SUPERIOR SERVICES COMPETITIVE EXAMINATION, 1955.

Distinguish between the following words and construct one short sentence each to illustrate their use :

Popular and populous ; valueless and invaluable ; luxuriant and luxurious ; apprehend and comprehend ; millionaire and millenium ; affect and effect ; stationary and stationery ; agitate and cogitate ; hearty, heartless and heart-felt.

ANSWERS TO EXERCISE V

Popular, Populous.

Popular—liked and admired by the people.
Burke was a *popular* orator.
Populous—thickly populated. Karachi is a very *populous* city.

Valueless, Invaluable.

Valueless—without value ; worthless.
He is utterly *valueless* because of his lack of character.
Invaluable— of value too high to be measured.
Her services are *invaluable* to me.

Luxuriant, Luxurious.

Luxuriant—strong in growth, abundant, rich.

Her hair is *luxuriant*.

Luxurious - given to luxury ; supplied with luxuries.

The Mughals led a *luxurious* life with the exception of Aurangzeb.

Apprehend, Comprehend.

Apprehend—understand.

You are, I *apprehend*, ready to help him at this critical moment.

Apprehend—fear. Do you *apprehend* any difficulty that you do not commit yourself definitely.

Apprehend—arrest, seize. The thief was *apprehended*.

Comprehend—understand fully.

I *comprehend* the philosophy of Lord Bertrand Russell.

Comprehend—include. This book on history *comprehends* the origin and evolution of Pakistan.

Millionaire, Millenium.

Millionaire—a person who has a million dollars, pounds etc.

A *millionaire* imbued with a spirit of service is a great blessing for mankind.

Millenium—period of 1,000 years, figuratively time of great happiness and prosperity for everyone.

According to old traditions, we are sure to have a *millenium* when there will be a complete end to human misery.

Affect, Effect.

Affect—have an influence or effect on.

Some plants are quickly *affected* by cold.

Affect—move the feelings of.

He was much *affected* by the sad news.

Affect—attack by a disease. His left lung is *affected* by tuberculosis.

Affect—to pretend. Hamlet *affected* madness.

Effect (Noun)—result ; outcome.

Punishment had very little *effect* on him.

Effect (Noun)—impression on the mind of a reader or hearer.

Everything he says or does is calculated for *effect*.

Effect (Noun)—meaning; I have received a cable to the *effect* that there is no hope of his recovery.

Effect as a verb means to bring about or accomplish.

He *effected* great reforms.

Stationary, Stationery.

Stationary—not intended to be moved from place to place as opposed to mobile.

His car collided with a *stationary* van.

Stationery—writing material. He is the best dealer in stationery at Lahore.

Agitate, Cogitate.

Agitate—disturb, cause anxiety. She was deeply *agitated* until she learnt that her husband was among the survivors.

Agitate—argue publicly in favour of ; take part in a campaign.

The workers who *agitated* for higher wages were dismissed.

Cogitate—meditate, think deeply.

After *cogitating* upon the subject, I have come to the conclusion that you should refuse this offer of Ministership.

Hearty, Heartless, Heartfelt.

Hearty—sincere. He gave him a *hearty* welcome.

Hearty—strong ; in good health. He is hale and *hearty*.

Heartless—unkind, without pity. Macbeth ultimately proved himself to be *heartless*.

Heartfelt—sincere. Please accept my *heartfelt* thanks for your kindness.

EXERCISE VI : CENTRAL SUPERIOR SERVICES EXAMINATION, 1956.

In each of the groups at the right, italicise the word that most nearly defines or describes the word or words on the left of the page :

1. One who gives advice	1. council, counsel
2. Not fastened	2. lose, loose.
3. Approve	3. accept, except.
4. Fundamental or general truth.	4. principle, principal.
5. Prepared.	5. all ready, already.
6. Recline or rest	6. lay, lie.
7. In the time past	7. formally, formerly.
8. Law	8. statue, statute.
9. Not moving	9. stationary, stationery.
10. Discreet	10. careful, blunt.

ANSWERS TO EXERCISE VI

1. One who gives advice.	1. council, *counsel*.
2. Not fastened	2. lose, *loose*.
3. Approve	3. *accept*, except.
4. Fundamental or general truth.	4. *principle*, principal.
5. Prepared.	5. *all ready*, already.
6. Recline or rest.	6. lay, *lie*.
7. In the time past.	7. formally, *formerly*.
8. Law.	8. statue, *statute*.
9. Not moving.	9. *stationary*, stationery.
10. Discreet.	10. *careful*, blunt.

EXERCISE VII : CENTRAL SUPERIOR SERVICES EXAMINATION, 1956.

After studying the following sentences, eliminate the word in parenthesis which could make the sentence incorrect :

1. He refused to (accept, except) the offer.
2. We shall have to (accept, except) everyone (accept, except) executives from the meeting.
3. Will your department be (affected, effected) by the new rule ?
4. If you can (affect, effect) a plan of procedure which will (affect, effect) all departments, we shall be glad to give it due consideration.
5. I agree with (most, almost) all of your suggestions.
6. (Most, almost) executives resent having their names misspelled.

7. The (principle, principal) speaker has not been introduced to the (principle, principal) of the college.
8. Both interest and (principle, principal) are due next month.
9. The most (healthy, healthful) place in summer is out in the village.
10. A (genial, congenial) person is one with a (genial, congenial) disposition.
11. Khurshid is a very (practical, practicable) person.
12.- It seems (incredible, dicreditable) that you have not chosen the teaching profession.
13. The speaker (alluded, illuded) frequently to his past experiences.
14. The scene proved to be merely an optic (allusion, illusion).
15. The new secretary did a very (credible, creditable) piece of work the first day.

ANSWERS TO EXERCISE VII.

1. He refused to (accept) the offer.
2. We shall have to (accept) everyone (except) executives from the meeting.
3. Will your department be (affected) by the new rule ?
4. If you can (effect) a plan of procedure which will (affect) all departments, we shall be glad to give it due consideration.
5. I agree with (almost) all of your suggestions.
6. (Most) executives resent having their names misspelled.
7. The (principal) speaker has not been introduced to the (principal) of the college.
8. Both interest and (principal) are due next month.
9. The most (healthful) place in summer is out in the village.
10. A (congenial) person is one with a (genial) disposition.
11. Khurshid is a very (practical) person.
12. It seems (incredible) that you have not chosen the teaching profession.
13. The speaker (alluded) frequently to his past experiences.
14. The scene proved to be merely an optic (illusion).
15. The new secretary did a very (creditable) piece of work the first day.

EXERCISE VIII : SUPERIOR SERVICES EXAMINATION, 1956.

Write sentences to illustrate the following pairs of words:
First attempt to explain the difference between the pairs of words.

(*a*) Censor, censure.
(*b*) Alliance, liaison.
(*c*) Stateman, politician.
(*d*) Supplement, complement.
(*e*) Official, officious.
(*f*) Notorious, famous.
(*g*) Liniment, lineament.
(*h*) Insidious, invidious.
(*i*) Disclose, expose.
(*j*) Decry, descry.

ANSWERS TO EXERCISE VIII

(a) Censor, Censure.

Censor (Noun)—an official with authority to examine letters, books, periodicals, plays, films etc. and to cut out anything regarded as immoral or in other ways undesirable or in time of war helpful to the enemy.

This film has been banned by the *censor*.

Censor (Verb)—examine, cut out parts of a book etc.

All the in-coming and out-going letters are *censored* during war-times.

Censure (Verb)—criticise unfavourably.

She is all the time *censuring* her daughter-in-law for being lazy.

Censure (Noun)—rebuke, disapproval.

The Indian Parliament is contemplating to pass a vote of *censure* on the Prime Minister.

You are laying yourself open to public *censure* by opposing these fundamental rights.

(b) Alliance, Liaison.

Alliance—association or connection ; union of persons or states by treaty.

Pakistan has entered into an *alliance* with Turkey and Iran for regional development.

Liaison—connection, linkage between two separate parts of an army or two different armies :

When armies of different countries are fighting as allies the *Liaison Officer* keeps two such armies in touch with each other. This is a word of French origin.

(c) Statesman, Politician :

Statesman—person taking an important part in the management of state affairs and gifted with wisdom and a broad-minded outlook in public affairs.

Muhammad Ali Jinnah was a *statesman* of high calibre.

Sir Winston Churchill was a great *statesman* of his time.

Politician—a person taking part in politics or much interested in politics. In a bad sense a *politician* means a person who follows politics as a career regardless of principles.

One may be both a politician and a statesman but as a statesman one's moral and mental stature is higher than that of a *politician*.

Sir Stafford Cripps was an astute *politician*.

In the words of Sir Stafford Cripps, "Muhammad Ali Jinnah stood like a giant among the world *politicians*".

Bismarck was all-in-all a *politician*.

(d) Supplement, Complement.

Supplement—make an addition or additions to.

He is *supplementing* his income by writing books.

The rent of this house is meant to *supplement* his pension.

Complement—complete.

The chapter on figures of speech will go to complement this book.

The index forms the *complement* to this book.

(e) Official, Officious.

Official (Noun)—officer.

Official (Adjective)—pertaining to office.

Every *official* has to be strict in the performance of his *official* duties.

The news is not *official*.

Government *officials* have to be cautious in expressing their views on political matters.

Officious—too eager or ready to help, offer advice etc ; overforward in kindness and obliging others.

He was so *officious* in helping the ladies that he offended every one of them.

Shakespeare has created an amusingly *officious* character in Polonius.

(f) Notorious, Famous.

Notorious—infamous ; publicly known to disadvantage. It is used in a bad sense.

He is a *notorious* gambler.

Famous—celebrated ; renowned. It is used in a good sense.

Srinagar is *famous* for its shawls.

(g) Liniment, Lineament.

Liniment—liquid usually made with oil for rubbing on stiff or aching parts of the body.

Liniment turpentine is rubbed on the chest of a patient who is afflicted with cold and cough.

Lineament—usually in the plural form : distinctive features of the face.

A snub nose and small eyes are the *lineaments* of a Mongol face.

(h) Insidious, Invidious.

Insidious (Adjective)—doing harm secretly ; unseen.

Tuberculosis destroys the human body like an *insidious* enemy.

Beware of his winning exterior ; he is an *insidious* enemy like a snake in the grass.

Invidious—likely to cause ill-feeling because of real or apparent injustice.

We should avoid making *invidious* distinctions.

(i) Disclose, Expose.

Disclose—uncover, allow to be seen ; make known.

Open the box and *disclose* its contents.

He is in the habit of *disclosing* the secrets of others in an irresponsible manner.

Expose—to reveal the guilt or wrong doing of ; unmask.

If the villainy of Iago had been *exposed* in time, a gruesome tragedy could have been averted.

Expose—leave uncovered or unprotected.

It is not wise to *expose* soldiers to unnecessary risks.

You should not *expose* your body to the sunlight for a long time in summer.

(j) Decry, Descry.

Decry—to cry down ; to criticise as worthless ; to make something less valuable by speaking against it ; to disparage.

We should not *decry* his honest though unsuccessful attempts.

Do not *decry* conscientious objections.

Descry—To catch sight of ; to see something a long way off ; to see dimly.

I *descried* him (caught sight of him with difficulty) on a hill in the distance.

On the fourth day the ship-wrecked sailors *descried* a sail.

EXERCISE IX : CENTRAL SUPERIOR SERVICES EXAMINATION, 1965.

Explain the difference between the following pairs of words or phrases and illustrate their use in sentences :-

Auspicious, propitious ; circumscribe, proscribe ; anticipate, forestall ; commonplace, conventional ; recant, revoke ; inept, inopportune ; fanaticism, iconoclasm ; secular , agnostic ; memorandum, ultimatum ; preventive, prophylactic ; prig, snob ; dunce, egghead; go to pieces, go to seed ; call for, call off ; look down upon,look forward to.

ANSWERS

Auspicious, Propitious.

Auspicious (Adjective)—showing signs, giving promise of future success ; favourable, prosperous.

His high achievement as a University student is an *auspicious* indication of his promising future.

Propitious (Adjective)—well disposed to, favourable.

The bright weather today is *propitious* for our enterprise.

Circumscribe, Proscribe.

Circumscribe—draw a line round, mark the limits of ; narrow down ; restrict.

He has *circumscribed* his interests to walking and light reading out of consideration for his frail constitution.

Proscribe—publicly put a person out of the protection of the law; denounce a person or practice as dangerous ; banish, exile. His entry into Lahore has been *proscribed* on account of his seditious activities.

Mother India by Katherine Mayo was *proscribed* by the Indian Government because it hurt the feelings of the Hindus.

Anticipate, Forestall.

Anticipate—do or make use of something before the right or natural time. Do not *anticipate* your income before you receive it.

Anticipate—do something before somebody else does it. It is said that Columbus discovered America but he was probably *anticipated* by sailors from Norway who reached Labrador 500 years earlier.

Anticipate—see what is likely to happen and do what is necessary. He tries to *anticipate* all my needs.

A good general tries to *anticipate* the enemy's movements.

Anticipate— look forward to, expect.

I *anticipate* deriving much instruction from the lecture.

She *anticipates* a great pleasure from her visit to Italy.

Forestall—upset somebody or his plans by doing something unexpectedly early.

He has completely *forestalled* his competitor by practising the game with tried experts.

Commonplace, Conventional.

Commonplace (Adjective)—ordinary or usual. He is a *commonplace* type of man.

Commonplace (Noun)—A remark or event that is ordinary or usual.

His conversation is full of mere *commonplaces*.

Travel by air is now a *commonplace*.

Conventional—following what has been customary, traditional :

This is a *conventional* design for a carpet.

He ended his speech with a few *conventional* remarks.

Recant, Revoke.

Recant—to take back a statement as being false.

The torturers could not make the man *recant* (give up) his religious or political beliefs.

Revoke—repeal, cancel, withdraw :

His driving licence has been *revoked*.

Inept, Inopportune.

Inept—absurd, said or done at the wrong time.

His *inept* remarks were disliked by everybody.

Inopportune—unseasonable.

He turned up at a most *inopportune* time.

Fanaticism, Iconoclasm.

Fanaticism—violent, unreasoning enthusiasm in religion.

His *fanaticism* in matters of religion does not show him to be a man of taste and culture.

Iconoclasm—movement against the use of images in religious worship (بت پرستی کی شدید مخالفت). Attacking popular beliefs which one thinks to be mistaken or unwise.

Islam supports *iconoclasm* because of its staunch advocacy of the unity of Allah (توحید).

Secular, Agnostic.

Secular—worldly or material, not religious or spiritual.

The system of education in Pakistan is not *secular* because it is an Islamic republic.

Agnostic—a person who believes that nothing can be known about God or of anything except material things.

A Muslim cannot be an *agnostic* because of his unflinching faith in God.

Many great thinkers have been and are *agnostics* because of their sole reliance on verification by demonstration.

Memorandum, Ultimatum.

Memorandum—note or record for future use.

Make a *memorandum* of this appointment in your diary.

Memorandum—an informal business communication; usually without a personal signature on paper headed Memorandum.

I have received a *memorandum* from the Ideal Book House that *Gone With the Wind* by Margaret Mitchell has been despatched to me.

Ultimatum—final statement of conditions to be accepted without discussion and threatening war if the conditions are not accepted.

India attacked Pakistan without giving any *ultimatum*.

Preventive, Prophylactic.

Preventive—serving to prevent.

Customs officers whose duty is to prevent smuggling are called *Preventive* Officers.

Preventive medicine plays an important part in improving the hygienic conditions of a country.

Prophylactic—this is a medical term. It means substance or treatment serving to protect from disease.

Prophylactic measures adopted before the onset of diseases like typhoid or malaria are gaining ground in civilized countries.

Prig, Snob.

Prig—self-satisfied, self-righteous person.

St. John in Charlotte Bronte's *Jane Eyre* is a typical example of an intolerable *prig*. He is determined to have Jane Eyre as his life-companion against her will because of his *priggish* religious views.

Snob a person who pays too much respect to social position or wealth or who despises persons who are of a low social position.

Raina in George Bernard Shaw's *Arms and the Man* proves herself to be a *snob*, when she makes frequent references to the library and the staircase in her house while talking to Captain Bluntschli.

Dunce, Egghead.

Dunce—a slow learner; a stupid person.

Some persons who rose to eminent positions in later life were *dunces* in schools.

Egghead—is slang for highbrow—a person with tastes and interests considered to be superior to those of most people. An *egghead* is all the time parading his taste and culture in order to establish his superiority over others.

Go to pieces, Go to seed.

Go to pieces—break up physically, mentally or morally.

His life has *gone to pieces* after the death of his wife.

Go to seed—of flowering plants, pass from the flowering stage to that of producing seed; figuratively to become physically, intellectually or morally weak.

His life has *gone to seed* after the failure of his business.

Call for, Call off.

Call for—demand, require.

You must take steps as seem to be *called for* (as seem necessary).

The occasion *calls for* prompt action.

Your plan will *call for* a lot of money.

Call off—call away.

Please *call your dog off.* (call away your dog so that it stops worrying me).

Call off—give orders to stop something.

The strike was *called off.*

You had better *call the deal off.*

The engagement has been *called off* (ended).

Look down upon, Look forward to.

Look down upon—despise, consider oneself superior to, show false contempt for.

When she married a solicitor, she *looked down upon* the office girls she had worked with.

Look forward to—anticipate usually with pleasure :

We are *looking forward* to seeing you again.

EXERCISE X

English Paper B of the B. A. Examination, 1930.

(a) What did the student really mean when he wrote the following :

1. Gladiators are iron things which give out heat.
2. Herrings swim in the sea in shawls.
3. An epigram is what we say about a man after his death.
4. A centimetre is an insect with one hundred legs.

Answers :-

1. *Radiators* are iron things which give out heat.
2. Herrings swim in the sea in *shoals.*
3. An *epitaph* is what we say about a man after his death.
4. A *centipede* is an insect with one hundred legs.

(b) Write sentences giving two different meanings for each of the following words :-

(1) bay (2) vice (3) draught.

Answers :-

1. The ship sailed into the *bay.*
   He kept his enemies *at bay.*
2. Drunkenness is not among his *vices.*
   The carpenter clamped the wood into the *vice.*
3. You will catch cold if you sit in a *draught.*
   He can drink half a pint of water at a *draught.*

EXERCISE XI

Distinguish between :

1. Astronomer and astrologer.
2. Robber and thief.
3. Gourmand and gourmet.
4. Physician and surgeon.
5. Atheist and agnostic.

Answers :-

1. **Astronomer, Astrologer.**

An *astronomer* is one who knows astronomy, the science of heavenly bodies.

An *astrologer* is one who knows or claims to know the art of judging the occult (hidden) influence of stars upon human affairs. Its scientific value is questionable.

2. **Robber, Thief.**

Robber—one who despoils a person of his property by violence ; a felonious plunderer. (رھزن - ڈاکو).

Thief—one who steals something secretly and without violence. (چور).

3. **Gourmand, Gourmet.**

Gourmand—a greedy feeder, a glutton, one who is fond of eating (پیٹو - بندۂ شکم).

Gourmet –is a connoisseur (عمدہ کھانوں کا مبصر، خوش خوراکی کا رسیا) of table delicacies especially of wine.

4. **Physician, Surgeon.**

Physician—one who is legally qualified in medicine as well as surgery. But he primarily uses drugs in curing diseases.

A specialist in medicine is called a *physician*

Surgeon—He is also a doctor qualified in medicine and surgery. But he cures injuries, diseases and deformities by operative techniques. A *surgeon* is primarily a doctor who has specialised in these operative techniques.

5. **Atheist, Agnostic.**

An *atheist*—one who does not believe in the existence of God.

He is a positive disbeliever.

An *agnostic* is one who holds that nothing is known or likely to be known of the existence of God or of anything beyond material phenomena. He is sceptical about the existence of God and holds his opinion in reserve.

CHAPTER III

WORDS FOLLOWED BY APPROPRIATE PREPOSITIONS OR ADVERBS.

Prepositions play an important part in the English language. Particular words are followed by particular prepositions which are, therefore, called appropriate prepositions. Thus one can *die of* fever but not *die from* fever. At times, the addition of a preposition changes the usual meaning of a word. Thus *come about* means to happen *or* take place. How did it *come about* that your brother got plucked in the examination. *Come across* means to meet with accidentally. I *came across* a valuable book while searching for my umbrella in the lumber room. *Come by* means to gain or obtain. I *came by* this ring in a curious way. *Come off* means to take place. When does the Basant *come off* ? *Come round* means to change gradually to an opposite opinion. Though he opposed me at first, yet he gradually *came round* to my view after listening to my arguments. *Come round* also means to recover consciousness. He was unconsious when we found him but he *came round* (regained his consciousness) in half an hour and explained what had happened.

We can judge a man's command of English by the way he manages his prepositions. Certain prepositions go with certain words and several idioms depend for their vigour on these tiny words. We frequently insert a preposition where it is not wanted and as frequently omit one where it is indispensable. He *picked up* a quarrel with me is incorrect. It should be : He *picked* a quarrel with me. Scott *gives out* a good description of the battle is incorrect. It should be : Scott *gives* a good description of the battle. I *ordered for* a drink is incorrect. It should be : I *ordered* a drink. They discussed *about* the matter is incorrect. The correct form is : They *discussed* the matter.

Prepositions should never be omitted where they are required by syntax and idiom. He *replied me* in the negative is incorrect. The correct form is : He *replied to* me in the negative. Will you *fight this cause ?* is incorrect. The correct sentence is : Will you *fight for* this cause ? It is incorrect to say : He is a man who *keeps* appearances. The correct sentence is : He is a man who *keeps up* appearances.

Prepositions and adverbs are not by any means as insignificant as they look. Here is an example to illustrate the importance of their use and understanding in practical life. '*Look out*' according to modern English usage means '*Be watchful*' ; '*Beware*', '*Be careful*'. If somebody says to someone about to cross the road, '*Look out* ! There is a

lorry coming !' he means : '*Be careful*, do not cross the road, because a lorry is coming. The sad story of the Frenchman who was told to '*look out*' when the train was approaching a tunnel affords an amusing commentary on the peculiarities of English idiom as well as on the importance of prepositions and adverbs. The Frenchman took the words '*look out*' literally without understanding their real meaning—'*Be watchful, be on your guard*'. Being ignorant of the English idiom, he craned his neck and hurt himself seriously by striking his head against the tunnel. Thus his ignorance of the English usage proved a calamity to him. To prepositions the language owes much of its flexibility ; so much so that a person's command of English may be gauged by the way he uses his prepositions. As John O' London remarks : 'The prepositions are the spice of good conversation and correct idiomatic writing'. A few examples will elucidate the point.

At, In.

'At' is used to denote *a point of time* e.g., I came here at four o'clock. 'In' denotes a *portion of time* e.g., I shall go back *in* a few days.

By, With.

'*By*' usually denotes the agent or doer of an action and '*with*' denotes the instrument. I write *by* my hand *with* a pencil. He was killed *with* a knife *by* his enemy. *With* also denotes accompaniment as in the sentence: He lives *with me* and sometimes '*by*' is used to denote nearness: We sat *by* the river.

In, Into.

In implies *position inside* and *into* implies motion *from outside to inside*. Jamil was already *in* the room when I went *into* it. We went *into* the garden and walked about *in* it.

Among, Between.

Among is used when there are three or more persons or things, whereas *between* is used when there are two things or persons. She is the fairest *among* women. The profits were divided *among* the three brothers. He is *between* the devil and the deep sea. The profits were divided *between* the two brothers.

Beside, Besides.

Beside means at the side of ; close to : Come and sit *beside* me. She would like to live *beside* the sea i.e. at the sea-side. There is a hill *beside* the river Thames.

Beside also means compared with e.g., You are quite tall *beside* your sister. The expressions *beside the mark*, *beside the question*, *beside the point* mean having nothing to do with what is being discussed ; irrelevant ; wide of the mark "But all this is entirely beside the point", said Webley impatiently (*Point Counterpoint* by Aldous Huxley.) '*Beside*' also means at the end of one's self-control. He was *beside* himself with joy.

Besides means in addition to ; as well as ; other than e.g., I have three other hats *besides* this. There were five of us *besides* John (not including John). *Besides* is also used in the sense of moreover, also : I do not like that new dictionary ; *besides*, it is too expensive. It is too late to go for a walk now ; *besides* it is beginning to rain.

It is often difficult to know which is the correct idiomatic preposition after certain verbs, nouns and adjectives. Certain words and phrases must be followed by particular prepositions and no others. It is difficult to give rules that will apply to all cases. The best way is to study the usage of good writers and speakers. A selected list of the more common idiomatic uses of prepositions is given below :-

IMPORTANT VERBS FOLLOWED BY SUITABLE PREPOSITIONS OR ADVERBS.

Account.

Account for—Give a good reason for; explain satisfactorily : A treasurer must *account for* the money he spends.

He has behaved in the most extraordinary way. I cannot *account for* his actions at all.

His indulgence *accounts for* his poverty.

Account to—You must *account to* the manager for all the money you have received.

Allow for—provide for (usually something additional):

I always buy big boots for my boys to *allow for* growth.

Allowing for delays, this letter should reach him next week.

Abide by—You must *abide by* the promise you made.

Absolve from—I *absolve* you *from* your promise.

Abound in—This river *abounds in* fish.

Absent from—He was *absent from* school for a long time.

Accused of—This man is *accused* of murder.

Accused by—The student was *accused* of having been disobedient *by* his teacher.

Accede to—He *acceded to* my request.

Accompanied by—He was *accompanied by* his favourite dog.

Accompanied with—His speech was *accompanied with* a bow.

Accord with—His conduct does not *accord with* his views.

Accustomed to—I am *accustomed to* bathing with fresh cold water everyday.

Admit of—Your conduct *admits of* no excuse.

Afraid of—Most boys are *afraid of* punishment.

Admit to—He has been *admitted to* Forman Christian College, Lahore.

Alarmed at—We were *alarmed at* the sight we saw.

Addicted to—He is *addicted to* smoking.

Agree.

Agree with (a person)—Yes, I *agree with* you.

Agree to (a proposal)—I *agreed to* my friend's proposal and went for a walk with him.

Agree among—The boys *agreed among* themselves to trouble the teacher.

Absorb.

Absorb from—Plants *absorb* moisture *from* the air.

Absorbed in—He was so *absorbed in* playing upon the violin that he did not greet me when I entered the room.

The student is *absorbed in* study.

Absorb into—Nutriment may be ***absorbed into*** the system through the skin.

Accommodate to—We must ***accommodate*** ourselves ***to*** our circumstances.

Accommodate with—He ***accommodated*** his friend ***with*** a loan.

Acquainted with—I am not ***acquainted with*** the Principal of this College.

Address to, in, with—The letter was ***addressed to*** me.

The Speaker ***addressed*** the assembly ***in*** an eloquent speech.

He ***addressed*** his rival ***with*** indignation.

Adjourn to, for—The case is ***adjourned to*** next Monday.

The meeting was ***adjourned for*** a fortnight.

Amazed at—The citizens were ***amazed at*** his eloquence.

Answer to a person for a thing—He must ***answer for*** his actions ***to*** God.

We have to ***answer to*** God ***for*** all our deeds.

This dog ***answers to*** the name of Thum Thum.

Approve of—I ***approve of*** his conduct, whatever you may think.

Aim at—We ***aim at*** producing good articles.

If you ***aim at*** the stars, you may at least hit the sky.

Alight from—I ***alighted from*** my horse.

Alight at—We ***alighted at*** the gate of the house.

Alight to—The aeroplane slowly ***alighted to*** the ground.

Allotted to—This field was ***allotted to*** him as his share of the ancestral property.

Adulterate with—The grocer ***adulterated*** ghee ***with*** vegetable oils.

Allude to—The proverb he ***alludes to*** is well-known.

Adapt to—He is an adept in ***adapting*** himself ***to*** the changing circumstances of life.

Annoyed at—I am ***annoyed at*** the dishonesty of these tradesmen.

Annoyed with—I am ***annoyed with*** these students.

Apologise to a person for a thing—You must ***apologise to*** the Principal ***for*** your misconduct.

Appeal.

Appeal to—He ***appealed to*** me for help.

Appeal for—He ***appealed for*** mercy and I pardoned him.

Appeal against—I shall ***appeal against*** the decision of the magistrate to the High Court.

Apprise of—He was ***apprised of*** the change in the plans too late.

Apply to, for—Salim has ***applied to*** his officer ***for*** a promotion.

Appalled at—I was ***appalled at*** the thought of facing my creditor.

Appoint to—He has been ***appointed to*** this post.

Arrive at, in—I ***arrived*** at Lahore yesterday.

She ***arrived at*** Lahore ***in*** an aeroplane.

She arrived in Pakistan this morning. (*In* a country, *at* a place).

Arbitrate between—Russia was expected ***to arbitrate between*** Pakistan and India in the dispute about Kashmir.

Ascribe to—Some ***ascribe*** this play ***to*** Shakespeare.

Ask for—She ***asked*** him ***for*** a loan of two hundred rupees.

Associate with—You should not ***associate with*** persons of bad character.

Ashamed of—You should be ***ashamed of*** your conduct.

Astonished at—I was *astonished at* his rashness.
I was *astonished at* his powers of endurance.
Atone for—He tried to *atone for* the injury he had done to the poor man by offering him a sum in charity.
Attend on, upon—I *attended upon* him for a long time to win his favour.
Avail oneself of—You must *avail yourself of* this opportunity.

Back.

Back away—Step or move back slowly because of some danger or unpleasantness. When he took a snake out of his pocket everyone *backed away* and stood watching from a distance.
Back out—Withdraw from something previously agreed on:
He agreed to help us but *backed out* when he found how difficult it was.
Back up—Support morally or verbally: I will *back* you *up* in this matter.

Bear.

Bear out—Confirm: This report *bears out* my theory.
Bear up—Endure bad news bravely, hide feelings of grief:
The news of her death was a great shock to him but he *bore up* bravely and none of us realized how much he felt it.

Blow.

Blow out—Extinguish (a flame) by blowing :
The wind *blew out* the candle.
Blow up—to destroy by explosion :
They *blew up* the bridge so that the enemy could not follow them.
Boil over—To rise and flow over the sides of the container used for hot liquids :
The milk *boiled over* and there was a horrible smell of burning. It can also be used figuratively of anger. He was *boiling over* with rage (he could not conceal or control his rage).

Break.

Break down—Collapse; cease to function properly owing to some fault or weakness. (Used of people; it normally implies a temporary emotional collapse).
He *broke down* twice when giving evidence on his son's death (i.e. he was overcome with sorrow, he wept).
Break down also indicates collapse of mental resistance.
At first he refused to admit his guilt but when he was shown the evidence he *broke down* and confessed.
Break down—When used of health it implies a serious physical collapse: After years of overwork his health *broke down* and he had to retire from business.
Break down is also very often used of machines :
The car *broke down* when we were driving through the desert and it took us two days to repair it.
Break down can also be used of negotiations :
The negotiations *broke down* (were discontinued) because neither side would compromise.
Break off—Terminate (used of agreements or negotiations) :
Saeed's engagement to Shaila has been *broken off*.

Bark at—Why do dogs *bark at* the moon ?

Beg of (*a person*) *for* (*something*)—He *begged of* him *for* a favour. The poor man *begged of* me to give him some money. The poor woman *begged for* bread.

Base upon—I *base* my conclusions *upon* definite evidence.

Beat against—The waves are *beating against* the rock.

Beware of—*Beware of* imitations.

Bent upon—He is *bent upon* ruining himself.

Blame for—You should not *blame* me *for* your misfortune.

Bound for—The motor vessel Victoria is *bound for* Naples.

Brag of—Sulaiman is always *bragging of* his success in the examination.

Bestow upon—The Queen *bestowed* the title of knighthood *upon* Winston Churchill.

Boast of—He is always *boasting of* his wealth.

Brood over or brood on—It is not good to *brood over* or (*on*) one's troubles.

Break out—to begin (used of evils such as wars, epidemics, fires, etc):

The war between India and Pakistan *broke out* on the 6th September, 1965.

Bring.

Bring someone round—to persuade someone to accept a previous opposed suggestion :

After a good deal of dicussion, I *brought* him *round* to my point of view.

Bring someone round also means to restore to consciousness :

He fainted when he heard the news of his failure but a little brandy soon *brought* him *round*.

Bring to—A searching inquiry is likely to *bring the whole matter to* light.

Bring up—To educate and train children.

He *brought up* his children to be diligent and regular.

Bring up also means to mention.

At the last meeting of the Committee, the Secretary *brought up* the question of raising the monthly subscription.

Carry.

Carry on—He is *carrying on* a trade in boots.

Carry off—He *carried off* every prize in the field of sports and studies.

Carry through—It was only perseverance that *carried* him *through* the ordeal of the competitive examination.

Carry out—He could not *carry out* his design because of his ficklemindedness.

Carry to—*To carry* coals to Newcastle is to take goods to a place where they are already plentiful. To take earthen pots to Pasrur is like *carrying* coals *to* Newcastle

Call.

Call on—To pay a short visit ; to go to somebody's house, office etc : I *called on* Mr. Green but he was not at home.

We *called on* you yesterday but you were out.

Call for—Visit a place to get something or to go somewhere with somebody : I shall *call for* you at 6 o'clock and we shall go to the cinema together.

Call for also means require—This situation *calls for* a good deal of tact.

The occasion *calls for* prompt action.

Call out—Summon: The fire brigade was *called out* twice yesterday

Troops had to be *called out* during the political disturbances.

Call off—Cancel to give orders to stop something ; end :

We had to *call off* the meeting because the Chairman was ill.

The strike was *called off.*

Call up—My brother *called* me *up* (telephoned to me) from Karachi last night.

I shall *call* you *up* this evening.

Call forth—to be the cause of : His behaviour *called forth* numerous protests.

Call forth—also means to produce or use : You will have *to call forth* all your energy.

Call something in—To order or request the return of : The librarian has *called in all* the books.

Old coins were *called in* by the Pakistan Government.

He was so short of money that he had to *call in* all the loans he had made.

Call upon—To appeal to; to invite; to require : I *called upon* him to keep his promise ; I now *call upon* (invite) Mr. Grey to address the meeting.

Call at—We *called at* his residence but could not see him.

Compare to, *Compare with*—We *compare* things belonging to different classes *to* one another. A beautiful face is *compared to* the moon. We *compare* the things of the same class *with* one another. In point of learning Maulana Zafar Ali Khan cannot be *compared with* Allama Iqbal.

Care for—to look after : Who will *care for* the children if their mother dies ?

The State must *care for* the families of soldiers killed in the war.

A soldier is not expected to *care for* his life.

Caution against—Caution him against flattery.

Charge a (*person*) *with a crime*—He was *charged with* murder.

He was *charged with* receiving stolen property.

Charge to—The sum will be *charged to* his account.

Coincide with—His views do not *coincide with* mine.

Catch.

Catch at—Let me *catch* you *at it* again ! (There will be trouble for you if I find you doing it again).

A drowning man will *catch at* a straw.

He will *catch at* any opportunity of practising his English.

Catch up with somebody—Do all the work that has not yet been done ; overtake : Sajid was away from the school for a month or so, now he has got to work hard to *catch up with* the rest of the class.

Characterized by—His speech was *characterized by* great force.

Conceal from—I have not *concealed* the fact *from* you.
Condemn to, for—He was *condemned to* death *for* his crime.
Contend with—In his early life he had to *contend with* poverty, illness and disgrace.
Contented with—The poor are *contented with* their lot.
Converse with—a person *on* a subject—He *conversed with* the traveller *on* various topics and found him well-informed on all.
Convince of—It is impossible to *convince* a fool *of* his folly.
He *convinced* me *of* his honesty.
Couched in means expressed in—His replies were always *couched in* a very polite language.

Clear.

Clear away—take away; to get rid of :
Clear away the tea-things.
The clouds have *cleared away*.
Clear off—To get rid of ; make an end of :
He has *cleared off* his debt.
Clear off all the arrears of your work.
Clear off is also said to an unwanted person whom we want to go away. We do not give money to beggars. *Clear off* ! If you do not *clear off* (or out) I shall send for the police.
Clear out—to go away ; leave :
The police are after you. You had better *clear out*.
Clear up—to put in order ; make tidy ; to become clear :
Clear up your desk before you leave the office.
Who is going to *clear up* the mess ?
The sky is very dark now but I think it is going to *clear up*.

Come.

Come in—It is raining ; *come in* at once.
Come out—Can you *come out* for a walk ?
Come up—Please *come up* (upstairs) and talk to me.
Come away—You are too near the fire ; *come away*.
Come back—He *came back* a changed man.
Come to—No harm will *come to* you, if you are careful.
His earnings *come to* (amount to) Rs. 12,000 a year.
All his plans *came to* nothing.
Come at—Reach ; get access to :
The truth is often difficult to *come at*.
Come back—to return ; to recur to the memory :
He *came back* in time.
Their names are all *coming back* to me now (I am beginning to remember them). It is also applied to fashions when they become popular again : Will ankle length skirts *come back* ?
Come before—have precedence of :
Educationists *come before* politicians in English Society.
Come by—obtain; become possessed of :
I find that money is hard to *come by*.
Come down—fall ; be humbled ; lose one's social position ; extend downwards ; reach :
The prices have *come down*.
Her hair *comes down* to her waist.
The legends that have *come down* to us from our ancestors show that Ali was unique in his bravery.

He has had to sell his house and furniture and go into lodgings. What a *come down* for him !

Come down upon or on—Rebuke, punish : The headmaster *came down* on the boy like a ton of bricks.

Come on—make progress ; develop; arrive; arise for discussion.

How is your garden *coming on* ?

The baby is *coming on* well.

When does the case *come on* for trial ?

Come out—appear ; become visible :

When will his new book *come out* ?

You have *come out* well in that photograph (it is a clear likeness of you).

His arrogance *comes out* in every speech he makes.

Come over—change sides or opinions ; come under some influence :

He will never *come over* to our side.

A fit of dizziness *came over* her (she suddenly felt dizzy).

Come round means to recur—Christmas will soon *come round*. (be here again).

He will never *come round* to our way of thinking (change his views and adopt ours).

Come round also means to regain consciousness ; recover from ill temper :

Pour a jug of water on his face. He will soon *come round*.

Do not scold the boy ; he will *come round* in time.

Come through—experience ; survive :

He has *come through* two world wars (has lived safely through them).

She has *come through* a serious illness.

How did you manage to *come through* the accident without even a scratch (escape without a slight injury) ?

Come up to—equal :

Your work has not *come up to* my expectations.

Cut.

Cut down—deprive of life or health by disease etc.

He was *cut down* in the prime of manhood.

Reduce in size, quantity etc :

Cut down your expenses.

Cut off—disconnect, discontinue supply (usually electricity, water, gas etc) :

The Electricity Department has *cut off* our electricity supply.

Mr. Hamid did not pay his telephone bill last month so they *cut him off*.

Cut out—stop.

The doctor said I must *cut out* tobacco (stop smoking).

To be cut out for—Have the qualities and abilities needed for :

He is *cut out for* the profession of a surgeon.

Complain.

Complain of (a thing) *to* (a person) *against* (something) :

He *complained of* his neighbour's ill-treatment.

He *complained to* the landlord *against* the high-handedness of his neighbour.

Comply with—I am sorry, I cannot *comply with* your request.

Confide in—He always *confided in* me.

Congratulate on (*upon*)—He *congratulated* him *on* (*upon*) his success.

Consist.

Consist in—Wisdom *consists in* doing the right thing at the right time.

Truthfulness *consists in* honesty of word, thought and deed.

A knife *consists of* a blade and a handle.

Correspond.

Correspond with—My views do not *correspond with* yours.

I hope you will *correspond with* me *about* this business.

Count on (*upon*)—I *count upon* his co-operation in this enterprise.

Rahat *counts upon* me to help her in the hour of her need.

Crave for—Everyone *craves for* happiness.

Cure of—The doctor has *cured him of* malarial fever.

He was *cured of* this disease in two months.

Delight in—He *delights in* playing with children.

Deliver from—*Deliver* me, O Lord, *from* my enemies.

Depend on—*Depend on* God for all favours and mercies.

Deprive of—He has been *deprived of* liberty.

Differ.

Differ from, in, on—I beg to *differ from* you *in* this matter.

Man *differs from* beasts.

We *differ in* our opinions.

We *differed on* the subject of social reform.

Desist from—He would not *desist from* his attempt though there were great obstacles.

Die.

Die of, by, from—Some *died of* hunger and some *died by* the sword.

She *died of* grief after the death of her child.

The poor men *die* sometimes *from* neglect or want.

Die for—Major Aziz Bhatti *died for* his country.

We are all *dying for* a drink (have a strong wish).

Die in—To *die in* one's boots (while still vigorous, while still fighting) is better than *dying in* one's bed (of old age or illness).

Die away—to lose strength ; become faint or weak :

The breeze *died away*.

The noise *died away*.

'And on the mere the wailing *died away*'—*Tennyson*.

Die off—to die one by one.

The leaves of this plant are *dying off*.

Die down—become less violent ; become gradually calmer and finally disappear :

When the excitement had *died down*, the shopkeepers reopened their shops.

Die out—become extinct ; come to a complete end.

With the death of the fifth earl, this old family *died out*.

Many old customs are gradually *dying out* in this country.

Elephants would *die out* if men were allowed to shoot as many as they wished.

Die with—His secret *died with* him (He died without telling his secret to anyone).

Disagree with, in—I *disagree with* you *in* this matter.
Disapprove of—*I disapprove of* your conduct.
Dispose of—I do not know how to *dispose of* this gramophone.
Divide (a thing) *into* (parts) *between* or *among* persons.
Divide this apple *into* six parts and then *divide* it *among* these six boys.
Divide this apple *between* Amin and Saleem.

Dwell.
Dwell at (a place) *among* (people) *in* a country.
He *dwells at* Timbuktoo *among* savage people *in* Africa.
Dwell upon (a subject).
The speaker *dwelt upon* the subject for about an hour.
Dissuade from—I tried to *dissuade* him *from* doing this mischief.

Deal.
Deal by —a person is to treat him either well or ill.
This lawyer *deals* well *by* his clients.
Deal in is to trade in.
This merchant *deals in* silk goods.
Deal out is to distribute.
A judge should *deal out* equal justice to all.
Deal with—I will not *deal with* this merchant at all (will have no business relations with him).
Despair of—Even if you fail once, you should not *despair of* success.
Dispense with—I have *dispensed with* his services.

Do.
Do away with—abolish; get rid of :
Our dog is getting so old and blind that we shall have *to do away with* him (i.e. have him put to death).
The Pakistan Government should *do away with* red-tapism in its offices.
Do by—treat; deal with:
Do as you would be *done by* (i.e. treat other people as you would like them to treat you).
A good employer *always does well by* good workmen (i e. treats them generously).
Do for—Colloquial; to act as a house-keeper for; perform especially domestic services for:
Old Mrs. Shamim has been *doing for* me since my wife died.
He will not employ a housekeeper; he prefers to *do for* himself.
Usually in the passive form it means ruin, destroy, kill:
These shoes are *done for* (i.e. worn out; useless).
Poor fellow, I am afraid he is *done for* (ruined in his career; likely to die etc).
That country is *done for* (i.e. ruined).
Do up—do something up means to restore, repair, renovate :
The house *needs to be done up*.
The house needs *doing up* (i e. repainted, redecorated etc).
It also means to make tidy.
She went to the mirror to *do up* her hair (face).
Do up in the passive form usually means tire up.
His horse was *done up* after the long ride.

Do with—What are we to *do with* this naughty boy? (how shall we deal with him ?)

She did not know what to *do with* herself (i.e. how to occupy her time).

Hard work had a good deal to *do with* his success (contributed greatly to his success).

I think we can *do with* (manage to get on with) two extra loaves today.

Can you *do with* cold mutton for lunch or would you like something hot ?

Do without—to dispense with; to manage without.

He cannot *do without* the services of a Secretary.

We shall have to *do without* holiday this summer.

Do for—be satisfactory or good for a purpose:

These shoes will not *do for* mountain-climbing.

This log will *do for* (serve the purpose of) a seat.

Draw.

Draw out—persuade to talk or show his feelings:

He has many interesting stories of his travels if you can *draw him out*.

To draw up—reach and stop:

The taxi *drew up* at the station entrance.

To draw up also means to make a written plan or agreement.

My lawyer *drew up* the contract and we both signed it.

Drop.

Drop off—become fewer or less.

His friends *dropped off* one by one.

The doctor's practice has *dropped off* (he has now fewer patients).

Drop through—come to nothing; be no longer discussed:

The big scheme he was busy with seems to have *dropped through*.

Drop in—(on somebody) pay a casual visit to.

I wish he would not *drop in* on me so often.

Some friend *dropped in* to tea.

Drop out—Three of the runners *dropped out* (ceased to complete the race.)

Two cars will not hold fifteen people in comfort; five of us had better *drop out* (not go with others).

Excel in—The crow *excels* all other birds *in* cunning.

Escape from—The prisoner *escaped from* the jail.

Explain to—Please *explain* this passage *to* me.

Exult.

Exult at—All his friends *exulted at* his success in the examination.

Exult over a fallen foe or a defeated competitor:

You have triumphed over Rafi this time but you need not *exult over* him for he may beat you next time.

He was *exulting over* his rival whom he had beaten in elections.

Exclude from —He was *excluded from* the cricket team.

Engaged to, in—He sister is *engaged to* Hamid.

He is *engaged in* business.

Enraged at, with—He was *enraged with* me *at* my presumption.

Enter on, upon, into, for —He has *entered upon* (on) a new course of life.

They *entered into* an agreement.
Three hundred competitors *entered for* the motor-scooter race.
Entitled to—He is *entitled to* a share in this property.
Feel for a person *in* his suffering—He *feels for* the poor in their hardships.

Fall.

Fall on one's feet (figuratively) to be fortunate, to get out of a difficulty successfully: Some people always seem *to fall on their feet*. (are lucky and successful).
Fall short of—fail to equal; be inferior to :
Your work *falls short of* my expectations.
Fall into—He *fell into* a doze (began to doze).
He *fell into* a deep sleep.
Do not *fall into* (acquire or adopt) bad habits.
You will *fall into* sinful ways if you move in bad company.
Fall on—to come by chance, design or right :
All the expenses *fell on* me (I had to pay them).
Most of the fighting *fell on* the second regiment.
He has *fallen on* evil days (is suffering misfortune.)
Fall from—Not a word *fell from* her lips.
Fall away—to desert.
His supporters began to *fall away*.
Fall away also means to disappear; vanish:
In this crisis of war with India prejudices *fell away* and all classes co-operated well.
Fall back—to retreat; to move or turn back:
Our attack was so vigorous that the enemy had to *fall back*.
Fall back on—have recourse to ; turn to for support.
It is always useful to have something to *fall back on*.
Fall behind—Fail to keep level with; to lag.
I have *fallen behind* with my correspondence (have many unanswered letters).
Do not *fall behind* with your rent, or you will be evicted.
Fall for—(colloquial) yield to the charms, attractions or merits of :
He *falls for* every pretty face he sees.
Fall in with—to agree.
He *fell in with* my views at once.
I cannot *fall in with* your proposal.
Fall off— become smaller or fewer.
Attendance at the mosque has *fallen off* this summer.
The number of passengers by this line shows a slight *falling off*.
Fall out—quarrel.
The two men *fell out*.
He has *fallen out* with the girl he was going to marry.
Fall out also means to happen; to come to pass.
It so *fell out* that I could not get there in time.
Fall through—fail; mis-carry.
His scheme *fell through*.
His plans to go to Germany *fell through* for lack of money.
Fawn on or upon—to court favour by low cunning like a dog; to flatter meanly so as to win favour :
When he was rich his friends *fawned on* him and ate his dinners and drank his wines.

Fed up with—have had too much of something; to be discontented. I am *fed up with* your grumbling.

Fill in—He had to *fill in* four forms to get his passport sanctioned.

Get.

Get off—She wished she could *get* her unmarried daughters *off* her hand (find husbands or jobs for them).

Get through—We could not *get* the piano *through* the door.

Get about—go to places :

He *gets about* (travels) a good deal.

A car makes it easier to *get about* (travel).

He is *getting about* again (spoken of an invalid who is no longer confined to the house).

Get about also means to spread from person to person quietly and usually by verbal gossip. This is said of news, rumours, stories :

The news of the defeat was censored, but it soon *got about*.

Get across—cause to pass from one side to the other:

The general had *to get* his troops *across* the river.

Get across also means cause something to be understood :

He found it difficult *to get* his British jokes *across* to an American audience.

Get ahead—go forward and pass others ; make progress :

Waheed has *got ahead* of all the other boys in his class.

Get along—to manage:

We cannot *get along* without money.

How are you *getting along* with your French ?

Get along also means to agree ; be friendly ; be in harmony with :

They are *getting along* quite well.

Get at—to reach ; gain access to :

The books are locked up and I cannot *get at* them.

Get away—manage to leave; escape :

Two of the prisoners *got away*.

Get away - send away ; cause to be away :

We must *get you away* (send you) to the seaside.

Get away with something—perform some wrong or illegal act without being punished :

The thieves *got away with* the contents of the safe.

The accountant began forging cheques and at first he *got away with* them but in the end he was caught and sent to prison.

Get by - pass :

Please let me *get by*.

There is scarcely enough room for the car to *get by*.

Figuratively *get by* means to pass and be accepted without comment or criticism :

I have got no formal clothes for this occasion ; perhaps I *can get by* in a dark suit.

Get in—enter :

The burglar *got in* through the kitchen window.

Get in also means to arrive ; The train *got in* five minutes early.

Get into—enter.

You should help this child to *get into* the bus.

Get into also means to put on :

I cannot *get into* these shoes. They are three sizes too small.

Get off—dismount ; descend ; save one from punishment :
You are in the wrong bus. *Get off* at the next stop.
A capable lawyer like Mr. Brohi may be able to *get you off* (save you from punishment or a penalty).
Get on—to work or live in a sociable way :
The new manager is easy to *get on with*.
Get out—to become known:
If the news *gets out* there will be trouble.
The police *will get a confession out of him* (will make him confess).
Get over—recover from illness, surprise, loss etc :
He never *got over* his big financial losses.
She cannot *get over* her shyness.
He is just *getting over* a serious heart attack.
Get round—To evade a law or regulation without committing a legal offence :
A clever lawyer might find ways of *getting round* that clause.
Get round also means to persuade somebody into some action to which he was at first indifferent or opposed ; influence somebody in one's favour :
Alice knows how to *get round* her father.

Give.

Give in—surrender, yield; stop fighting or arguing.
The rebels were forced to *give in*.
Given to—devoted or addicted to.
He is *given to* boasting
He is much *given to* hunting and shooting.

Go.

Go by—Shall we *go by* train or by steamer ?
Our dog *goes by* the name of Rover.
Does promotion *go by* favour in your country ?
Go for—He has *gone for* a ride.
She has *gone for* a swim.
Go on—He has *gone on* an excursion.
She has *gone on* an outing.
Go to—She has *gone to* sleep.
What qualities *go to* the making of a statesman ?
With the death of his wife, his life has *gone to* pieces (broken up physically, mentally or morally).
With the failure of his business, his financial position has *gone* to seed (has become weak).
We shall have to *go to* law in order to secure justice in this matter.
Go after—try to win or obtain:
He is *going after* that pretty Swedish girl (is trying to win her interest and attention).
Go against—be contrary to.
It *goes against* my principles to support the enemies of my friends.
Go ahead—proceed without hesitation.
'May I start now ?' 'Yes, *go ahead*'.
Go by—pass :
We waited for the procession to *go by*.
Do not let this opportunity *go by*.
It also means to be guided or directed by :
I shall *go* entirely *by* what my doctor says (shall follow his advice).

Go by also means to form an opinion or judgment from :
It is not always wise to *go by* appearances.
Go for—to fetch :
Shall I *go for* a doctor.
Go for also means attack :
The dog *went for* the postman as soon as he opened the garden gate.
Go into—investigate thoroughly ; examine carefully :
'We shall have to *go into* this very thoroughly,' said the detective.
I requested my lawyer to *go into* the evidence very carefully.
Go off—explode :
The gun *went off* by accident.
The pistol did not *go off*
Go off also means to become worse or lose excellence.
This milk *has gone off* (has turned sour). Meat and fish *go off* quickly in hot weather.
Go off is sometimes applied to social occasions and means to be successful :
The picnic *went off* very well i.e. everyone enjoyed it.
He occasionally *goes off* his head (loses his balance of mind).
It is sometimes refreshing to *go off* the beaten track and attempt something original.
Go on—idiomatically means to take or accept as evidence :
What evidence have we to *go on* ?
Is it wise to *go on* such a supposition ?
Go out—to be extinguished ; cease to be fashionable :
The fire has *gone out*.
All the lights *went out*.
The fashion for short skirts is *going out*.
Go with—accompany ; be a normal accompaniment of ; match ; be fitting or suitable with :
We must *go with* the tide (do as others do).
Disease usually *goes with* squalor but it is wrong to say that crime always *goes with* poverty.
These curtains do not *go with* your Persian rugs.
Grapple with—There is a joy in *grappling with* difficulties.
Let us *grapple with* the problem.
Grumble at—Only lazy people *grumble at* their lot.
Guard against— *Guard against* evil company.
Gifted with—He is *gifted with* rare qualities of character.

Hand.

Hand out—He *handed* his wife *out* of the carriage, (helped her by giving her his hand).
Hand in—He has *handed in* his resignation. (given it to his employer).
Hand down—We cannot always observe the traditions *handed down* to us from the past.
Hand over—Please *hand over* this book to me.
It also means to surrender responsibility to another.
The outgoing Minister *handed over* his department to his successor.
Hanker after—All of us *hanker after* happiness.
Horrified at—I was *horrified at* that ghastly sight.

Hang.

Hang out—A dog's tongue *hangs out* when it runs fast.
Hanged for—He was *hanged for* murder.
Hang on—hold tight or fast; refuse to give up.
It is hard work but if you *hang on* (persevere) you will succeed in the end.
Hang on to something—Hold it tightly; retain, keep in one's possession.
The woman *hung on* to the possessions of her dead husband.
The miser *hung on* to his jewellery box even when his life was threatened by the thieves.

Hold.

Hold off—keep at a distance; stay away :
Hold your dog *off*.
We *held off* the enemy until reinforcements reached us.
His cold manners *hold* people *off* (prevent them from offering friendship).
Hold on to—keep one's grasp on something; not let go:
The boy *held on to* the bush until someone was lowered down the side of the cliff to rescue him.

You should *hold on to* your oil shares (you should not sell them).
Hold out—keep one's position of strength; not give way :
How long can we *hold out* against these determined attacks ?
The enemy besieged the town but we *held out* for eight weeks.
How long will our food supplies *hold out*?
The survivors on the rock signalled that they were short of water but could *hold out* for another day.
Hold out also means offer:
The doctors *hold out* little hope of her recovery.
Hold over—defer; postpone.
The matter was *held over* until the next meeting.
Hold together—cause to remain united.
The country needs a leader who will *hold* the nation *together*.
Hold up—delay; stop:
We have been *held up* by the fog.
My family was *held up* at Simla by a heavy snow-fall.
The bus was *held up* because a huge tree had fallen across the road.

Happen to, at, in—This incident *happened to* me about two years back.

The accident *happened in* the morning *at* the railway station.
Heal of—He was *healed of* the wound in one month.
Hint at—He *hinted at* the possibility of his going on a long tour.
Imbued with—He was *imbued with* a strong feeling of patriotism.
Impart to—We wish to *impart* education *to* the adults.
Import into—Motor cars are *imported into* Pakistan from England and America.
Impress upon—He *impressed* the importance of discipline *upon* his students.
Impute to—You should never *impute* motives *to* others.

Inspired with—He was *inspired with* courage and hope when he read the story of this brave patriot.
Indulge in—Never *indulge in* vicious habits.
Intrigue with—The police *intrigued with* the dacoits.
Inflict upon (on)—A very severe punishment was *inflicted upon* (on) him.
Infected with— The child *is infected with* smallpox.
Inquiring into, of, after—The Inspector of police is *inquiring into* the matter.

He *inquired of* me the way to the hospital.
He *inquired after* my health.
Invested with—He has been *invested with* full powers to deal with the situation.

Insist on—He *insists on* his rights.
He *insisted on* my accompanying him to the bank.
Involved in—He has got himself unnecessarily *involved in* this case.
Interfere with a person *in* some affair—You should not *interfere with* me *in* my personal affairs.

Infested with—The place is *infested with* mosquitoes.
Introduce a man *to* some one—*Introduce* a thing *into* a place.
He *introduced me* to his friends.
Tea was *introduced into* this sub-continent about a century back.
Invest in or with—He has *invested* five thousand rupees *in* this business.
The magistrate has *invested* the elder brother *with* the power to dispose of the family property.

He has been *invested with* the powers of a first class magistrate.
Jump at—accept eagerly; accept with enthusiasm :
He *jumped at* the offer of this appointment.
He was offered a place in the Polar expedition and *jumped at* the chance.
Jump to—Do not *jump to* a conclusion without considering all the aspects of the situation.
Jeer at—You should not *jeer at* your friends.
Do not *jeer at* sacred things.
Jest at—He *jests at* scars who never felt a wound.
Keep to—While that big lorry *keeps to* the middle of the road, we cannot possibly get past it.
Traffic in Pakistan *keeps to* the left (runs on the left side of the road).
Keep till—Will this meat *keep till* tomorrow ?
Keep to—He always *keeps to* his promises.
Keep to the subject.
(confine yourself to the subject. Do not get away from it).
Keep away—*Keep away* from the fire (avoid going near fire).
Keep the child *away* from the water's edge.
Keep something back—to prevent from coming forward ; restrain ; hinder :
The police had to *keep* the crowd *back*.
I will *keep* nothing *back* from you. (I will tell you everything).

Keep down—hold in subjection ; repress ; control:
It is becoming difficult to *keep down* subject races with the political awakening all over the world.
He could not *keep down* his anger.
The best way to *keep down* rats is to use poison.
Keep in with—remain on good terms with :
Try to *keep in with* your customers :
Keep off—stay at a distance; not come near :
If the rain *keeps off* (if it does not rain), we shall go out for a picnic.
Keep off the grass.
Keep somebody *or* something *off*—They made a big fire to *keep* wild animals *off*.
Keep your hands *off*. Do not touch it.
Keep on—continue to have, use or wear; do something continuously :
Keep your hat *on*.
Keep an old servant *on* (Do not dismiss him or her)
Do not *keep on* asking silly questions.
Keep up with—go forward at an equal pace with :
He could not *keep up with* the class.
I cannot *keep up with* you (walk as fast as you).
A runner cannot *keep up with* a cyclist.
Keep something *or* somebody *up*—Prevent from sinking or getting low :
Keep up your courage (spirits).
Keep up also means continue :
They *kept up* the attack all night.
Keep up—cause somebody to sit up at night.
I do not want to *keep* you *up* ; you look very sleepy.
It is wrong to *keep* the children *up* so late.
Keep up also means to maintain in proper condition:
How much does it cost to *keep up* your large house and garden ?
It is difficult to *keep up* a conversation with someone who only says 'Yes' and 'No'.

Knock.

Knock at—Someone is *knocking* at the door.
Knock against—He *knocked his head against* the wall (struck it by accident).
Knock down—strike to the ground with a blow :
He was *knocked down* by the lorry.
He *knocked* his opponent *down*.
These old houses are to be *knocked down*.
Knock off—to deduct :
Knock off two rupees from the price.
Knock off also means to stop work.
It is time to *knock off* for tea.
English workmen usually *knock off* at 5-30 or 6 p.m.
Knock up—waken or arouse :
Tell the servant to *knock* me *up* at five o' clock.
He was quite *knocked up* (exhausted) after the long, steep climb.

Lay.

Lay from—install :
A new submarine cable was *laid from* England to Holland.
Lay to—The woodcutter *laid* his axe *to* the tree (began to chop).
He was *laid to* rest *in* the churchyard (buried).
Lay something on or upon—He keeps everything *he can lay* his hands *on*.
How dare you *lay* hands *on* me ?
We cannot occupy the new house until gas and water are *laid on* (fitted)
He *laid* violent hands *upon* himself (tried to commit suicide).
They *laid* a wager *on* the result of the race.
The new Finance Minister has *laid* heavy taxes *on* tobacco.
Lay in—The scene of the story is *laid in* Athens in the third century B.C.
Lay aside—He *laid aside* money for his old age.
Lay down—Many brave men have *laid down* their lives for their country.
The prices *laid down* by the manufacturers are quite reasonable.
Lay up—(store carefully till needed again, used of ships, cars, etc):
When petrol rationing started many people *laid up* their cars (stored carefully).
Be laid up—to be confined to bed through illness :
She was *laid up* for weeks with a broken leg.

Leave.

Leave for—We are *leaving for* New York next week.
He *left* medicine *for* the law (changed from the medical to the legal profession).
Leave something *off*—no longer wear :
They *left off* their woollen underwear when the weather got warm.
Leave something *off*—stop:
It is time to *leave off* work.
Please *leave off* biting your nails.
Leave out—When you spell the word 'embarrass' with one instead of two r's you are *leaving out* a letter.
Leave in—I shall *leave* the matter *in* your hands.

Let.

Let down—lower; put or take down :
Please let *the* window *down*.
When she *lets* her hair *down* it reaches her waist.
This chair has a broken leg, it will *let* you *down* (will not support you).
Let down—disappoint ; fail to help :
Henry will never *let* you *down*.
I have been badly *let down by* his inability to rise to the occasion (placed in a difficult situation through his failure).
Let somebody *or* something *in*—allow to enter :
Windows *let in* light and air.

If you mention my name to the doorkeeper he will *let you in* (admit you).
Let off—excuse, not compel, not punish severely :
He was *let off* with a fine instead of being sent to prison.
I thought that the magistrate was going to fine me for parking in the wrong place, but he *let me off* (excused me).

Let out—allow to go or flow out :
Let the water *out* of the bath-tub.
He opened the door and *let out* the dog.
Let out also means to make a garment looser and larger.
He is getting so fat that his trousers need to be *let out* round the waist.

The boy is getting fatter. You will have to *let out* his clothes.
Listen in to—Listen to a broadcast programme :
Did you *listen in to* the Prime Minister yesterday evening ?
I only *listen in* if there is a good concert.

Live.

Live through—Can he *live through* the night ?
He has *lived through* two wars and three revolutions.
Live on—use as staple food :
Spiders *live on* flies and insects.
The people of East Pakistan *live on* fish and rice.
It is said that for a certain period of his life Byron *lived on* vinegar and potatoes in order to keep thin.
He *lives on* his wits (gets money by ingenious and irregular methods not necessarily honest).

He seems to *live on air*—appears to take very little food.

Live down—live in such a way that the past guilt or scandal is forgotten.

He hopes to *live down* the scandal caused by the divorce proceedings.

Live up to—reach the standard that may be expected ; put one's faith into practice :

It is difficult to *live up to* the principles of the Christian religion.

He did not *live up to* his reputation.

He tried to *live up to* his high ideals.

Lock.

Lock somebody out—keep him outside, prevent him from entering by using the gate or doors on the inside:
If you do not get back before midnight, you will be *locked out*.
Lock up—make safe by placing in something that locks.
Lock up your jewellery before you go away.
Lock up also means invest money in such a way that it cannot easily or quickly be exchanged for cash :
All his capital is *locked up* in land.
Lock away—He has a secret *locked away* in his breast.

Look.

Look about—to be on the watch :
Are you still *looking about* for a job ?
Look after—to take care of; watch over; attend to:
Who will *look after* the children while their mother is in the hospital ?
He is well able to *look after* himself (to look after his own interests).
Will you *look after* my parrot when I am away ?
Look at—examine :
We must *look at* the question from all sides.
Look down on—despise, consider oneself superior to ; show false contempt for :
When she married a landlord, she *looked down on* the office girls she had worked with.
Look for—search for ; try to find :
Are you still *looking for a job* ?
That foolish fellow is *looking for* trouble (is behaving in a way that will get him into trouble).
Look forward to—anticipate, usually with pleasure:
We are *looking forward* to seeing you again.
Look in—make a short visit :
The doctor will *look in* again this evening.
Look into—Investigate, examine :
There is a mystery about his death and the police are *looking into* it.
Look on—be a spectator ; watch :
Two men were fighting. The rest were *looking on*.
Look on also means regard as :
Do you *look on* him as an authority on the subject ?
I *look on* Zurbaran as one of the finest of Spanish painters.
Look out—He stood at the window and *looked out* (at the view).
Look out means to afford an outlook on :
Our hotel room here *looks out* on the sea-front.
Look out also means—be on the watch for ; be careful ; beware :
(To someone just about to cross the road) '*Look out* ! There is a lorry coming.'
Look over—inspect; examine :
We must *look over* the house before we decide to rent it.
He *looked over* his examination paper before he handed it in.
Look round—to turn one's head to see :
When I *looked round* for her she was leaving the hall.
Look to—be careful of or about :
The country must *look to* its defences.
Look to it (be careful) that this does not happen again.
Look up—improve in price or prosperity :
Business is *looking up*.
Oil shares are *looking up*.
It also means search for a word in the dictionary :
Look up the word 'plankton' in the dictionary.

It also means to look up facts in a reference book.
Please *look up* a fast train to Multan (i.e. in a railway guide).
It also means—pay a call on or visit.
Do *look me up* next time you are in Lahore.
Look ahead—consider the future so as to make provision for it :
'Everyone should *look ahead* and save a little money each year for when he retires'.
Look back – figuratively—to turn one's thoughts to the past :
Perhaps some day it will be pleasant to *look back* on these things.
Lament for – She was *lamenting for* her sons who had been killed in the war.
Laugh at—Everyone *laughs at* his funny appearance.
Lead to—This road *leads to* Lyallpur.
Long for—He *longs for* a son.

Make.

Make of—understand; conclude to be the meaning or character of :

What are we to *make of* his behaviour ?
I can *make nothing of* all this scribble.
Make for—contribute to; operate in favour of; tend towards:
Does early rising *make for* good health ?
Make something of—His parents want to *make a doctor of him*.
We must *make an example of* him – cause him to be an example (punish him as a warning to others).
Do not *make an ass of yourself*—do not behave like an ass.
Make away with—destroy; get rid of; kill :
He *made away with* himself (committed suicide).
Make for—go towards, in the direction of :
It is late ; we had better turn and *make for* home.
The frigate *made for* the open sea.
The escaped prisoner was *making for* the coast.
Make off—go or run away ; depart suddenly especially after wrong doing :
The cashier *made off* with all the money in the safe.
Make out—write out ; complete or fill in :
Make out a cheque for Rs. 300/-.
Make out this document in duplicate.
Make out—discover the meaning of ; succeed in seeing ; reading or identifying with difficulty :
We could not *make out* the inscription on the gravestone.
There is somebody standing on the cliff but I cannot *make out* who he is.
Make up—invent a story or explanation ; compose especially in order to deceive :
It is all a *made-up* story.
He *made up* a wonderful story to amuse the children.
Make up—to give as compensation, to indemnify for :
They hurried on to *make up* for lost time.
Do you think her beauty could *make up* for her stupidity ?
Make up—end the quarrel or misunderstanding; settle a dispute :
They quarrel every morning and *make it up* every evening.

Make up—prepare an actor or actress for the stage by means of paint, powder, false hair etc ; put cosmetics on a person or his face :

The actor *made himself up* for the part of Hamlet.

Ought she to *make up* at the age of twelve ?

Most women *make up* every day.

Mistake for :—The leopard was *mistaken for* the tiger.

Mix.

Mix with—We can sometimes *mix* business *with* pleasure.

Mix up—to be involved or confused :

Do not get *mixed up* in politics.

I do not want to be *mixed up* in the affair (do not want to be connected with it in any way).

To be mixed up with—to be involved with (usually some rather disreputable person or business).

I do not want to get *mixed up with* any illegal organisation.

Move.

Move out—give up a dwelling place.

We *moved out* on Monday and the new tenants *moved in* on Tuesday.

Moved by—We were all *moved by* her entreaties.

Move at—I was *moved at* the sight of his misery.

Meddle with—Do not *meddle with* my affairs.

Meet with—The bill *met with* severe opposition in Parliament.

Mourn for—The mother was *mourning for* her son.

Order.

Order out—The disobedient boy was *ordered out* of the room.

Order to—The regiment was *ordered to* the front.

Order for—I have *ordered lunch for* 1-30 p.m.

Order about—keep on giving orders to others ; give somebody a lot of orders often regardless of his convenience or feelings:

He is a retired admiral and still has the habit of *ordering* people *about*.

Object to—He does not *object to* my proposal.

Occur to—When did this point *occur to* you ?

It *occurred to me* that I could borrow money from my uncle.

Overcome with—He was *overcome with* grief at the death of his wife.

Overwhelm with—He was so much *overwhelmed with* shame that he could not face me.

He was *overwhelmed with* sorrow at the loss of his friend.

Pay.

Pay off—pay in full and be free from obligation to :

Pay off your creditors.

Pay (somebody) *out*—punish ; have one's revenge :

I have *paid him out* for the trick he played on me.

Pay up—Pay money owed in full:

Unless you *pay up* I shall tell my solicitor to write to you.

Play at, on—He is *playing at* cricket.
She *plays* well *on* the piano.
Participate in—He *participated in* all the games.
Part from, with—We part from people but part with things :
I will not *part with* this book for any price.
He could not refrain from shedding tears when he *parted from* her.
Pray for—He *prayed for* mercy.

Perish.

Perish by (the sword)—Thousands of soldiers *perished by* the sword.
Perish for—Many patriots *perished for* their country.
Persist in—He *persists in* disobeying his master.
Play upon—He knows how to *play upon* the violin.

Pine.

Pine for—She is *pining for* her lost daughter.
Pine away—Isabella *pined away* for her murdered lover, Lorenzo—Read Keats's *Isabella or The Pot of Basil.*
Plot against—The labourers *plotted against* their master.

Provide.

Provide against – A wise man *provides against* an evil day.
Provide for—Parents have to *provide for* their children.
Provide with—I want to *provide* myself *with* an umbrella.
Ponder on or over, (a subject) :— I was *pondering over* the consequences of this step.
Prepare for, against—He is *preparing for* the C.S.P. competition.
I am *prepared for* the worst.
I am *prepared against* the failure of the bank (I have taken precautions with regard to it).
Prefer to—I *prefer* cricket *to football.*
She *preferred* death *to* dishonour.
Plead with (a person) *for* (a thing)—She *pleaded with* the King *for* her husband's life.
Preside at or over —The Principal *presided over* the meeting.
Prevail on —I *prevailed on* him to help me.
Prevail over - I *prevailed over* him to side against my enemies.
Prevent from—I *prevented* him *from* entering the house.
Pride on—He *prides on* being a great scholar.
Protest against—He *protested against* the order of the Court.
Put up with—He will not *put up with* this insult.

Pick.

Pick at—(colloquial) nag at, find fault with:
Why are you always *picking at* the poor child ?
Pick on (somebody)—single out especially for something unpleasant :
Why should you *pick on* me to do the chores ? (گھر کی صفائی کے کام - پھٹکل کام)
Pick out—distinguish from surrounding persons, objects etc :
He can easily *pick out* his friends in a crowd.
Here are six diamonds. *Pick out* the one you like best.

In an identity parade, the witness has to try to *pick out* the criminal from a group of about eight men.

I know that you are in the photograph but I cannot *pick* you *out*.
Pick up—gain, acquire:

He has *picked up* many foreign languages in the course of his travels (learnt them without taking lessons or studying them).

Pick up—take persons along with one in a vehicle; collect a person and take him on with you usually in some sort of vehicle.

He stopped the car to *pick up* a young girl hitch-hiking across Europe.

Note : *Hitch-hike means to travel by begging lifts from passing motor vehicles.*

Pick up—recover; regain :
You will soon *pick up* health when you get to the seaside.
He is beginning to *pick up* now (recover health).

Point.

Point to—indicate :
All the evidence *points to* his guilt.
Point out—show; indicate; call or direct attention to :
As we drove through the city the guide *pointed out* the most important buildings.

Pull.

Pull out—I am going to the dentist to have a bad tooth *pulled out*.
Pull down—destroy; demolish a building :
The house was dilapidated to such an extent that it had to be *pulled down*.

Pull down—(of illness) weaken; lower the spirits of :
An attack of influenza soon *pulls* you *down*.
Pull in—to reduce or curtail (expenses).
You will have to *pull in* your expenses, if you want to escape bankruptcy.

Pull over—move or steer :
Pull over to the side of the road.
Pull-over as a noun means a knitted garment.
Pull up—bring or come to a stop.

The driver *pulled up* when the traffic lights changed.

He *pulled up* his car at the gate.

Pull up here at the side of the road and I shall get out.

Pull up—check, reprimand :

He was *pulled up* by the chairman.

Pull something to pieces—He *pulled my proposals to pieces* (criticised them severely ; pointed out the faults of).

Pull through—recover from serious illness:

He is very ill but I think he will *pull through*.

Put.

Put (something) *at*—I would *put* her age *at* not more than twenty.
I *put* her fur coat *at* Rs.3000/-.
Put back—move backwards :
That clock is fast ; I had better *put* it *back* five minutes.
Put back—check the advance of :
The strike at the car factory *put back* production badly.
Put by—to save for future use :
Has she any money *put by* ?
Put down—suppress by force or authority:
We should adopt effective measures to *put down* gambling and prostitution.
Put down—make humble.
God has *put down* the mighty from their seat.
Put down—write down; make a note of :
Put down her phone number before you forget it.
Put the crockery *down* to my account—(charge it to me in your books).
Put down to—attribute to, give as a cause of :
The outbreak of cholera was *put down to* bad drinking water.
Put forward—used of clocks and watches—advance the hands of a clock.

'Put forward' is the opposite of 'put back':
My watch is slow ; I must *put* it *forward*.
When summer time begins people in England *put* their clocks *forward* on an hour.

When summer time ends they *put them back an hour*.
Put in—enter a claim; submit; present formally:
He *put in* a claim for damages.
He must *put in* an appearance at the court.
Put in—do ; perform :
I *put in* an hour's work before breakfast.
She *puts in* an hour's piano practice.

Put off—postpone:
As the chairman is ill, we must *put off* this meeting.
I *put off* my visit to the dentist because my tooth had stopped aching.
Put off—evade; make excuses and try to avoid something that one has promised to do or ought to do :

He tried to *put* me *off* with vague promises.
I am not to be *put off* with excuses.
Put off—turn aside; repel; hinder or dissuade; get rid of :
The mere smell of the garlic (لہسن) *put* him *off* his supper (caused him not to take it).
You must *put off* your doubts and fears.
I liked the appearance of the hotel, but the constant smell of food *put* me *off*.
Put on—clothe with :
You must *put on* a hat before you go out on a summer day.
Put on—assume; pretend to have.

Raina in Shaw's *Arms and the Man* knows how to *put on* an air of innocence.

Her modesty is all *put on*. (She is only pretending to be modest).
Put on—increase; add to :
He is *putting on* weight.
Do not *put on* speed while you are driving a car.
Put out—extinguish; cause to stop burning :
Put out the candle.
Put out that light ; I do not want anyone to know that we are here.
Put out—disconcert ; to be annoyed ; cause to be confused or worried :
The least thing *puts* him *out* (he is easily upset).
She was very much *put out* when I said that her new dress did not suit her.
Put through—carry out :

How long will you need to *put* this business deal *through*.
Put through—connect by telephone :
Please *put* me *through* to the Mayo Hospital.
Put together—construct a whole by combining parts :
It is easier to take a machine to pieces than to *put it together* again.
I must *put* my ideas *together* before I go on to the platform (prepare my speech).
Put up—supply :

I will supply the skill and knowledge if you will *put up* the capital of Rs. 50,000.
Put up—provide lodging and food for ; give temporary hospitality to :
We can *put* you *up* for the week-end.
If you come to Paris I will *put* you *up*.
Put up—offer :
He *put up* a stout resistance against the forces of evil and cruelty.
Put up—erect a building, monument, statue, etc :
He *put up* a shed in the garden to keep tools in.
Put up—raise prices :
When the importation of foreign tomatoes was forbidden, home growers *put up* their prices.

Put up with—bear patiently; endure without protest :
We had to *put up with* a lot of noise when the children were at home.
There are many inconveniences that have to be *put up with* when you are camping.
Qualify for—He has *qualified himself for* the post of a pilot.
Quarrel with (a person) *over or about* (a thing)—He *quarrelled with* his sister *over* the question of property.

She has no *quarrel with* me.
Quarrel between—There can be no *quarrel between* you and me.
Reason with, *about*—I find it impossible *to reason with* him *about* this matter.

Refer to—*Refer* this matter *to* the Principal.

He *referred to* this passage in his speech and explained his point of view.

Rely on—It is best *to rely on* oneself in time of trouble.
Respond to—He *responded to* the toast in a humorous speech.
Restore to—He was *restored to* his former position.
Rank with—Iqbal *ranks with* the greatest of poets.
Rebel against- Bolingbroke *rebelled against* Richard II.
Recoil from—Everyone *recoiled from* this horrible sight.
Recompense for—I will *recompense you for* your loss.
Recover from—He has not *recovered from* illness yet.
Reflect (*credit*) *on* —This achievement *reflects* great credit *on* you.
Remind of—I *remind you of* your promise.
Repent of—He now *repents of* his sins.
Reply to—Have you *replied to* this query ?
Reproach (*a person*) *for* (*a mistake*). The father *reproached* the son his disobedience.

Rescue from—The boy was *rescued from* being drowned.
Result from, in, of—Death *resulted from* his wounds.
This is the *result of* laziness.
The quarrel *resulted in* murder.
Revel in—He *revels in* his vicious habits.
Rob of—The dacoits *robbed him of* all his cash.
Rule over—He *ruled over* this country for ten years.

Run after, at, into, over, through—The dog *ran after* the cat for (pursued it).

The bull *ran at* him (attacked him).
He *ran into* debt.
I *ran over* the letter (read the letter rapidly).
Our dog was *run over* by a càr (fell under the car).
He has *run through* his money (has spent it all).

Ring.

Ring for—She *rang for* the servant.
She *rang for* the tea things to be cleared away.
Ring at—Someone is *ringing at* the door.
Ring with—resound ; re-echo :
The children's playground *rang with* happy shouts.
The village *rang with* the praises of the brave boy.
Ring in—linger in one's hearing or memory :
His last words still *ring in* my ears.

Ring (somebody) *up*—get into communication with somebody by telephone :

I will *ring* you *up* this evening.

I *rang up* the theatre to book seats for tonight.

Ring off—end a telephone call by putting down the receiver :

I *rang off* after I had conveyed the message to him.

He *rang off* before I could ask his name.

Round.

Round (something) *off*—bring something to a satisfactory conclusion, add a suitable finish :
He *rounded off* his speech with an appropriate quotation from Sir Winston Churchill.
He *rounded off* his career by being made a Minister.
Round out—cause to become round :
His figure is beginning to *round out*.
Round (somebody) or (something) *up*—drive or bring together (people or animals) ; bring or collect together ; arrest :
The courier *rounded up* (collected) the tourists and hurried them back into the coach.
The cowboy *rounded up* the cattle.
The sheepdog *rounded up* the sheep (collected them into a group and drove them through the gate).
On the day after the riots, the police *rounded up* all suspects (arrested them).

Rub.

Rub against : You have *rubbed* your coat *against* some wet paint.
The dog *rubbed* its head *against* his legs.
Rub (something) *off or out—Rub out* the pencil marks; *rub* the map *off* the blackboard.
Rub something in—force a lesson, a humiliating or unpleasant fact etc into somebody's mind :
The lesson needs to be well *rubbed in*.
I know you are cleverer than I am but you need not *rub* it *in* (make it so obvious).
Rub (something) *up*—polish, make smooth by rubbing. It also means freshen :
Rub up the spoons.
Rub up your French.

Run.

Run through—consume extravagantly ; waste :
He soon *ran through* (spent) the money he had won in a gambling venture.
I laid in a good stock of provisions in the house but he *ran through* it all in a couple of weeks.
He is in the habit of *running through* (reading) his mail during breakfast.
Run at—The train was *running at* 60 miles an hour.
Run in—Feeble-mindedness *runs in* the family (is a hereditary trait).
Run down—The tears *ran down* her cheeks.
A shiver *ran down* his spine.
Run short of—I have *run short of* money.
Run away with—accept an idea too hastily ; come to an unfounded conclusion :
Do not *run away with* the idea that I can lend you money every time you need help.
Run away with—become uncontrollable (of emotions, horses, cars); go at a speed too high for control :
Do not let your horse *run away with* you.

You should never let your car *run away with* you.
His temper *ran away with* him.
My tongue *ran away with* me and I said things that I afterwards regretted.
His horse *ran away with* him and he had a bad fall.
Run back—look back in the mind ; to review past events :
We have a natural tendency to *run back* over the past.
Run down—become exhausted or weak from overwork or mental strain ; to be in poor health after illness or overwork :
I am feeling *run down*.
He looks *run down*.
He is still *run down* after illness and unfit for work.
Run (something) *down*—to say unkind things ; to disparage:
The man does not like me ; he is always *running* me *down*.
Run in—to drive slowly initially to avoid straining the engine (necessary with new or reconditioned engines).
I cannot go more than 35 miles an hour as this is a new car and I am still *running* it *in*.
Notice on the back window of a new car : '*Running in*.—Please pass'.
I am *running* a new car *in*.
Run into—fall into.
He *runs into* debt frequently.
As he is fond of an adventurous life, he *runs into* dangers and difficulties.
Run off with.—escape, go away :
The man *ran off* with my luggage.
The treasurer has *run off* with all the funds.
Run on—talk continuously :
He will *run on* for an hour if you do not stop him.
How that woman's tongue *runs on* !
Run out—come to an end, have nothing left; having consumed all the supply :
When does the lease of the house *run out* ?
We are *running out* of provisions.
Her patience is *running out*.
I have *run out* of milk. Put some lemon in your tea instead.
Run over—read through quickly :
He *ran over* his notes before starting his lecture.
Run over—said of a vehicle ; knock down and pass over somebody or something lying on the ground :
The bus *ran over* his legs.
He was *run over* by a car and had to be taken to hospital.
Run up against—meet by chance or unexpectedly :
I *ran up against* many difficulties in this business but I overcame all of them as a result of my life-long experience.
Satisfy with—His immediate officer is *satisfied with* his work and conduct.

See.

See thorugh (something or somebody)—not be deceived by ; discover a hidden attempt to deceive :
I *see through* your little game (I am aware of the trick you are trying to play on me).

He tried to trick me but I *saw through* his plan and refused his offer.
See (somebody) *off*—accompany an intending traveller to his train, boat, etc. Go to the railway station, docks, airport etc. with someone who is starting on a journey :
I will *see* you *off* at the airport.
See to—make sure ; be responsible for :
Please *see to* it that the windows and doors are fastened.
I will *see to* the food for the picnic if you provide knives and forks.
See (something) *through*—not give up an undertaking until the end is reached :

He said that whatever happened he would *see* the struggle *through*.
See (somebody) *through*—give him support and encouragement until the end :
You will have a difficult time but I will *see* you safely *through*.

Sell.

Sell out—sell all of one's stock of something ; sell all that you have of a certain type of article.
This edition of the dictionary is *sold out* (there are no copies left).
When all the seats for a certain performance have been booked, theatres put a notice saying '*Sold out*' outside the booking office.
'Have you any cream left ' asked the customer. ' I am sorry Madam, we are *sold out* ' replied the assistant.

Send.

Send for—summon :
One of our water pipes has burst. We must *send for* the plumber.
Please *send for* a doctor.
Send on—forward, send after a person :
If any letters come for you after you have gone I will *send* them *on*.

Set.

Set with—put, fix something firmly :
The Queen wears a crown *set with* jewels.
The tops of the wall were *set with* broken glass (to discourage persons from climbing over them).
The sky seemed to be *set with* diamonds—the stars looked like diamonds.
Set upon (something)—determined to be :
The boy seems *set upon* being a test pilot.
Set about—start, take steps towards :
I must *set about* my packing.
Set aside—pay no attention to :
Let us *set aside* all formality.
I cannot *set aside* my personal feelings completely.
Set aside—reject.
The Court has *set aside* his claim.
Set back—hinder or reverse the progress of :
All our efforts at reform have been *set back*.
Set back—move back :

Set back the hands of the clock one hour.
Set-back is also used as a noun meaning a check to progress or development e.g., meet with many *set-backs* ; have a *set-back* in one's business.
Set down—allow a passenger to get down a vehicle :
I will *set* you *down* at the corner of your street
The bus stopped to *set down* an old lady.
Set down—put down on paper :
Set down all these details for future reference.
Set forth—make known; declare :
Set forth your political views in a clear manner.
Set in—start and seem likely to continue :
The rainy season has *set in*.
Go to your dentist before decay of the teeth *sets in*.
Winter has *set in*.
Set off—make more striking by contrast :
This gold frame *sets off* your oil painting very well.
Set off—balance ; compensate :
If we *set off* our gains against losses, the picture is quite hopeful.
Set up—establish :
When he had finished his training, he returned to his native town and *set up* as a jeweller.
He *set up* a new record when he ran a mile in under four minutes.
Set up—cause :
I wonder what has *set up* this irritation in my throat.

Settle.

Settle down—become accustomed to and contented in a new place, job, etc:
It is high time for him to *settle down* to married life.
He was unhappy when he first went to school but he soon *settled down* and liked it very much.
Settle on or upon—choose, decide :
Which of the hats have you *settled on* ?
We must *settle on* a rendezvous.
The dust *settled on* everything.

Shout.

Shout down—make a loud noise so as to prevent a speaker from being heard :
He tried to make a speech defending himself but the crowd would not listen to his explanation and *shouted* him *down*.

Show.

Show off—display something to advantage :
A swim-suit that *shows off* a woman's figure well is not in good taste.
There are some mothers who like to *show off* their daughters.
Show off also means to display skill, knowledge, etc. purely in order to win notice or applause :
Although Jamil speaks English perfectly, my cousin spoke French to him all the time just to *show off* (i.e. impress us with his knowledge of French).

Shut.

Shut out—These trees *shut out* the view (make it impossible to see the view).
Shut up—close all the doors and windows of :
They *shut up* their house before going away for the holidays.
It is time to *shut up* the shop (close the shop and stop doing business either for the night or permanently).
Shut up—(vulgar speech) stop talking :
Tell him to *shut up*.
Cannot you make him *shut up* ?

Sit.

Sit back—relax; take no action; do no more work :
I have worked hard all my life and now I am going to *sit back* and watch other people working.
Sit up—take an upright position after lying flat as in bed :
The patient is well enough to *sit up* in bed now.
Sit up—not go to bed :
I shall be late getting back, so please do not *sit up* for me.
The nurse *sat up* with her patient all night.
Ought children to *sit up* late looking at television programmes ?

Stand.

Stand up—rise to the feet :
Everyone *stood up* when the national anthem was sung.
Stand up for—defend :
His father blamed him but his mother *stood up for* him and said that he had acted sensibly.
Stand up to—resist; defend oneself against.
This type of building *stands up to* the gales very well.
Stand aside—to be inactive ; to do nothing :
He is a man who never *stands aside* when there is something needs doing.
Stand aside—move to one side :
Stand aside to let the old lady pass.
Stand by—support, side with somebody :
I will *stand by* you whatever happens.
Stand by—be a bystander ; look on without doing anything :
How can you *stand by* and see such cruelty ?
Stand over—be postponed :
Let the matter *stand over* until the next meeting.
Stand over—supervise, watch closely :
Unless I *stand over* him he makes all sorts of foolish mistakes.
Stand to He *stands to* his principles (does not abandon them).
Metals that *stand up* well to high temperatures are very useful.

Stay.

Stay in : The doctor advised me to *stay in* (not go out-doors) for a few days.
Stay out : Tell the children they must not *stay out* (remain outdoors) after dark.

Stay up—remain out of bed till later than usual ('stay up' is practically the same as 'sit up', the only difference being that 'sit up' usually implies work, study or waiting, while 'stay up' may be for pleasure only) :
Children never want to go to bed at the proper time; they always want to *stay up* late.
Step up—increase rate of; increase speed of (this usually refers to industrial production).
This new machine will *step up* production.
Scoff at—You should not *scoff at* religion.

Search.

Search for—He was ***searching for*** the lost dog.
Search —(search used as a Noun) :
We made a *search* ***for*** the lost watch.
Search after—The *search after* happiness is a vain search.
Search of—He is in ***search of*** a job
Sentenced to—He was *sentenced to* five years' rigorous imprisonment.
Shudder at—One ***shudders at*** the horror of a modern war.
Smart under—After the treaty of Versailles, Germany was ***smarting under*** a sense of injustice.
Smell of—This place ***smells of*** rotten fish.
Smile on—Fortune *smiled on* him for the first time.
Shocked at—I was ***shocked at*** the news of his father's death.
Sneer at—You should not *sneer at* the poor people.
Startled at—I was ***startled at*** his impertinence.
Stare at—Cultured persons never ***stare at*** girls.
Stoop to—He can never ***stoop to*** such acts of meanness.
Subsist on—It is possible to ***subsist*** entirely ***on*** vegetable food.
Struggle against—He had to ***struggle against*** so many difficulties.
Succumb to—The wounded man *succumbed to* his injuries in the hospital.
Supply to—Ink will be ***supplied to*** the candidates.
Surrender to—The Jews in the fort of Khyber had to *surrender to* Hazrat Ali.
Sympathise with —He ***sympathised with*** me in my grief.

Take.

Take after—resemble ; to be very much like :
He ***takes after*** his grandmother ; she had red hair too.
My great grandfather was terribly forgetful and I ***take after*** him; I can never remember anything.
Take to—He has ***taken to*** drinking.
He ***took to*** getting up early and working before breakfast.
Take for or to be—attribute wrong identity or qualities to someone :
Do you *take* me *for* a fool ?
I *took* him *for* his brother. They are extremely alike.
Even the experts *took* the painting *to be* a genuine Rembrandt.
Take down—dismantle; pull down :

Take down the wall before it falls on the head of a passer-by.
Take in—receive; admit :
He makes a living by *taking in* guests (lodgers).
When our car broke down, I knocked at the door of the nearest house. The owner very kindly *took us in* and gave us a bed for the night.
Take in—reduce the size, length or width of a garment :
This dress needs *to be taken in* (made smaller) at the waist.
I am getting much thinner ; I will have to *take in* my clothes.

Take in—deceive :

Do not let yourself *be taken in* by these politicians.

At first he *took us in* by his stories and we tried to help him, but later we learnt that his stories were all lies.
Take into—You must *take* him *into* your confidence in order to solve this mystery.
Take off—ridicule by imitation; mimic; burlesque :
Alice is very clever at *taking off* the headmistress.
The girls *take off* their teachers with such a gusto that they enjoy their performance.
Take on—carry too far; past the destination :
I fell asleep in the train and was *taken on* to Multan while I had to get down at Montgomery.
Take out—remove :
How can I *take out* these stains from my shirt ?
I will *take* the nonsense *out* of him (cure him of his silly ways).
The dentist *took out* two of her teeth.
Take over—assume control of :
The new Chancellor *took over* from his predecessor yesterday.
Take to—adopt as a practice or hobby :
He has *taken to* gardening after his retirement from Government service.
He has *taken to* the road (has become a tramp).
Take to—conceive a liking for ; find likeable or agreeable :
Has the baby *taken to* its new nursemaid ?
He went to sea and *took to* the life of a sailor like a duck to water.
Take up—I shall *take up* the matter (proceed to deal with) with the Ministry of Finance.
She has *taken up* photography as a hobby.
Talk over—(transitive) discuss :
Talk it over with your wife and give me your answer tomorrow.
Talk over my suggestion with your sister and let me know her views.

Think.

Think in—Do you *think in* English when you speak English, or translate mentally ?
Think of—consider :
We have a hundred and one things to *think of* before we can decide.
Surrender is not to be *thought of*.

Think something over—reflect upon; consider further before reaching a conclusion :
I cannot decide straight away but I will *think over* your idea and let you know what I decide.
Think away—You cannot *think away* the toothache.
(You cannot get rid of the toothache by thinking that it is not there).
Throw away—lose by foolishness or neglect :
He has *thrown away* this advantage of rising in life by his lack of foresight.
My advice was *thrown away* upon him (wasted).
Throw up—abandon suddenly (some work or plan) :
He suddenly got tired of the job and *threw it up*.
Try something on : put on a garment :
Customer in a dress shop : "I like this dress, could I *try it on* ?"

Turn.

Turn to—learn to do :
He can *turn* his hand *to* almost anything.
He knows how to *turn* things *to* account (profit by them).
Turn down—refuse to consider an offer, a proposal or the person who makes it; reject:
He asked Mah Jabin to marry him but she *turned down* his proposal.
He tried to join the police force but was *turned down* because of his poor physique.
They *turned down* my application because of my inexperience.
Turn on—depend on :
The success of a picnic usually *turns on* the weather.
Turn on—become hostile to ; attack unexpectedly and at close quarters.
The dog suddenly *turned on* me and bit me in the leg.
Turn out—produce especially manufactured goods ; make :
That creamery *turns out* two thousand tons of butter a week.
This school has *turned out* some good scholars.
Turned out—well-equipped, fitted out :
He was a well *turned out* young man.
She was beautifully *turned out* (elegantly dressed).
Turn up—make one's appearance ; arrive ; appear (usually from the point of view of someone waiting or searching) :
I waited an hour for her but she did not *turn up*.
Turn up—happen; present itself.
Like Mr. Micawber, he is always waiting for something (e.g., a job, a piece of good luck) to *turn up*.

Note : Mr Micawber is a character in *David Copperfield* by Dickens who is all the time waiting for a piece of good luck to *turn up*.

Threaten with—They *threatened him with* severe punishment.

Trade with—England *trades with* most countries in the world.

Triumph over—Good must eventually *triumph over* evil. A brave man *triumphs over* all difficulties.

Unite with, against—England *united with* France against Germany.
Veiled in—The whole incident is *veiled in* mystery.
Vested in—These powers are *vested in* a magistrate.
Vote for—He *voted for* me in this election.
Wish for—I could not have *wished for* better luck.
Withdraw from—He *withdrew from* the contest.

Wait.

Wait for —He was *waiting for* his friend.
We *waited for* the next train.
Wait on—Many servants *waited on* the landlord.
Miss X., 'She brings her daughter breakfast in bed on Sunday mornings'
Miss Y., 'I think that the daughter should *wait on* the mother, not the other way round'.

Watch.

Watch for—I lay awake all night *watching for* the morning.
Watch over—The nurse *watched over* the patient.
Warn of—I *warned* him *of* the approaching danger.

Wash.

Wash out—*Wash out* these blood stains with soap.
In colloquial language *wash-out* as a noun means a useless or unsuccessful person ; complete failure or fiasco.
He is a complete *wash-out* (He is an utterly useless fellow).

Wear.

Wear away—gradually reduce ; make smooth or flat ; remove by friction or use :
The footsteps of thousands of visitors had *worn away* the steps.
It is almost impossible to read the inscription on the monument as most of the letters have been *worn away* (can no longer be read).
Wear down—weaken by constant attack :
Our army *wore down* the enemy's resistance by constant attacks.
Wear off— disappear gradually :
These glasses will seem uncomfortable at first but that feeling will soon *wear off*.
He began to try to sit up, which showed that the effects of the drug were *wearing off*.
Wear out— become exhausted :
He worked all night and wanted to go on working the next day, but we saw that he was completely *worn out* and persuaded him to stop.
He has *worn out* his welcome (stayed too long so that he is no longer a welcome guest).
Wind up— come or bring to an end (used of speeches or business proceedings, etc).
The headmaster *wound up* by saying that the school had had a most successful year.
It is time for him to *wind up* his speech (come to a conclusion).
They *wound up* the evening by singing some folk-songs.

Wink.

Wink at something— purposely avoid seeing; deliberately ignore a piece of misconduct or a transgression; ignore purposely; pretend not to notice an error or a breach of regulations:
He always goes abroad with far more currency than the regulations permit and the authorities always seem to *wink at it.*

Wipe.

Wipe off—get rid of :
He has *wiped off* his debt.
Wipe out destroy completely :
The epidemic *wiped out* whole families.

Yearn for : He *yearns for* wealth.

Yield to : The king *yielded to* his entreaties.

The Germans *yielded to* the allies.

Important Nouns followed by Appropriate Prepositions.

Abhorrence of— An honest man has an *abhorrence* (نفرت) *of deceit.*
Abstinence from – *Abstinence from* alcoholic drinks is conducive to health.
Abundance of—There is an *abundance of* food supply in our country.
Access to— He has no *access to* the President.
Ordinary people have no *access to* the king's house.
Accession to—Queen Elizabeth II's *accession to* the throne was celebrated with great splendour.
Accomplice with, of— Apte was an *accomplice with* (*or of*) Godse in the assassination of Gandhi.
Affection for— Parveen has great *affection for* her mother.
Affinity with—Iqbal has great *affinity with* Maulana Rum.
Antidote to— Do you know what is the *antidote to* opium poisoning?
In accordance with—I went there and met Mr. Kalim *in accordance with* the instructions of my chief.
According to—*According to* his statement he was in England for six years
Accusation of— *An accusation of* theft has been brought against the old servant.
Acquaintance with (a person or thing)—I have no *acquaintance with* the new officer. He has no *acquaintance with* the writings of T.S. Eliot.
Advantage of—The students took *advantage of* the teacher's absence and made much noise.
Advantage over—He has an *advantage over* me.
Allegiance to—All the disciples showed *allegiance to* the great saint.
Admission into— *Admission into* this room is strictly prohibited.
Alternative to— There is no *alternative to* this plan.
Amazement at— I was struck with *amazement at* his daring.
Amateur in— He is an *amateur in* photography.
Answer for —I have no *answer for* my misconduct.

Anxiety about— His *anxiety about* my mother's health has been relieved.
Anxiety for—Great is my *anxiety for* my son's safety.
Aptitude for—She has no *aptitude for* Physics.
Appetite for—Rustum has no *appetite for* food since he had fever.
His *appetite for* the marvellous was insatiable.
Assault on—He made a muderous *assault on* his enemy.
Aversion to—He has great *aversion to* smoking.
Apology for—You must offer an *apology for* your misconduct.
Approach to—The *approach to* this house is very attractive.
Assent to—He gave his *assent to* my proposal.
Bias against—Even a judge sometimes feels a *bias against* habitual offenders.
Capacity for—He has great *capacity for* organising big meetings.
Care of—I shall give you some hints on the *care of* eyes and teeth.
Confidence in—He has complete *confidence in* his servant.
Contemporary of—Keats was a *contemporary* of Shelley.
Contempt for—I have nothing but *contempt for* him.
Control over—He has no *control over* his children.
Craving for—He has no *craving for* wealth.
Often after illness one has a *craving for* food.
Cloak for—Hypocrisy is a *cloak for* mischief.
Compact with—Clive entered into a *compact with* Mir Jafar.
Complicity in—Our neighbours were charged with *complicity in* the riots.
Connivance at—Constant *connivance at* the faults of children leads to grave consequences.
Descent from—Some Rajput families claim *descent from* the sun.
Desire for—The *desire for* wealth is almost universal.
Disgrace to—He is a *disgrace to* his parents.
Distaste for—Some students have a *distaste for* mathematics.
Drawback to—Poor health is always a *drawback to* success in life.
Esteem for—He has great *esteem for* his teachers.
Eminence in—Dr. Abdus Salam has achieved great *eminence in* Physics.
Encroachment on—A busy man does not like *encroachment on* his time.
Exception to—This is an *exception to* the rule.
Evasion of—Deliberate *evasion of* a law is to be condemned.
Exposure to—*Exposure to* chills and colds may prove harmful to health.
Familiarity with—Excessive *familiarity with* a person often leads to contempt.
Freedom from—True peace of mind means *freedom from* care.
Gratitude to and for—The boy showed *gratitude to* the lady for the present she gave him.
Glance at—He cast a *glance at* me.
Hatred of—All civilized human beings have a *hatred of* cruelty to animals.

Hatred for—Iago's *hatred for* Othello led to Desdemona's death.
Hindrance to—The caste system has been a great *hindrance to* social progress in India.
Heir to—Shamim is *heir to* his grandfather's property.
Incentive to—Poverty is often a great *incentive to* work and success.
Inclination for—I have no *inclination for* riding.
Indulgence in—*Indulgence in* drink is one of the roads to ruin.
Influence over (*or with*)—Have you any *influence over* (*or with*) him ?
Have you any *influence with* the manager of the bank ?
Inquiry into—The Police made an *inquiry into* the case.
Insight into—Shakespeare has a marvellous *insight into* human nature.
Key to—Hard work is the only *key to* success.
Liking for—An upright man has no *liking for* flattery.
Limit to—There is a *limit to* every man's patience.
Lust for—*Lust for* gold prompted him to commit this murder.
Malice against—To cherish *malic against* a person is a sign of spiteful nature.
Menace to—The increase of mosquitoes is a *menace to* public health.
Match for—You are no *match for* him.
Neglect of, by—*Neglect of* children *by* parents is not justified in any circumstance.
Nerve for—Many learned men have no *nerve for* public speaking.
Offence against—An *offence against* public morality is an offence against God.
Offence at—The headmaster took great *offence at* the boy's rude behaviour.
Passion for—His sister has a *passion for* music.
Pity for—Who does not feel *pity for* suffering children ?
Pretext for—Some persons always find a *pretext for* interfering in the affairs of others.
Proportion of—The *proportion of* water and land on the earth's surface is 3 : 1.
Proof of—What *proof of* his guilt is there ?
Quarrel with—Nobody likes a *quarrel with* his neighbour.
Quarrel between—The *quarrel between* the two brothers ruined the whole family.
Regard for—I have great *regard for* him.
Regret for—I have great *regret for* what I have done.
Reason for and against—I can see no *reason for*, but many *reasons against* your going to Calcutta in these days.
Reputation for—Iqbal enjoys a universal *reputation for* his love of Islam.
Remedy for—There is a *remedy for* every disease.
Reply to—His *reply to* my letter is not very encouraging.
Request for—When you make a *request for* anything, always use the word 'Please'.
Resignation to—*Resignation to* one's lot is a sign of one's own weakness.

Resemblance to—He bears a *resemblance to* his brother.
Reliance on—I have very little *reliance on* his words.
Revolt against—*Revolt against* duly constituted authority leads to trouble.
Resistance to—*Resistance to* injustice is a mark of moral courage.
Slur on—Such a charge is a great *slur on* his character.
Search for—His *search for* a job ended in smoke.
Sympathy for—He has great *sympathy for* the poor.
Sympathy with—They all showed *sympathy with* me in my troubles.
Taste for—He has no *taste for* Mathematics.
Taste in—She has no *taste* (*judgment*) *in* pictures.
Taste of—Now we shall have a *taste of* (experience of) hard work.
Tenacity of—He showed great *tenacity of* purpose in bringing the work to completion.
Traffic in—There is a big *traffic in* salt between Aden and Bengal.
Trust in—*Trust in* God and do the right.
Use for—I have no *use for* him.
Use in—There is no *use in* asking that question.
Use of—What is the *use of* examining him ?
Victory over—He achieved a *victory over* his passions.
Victim to—He fell a *victim to* this disease.
Witness of—I was a *witness of* that transaction.
Witness to—One of the *witnesses to* that contract is now dead.
Zeal for—His *zeal for* social reform is unbounded.
Zest for—In his old age he has lost all the *zest of* his youth *for* enjoyment.

Important Adjectives followed by suitable Prepositions.

Accountable to—Man is *accountable to* God for his actions here.
Amenable to—All men are not *amenable to* reason.
Acceptable to—Your terms are not *acceptable to* me.
Accessible to—Our Principal is *accessible to* all the students.
Alive to—We want our leaders to be fully *alive to* public needs.
Anxious about—We are all very *anxious about* our mother's health.
Anxious for—During the riots I felt *anxious for* my safety.
Aware of—I was not *aware of* your intentions.
Angry with a person *at or for* a thing—
The father was *angry with* his son *at* his disobedience.
I am *angry with* Mubin for his silly behaviour.
Apart from—*Apart from* his inherited wealth, he has earned a good deal of money.
Appropriate to—The speech was not *appropriate to* the occasion.
Averse to—I am *not averse to* living in the country.
Blind to—Most men are *blind to* their own defects.
Careful of—He is very *careful of* his money.
Careless about—He is *careless about* his health.
Certain of—She is *certain of* her success in the examination.
Compatible with—Your conduct is not *compatible with* the principles you uphold.
Characteristic of—That speech was quite *characteristic of* the man.
Conducive to—Rich food is not *conducive to* health.

Confident of—We were *confident of* victory.

Conversant with—He is *conversant with* the art of pleasing people.
Congenial to—I am sorry if my suggestions are not *congenial to* you.
Consistent with—This action is not *consistent with* his teachings.
Contrary to—What he did was *contrary to* my orders.
Deaf to—The landlord is *deaf to* the protests of his tenant.
Deficient in—He is *deficient in* social etiquette.
Devoid of—A reader *devoid of* all sense of humour cannot enjoy some of the novels of Charles Dickens.
Desirous of—He is *desirous of* winning this prize.
Destined for—He was *destined for* the profession of a doctor.
Detrimental to—Smoking is *detrimental to* health
Different from—His outlook on life is *different from* mine.
Disappointed in—He has been *disappointed in* his friend, for his behaviour to him has been most ungrateful.
Disappointed with—I was quite *disappointed with* the car I purchased.
Disgusted with—I was *disgusted with* his behaviour.
Distinct from—The business of the judge is *distinct from* that of the jury.
Eligible for—You are not *eligible for* the post.
Endowed with—He is *endowed with* all the qualities of a great leader.
Envious of—I am not *envious of* anybody.
Equal to—He is not *equal to* the task he has undertaken.
Favourable to—This weather is *favourable to* a good harvest.
Favoured with—I have not been *favoured with* a reply to my letter.
Familiar to a person *with* a thing—You seem to be *familiar to me*. I am not *familiar with* this trick.
Fit for—He is quite *fit for* this post.
Foreign to—This argument is *foreign to* the subject I am discussing.
Grateful to—I shall feel *grateful to* you for this act of kindness.
Glad at—He was *glad at* my success in the competition.
Good at something ; good for nothing—He is *good at* Mathematics but his brother is *good for nothing*.
Hostile to—He showed himself *hostile to* my proposal.

Ignorant of—You should not be *ignorant of* the elementary rules of health.

Incumbent on—It is *incumbent on* everybody to serve his country.

Indebted to—I am greatly *indebted to* him for this timely help.

Intimate with—Is he *intimate with* the Governor ?

Indicative of—His pale face is *indicative of* his poor health.

Indifferent to—He is *indifferent to* both praise and blame.

Indignant with a person *at* something done by him—He was *indignant with* me *at* my voting against him.

Innocent of—He has been proved *innocent of* the charge.

Insensible to—He is so dull that he is *insensible to* the beauties of nature.

Jealous of—He is *jealous of* all his friends.
Liable to, for—We are all *liable to* make mistakes.
She is *liable to* fits of temper.
I am *liable for* the loss.
Loyal to—He is *loyal to* the Government.
Mad with—I was almost *mad with* rage when I found him behaving so rudely.
Mindful of—Be *mindful of* your promise to me.
Notorious for—He is *notorious for* his violent crimes.
Obedient to—He is *obedient to* his father.
Obligatory on—It is *obligatory on* him to pay the fine.
Oblivious of—forgetful of :
He is not *oblivious of* his past sins and is sincerely repentant.
Obnoxious to—His very presence is *obnoxious to* me.
Overwhelmed with—He was *overwhelmed with* sorrow at the loss of his friend.
Partial to—This man is *partial to* his friends.
Popular with—He is *popular with* his companions for his sportsmanship.
The Principal is equally *popular with* the staff and students.
Prompt in—This officer is very *prompt in* his decisions.
Proficient in—He is quite *proficient in* Mathematics.
Proof against—I am *proof against* all temptation to gambling.
Proud of—He is *proud of* his friends.
Relevant to—This argument is quite *relevant to* the subject.
Responsible to—I do not hold myself *responsible to* you for his behaviour.
Requisite to—Peace of mind is an essential *requisite to* happiness.
Requisite for—You should buy all the things that are *requisite for* your marriage.
Successful in—I hope you will be *successful in* your examination.
Sacred to—The Bible is *sacred to* the Christians.
Sanguine of—He is *sanguine of* his success in the examination.
Sensitive to—Do not criticise him; he is very *sensitive to* criticism.
Short of—As I was *short of* money I requested him to lend me a ten-rupee note.
Sick of—He is a regular bore; I am *sick of* him.
Solicitous for— I am *solicitous for* the safety of my brother.
Synonymous with—No two English words are absolutely *synonymous with* each other.
Temperate in—Be *temperate in* eating and drinking.
Thankful for, to—I am *thankful to* you *for* your kindness.
True to—He was *true to* his creed.
Well versed in—He is *well-versed in* astronomy.
Tired of, with—We are *tired of* waiting.
He is *tired with* hard work.
Uneasy about—I am feeling *uneasy about* his sudden disappearance.
Useful for—This book is *useful for* the College students.
Wanting in—He is not *wanting in* noble qualities.
Weary of—He was *weary of* listening to his adventures.
Worthy of—He is *worthy of* respect because of his selfless spirit.

EXERCISE I

Finance and Other Services Examination, 1960. English Paper II

Rewrite the following sentences, inserting the correct prepositions in the blank spaces :

1. Naeem was born.........Karachi ......Pakistan.
2. The field was ploughed up ....a peasant.........a pair of oxen.
3. Let me see you again .. ...an hour's time.
4. I do not expect that he will be here . .. a week and I am certain that he will not be here.........sunset today.
5. No one has seen him.........last Thursday.
6. He has been a lucky person.........the day.........which he began business; and I believe he will be lucky.........the rest ...... his life.
7. Thirty men applied for help; but there was only a small sum to be divided ... them.
8. I live.........Rawalpindi.........No. 10, The Mall.
9. The Secretary called him... .. his private office.
10. Perfect confidence ought to exist........two such friends as we are.

ANSWERS :

1. Naeem was born *at* Karachi *in* Pakistan.
2. The field was ploughed up *by* a peasant *with* a pair of oxen.
3. Let me see you again *in* an hour's time.
4. I do not expect that he will be here *before* a week and I am certain that he will not be here *by* sunset today.
5. No one has seen him *since* last Thursday.
6. He has been a lucky person *since* the day *on* which he began business;and I believe he will be lucky *through* the rest *of* his life.
7. Thirty men applied for help; but there was only a small sum to be divided *among* them.
8. I live *in* Rawalpindi *at* No. 10, The Mall.
9. The Secretary called him *to* his private office.
10. Perfect confidence ought to exist *between* two such friends as we are.

EXERCISE II

Insert appropriate prepositions in the blank spaces below :

1. The insanitary condition of the city dooms its inhabitants .... a life...... misery.
2. This was another defect.........the system of education......... which the people clamoured.
3. The people did not call his motives.. ......question.
4. 'More things are wrought... ...prayer than this world dreams ......'. *Tennyson.*
5. I shall not apologize.........him.........what I did, as I acted...... good faith.
6. The students were clamouring.........a holiday.
7. Neither boast..... ......your wealth, nor scoff.. ....another's poverty.

8. Salim having quarrelled.........his partner, insisted......... disposing.........all the merchandise even...........a loss, and though I dissuaded him.........committing such a folly he remained adamant.........his determination.
9. I have no knowledge.........the matter.........discussion.
10. To die.........hunger is not a crime but to live.........begging is a shame.
11. The boy was bent ... going.........the cinema, and as he was short......money, I gave him some.
12. I cannot get on.........Saeed; he is so careless ....other people's comforts.
13. Being disappointed ....love she was disappointed.........life.
14. We have to make the best ....our lot.
15. My ideas are different ....yours and my plans do not coincide ....yours.
16. Jamil was indifferent.........all the good counsels.........his parents and so he got.........trouble.
17. Hannibal made light.........all the dangers that stood.........his way.
18. A man may try to be independent.........everybody, but he has to depend......... . others for some things at least.
19. He is so impatient.........good advice that I despair.........making any impression.........him.
20. He is so bent ......carrying.........his purpose that it is useless to try to dissuade him.........doing so.
21. I can read this passage.........the light of the moon.
22. In the realm.........art, Jehangir's chief contribution was......... painting. He says in his Memoirs : "As regards myself, my liking .... painting and my practice......... judging it have arrived ....such a point that when any work.........art is brought....... me, I say......... the spur of the moment that it is the work of such and such man".
23. A man...... . honour will adhere.........his conviction and act.........a sense.........duty, even if men rail.........him and think him weak.........understanding and wanting.........common sense.
24. I invest you.........full authority to invest my money.........this bank.
25. It has been raining.........Tuesday morning.
26. He is blind...... . one eye.
27. The lake...... . which he went accompanied......his brother abounded... ...fish.
28. God has bestowed many blessings.........him, but he never prays ...... God.
29. His knowledge of English gives him a great advantage ....me.
30. He was badly taken.........when he bought that second-hand car.

ANSWERS TO EXERCISE II

1. The insanitary condition of the city dooms its inhabitants *to* a life *of* misery.
2. This was another defect *in* the system of education *against* which the people clamoured.
3. The people did not call his motives *in* question.
4. 'More things are wrought *by* prayer than this world dreams *of*'.—*Tennyson.*
5. I shall not apologize *to* him *for* what I did, as I acted *in* good faith.
6. The students were clamouring *for* a holiday.
7. Neither boast *of* your wealth, nor scoff *at* another's poverty.
8. Salim having quarrelled *with* his partner, insisted *on* disposing *of* all the merchandise even *at* a loss, and though I dissuaded him *from* committing such a folly he remained adamant *in* his determination.
9. I have no knowledge *of* the matter *under* discussion.
10. To die *of* hunger is not a crime, but to live *by* begging is a shame.
11. The boy was bent *upon* going *to* the cinema, and as he was short *of* money, I gave him some.
12. I cannot get on *with* Saeed, he is so careless *of* other people's comforts.
13. Being disappointed *in* love she was disappointed *with* life.
14. We have to make the best *of* our lot.
15. My ideas are different *from* yours and my plans do not coincide *with* yours.
16. Jamil was indifferent *to* all the good counsels *of* his parents and so he got *into* trouble.
17. Hannibal made light *of* all the dangers that stood *in* his way.
18. A man may try to be independent *of* everybody, but he has to depend *on* others for some things at least.
19. He is so impatient *of* good advice that I despair *of* making any impression *on* him.
20. He is so bent *upon* carrying *out* his purpose that it is useless to try to dissuade him *from* doing so.
21. I can read this passage *by* the light of the moon.
22. In the realm *of* art, Jehangir's chief contribution was *to* painting. He says in his Memoirs : "As regards myself, my liking *for* painting and my practice *in* judging it have arrived *at* such a point that when any work *of* art is brought *to* me I say *on* the spur of the moment that it is the work of such and such man".
23. A man *of* honour will adhere *to* his conviction and act *with* a sense *of* duty, even if men rail *at* him and think him weak *of* understanding and wanting *in* common sense.
24. I invest you *with* full authority to invest my money *in* this bank.

25. It has been raining *since* Tuesday morning.
26. He is blind *of* one eye.
27. The lake *to* which he went accompanied *by* his brother abounded *in* fish.
28. God has bestowed many blessings *on* him, but he never prays *to* God.
29. His knowledge of English gives him a great advantage *over* me.
30. He was badly taken *in* (deceived), when he bought that second-hand car.

EXERCISE III.

Correct any mistake, in the use, insertion or omission of prepositions in the following sentences :-

1. I congratulate you for your standing first in the examination.
2. As I was listening his story I fell asleep.
3. He is so foolish that he does not care of his health.
4. When we reached at Lahore we came across with many friends.
5. We returned back at about ten in the morning.
6. I have ordered for his dismissal as he does not obey to my order.
7. Nasreen closely resembles with her elder sister.
8. No decent man ever boasts his wealth.
9. I do not think you have disposed your work.
10. To tell you the truth I am tired with this job.
11. She insisted to go there though her husband cautioned her on it.
12. Trust in God and He will protect you of all harm.
13. The nurse took part with the child's activities.
14. In what time will the Governor arrive in the Lahore Station ?
15. Energy is a marked feature in English character.
16. I like to listen the song of the nightingale at the evening.
17. I want to feel that I can in all times rely your word.
18. She closely resembles to her brother in appearance.
19. Matin has the bad habit to borrow money from others.
20. Refrain to tell lies and do not persist to do evil.
21. I hope he has been successful to get an appointment.
22. I have a great desire for being a professor.
23. In vain he searched after an answer for the question.
24. He was honourably acquitted from the charge.
25. Sadly she took leave from her children.
26. This matter must be considered in every point of view.
27. I cannot agree with your proposal of marriage.
28. He preferred death rather than imprisonment.
29. Permit me, Sir, for bringing this before your notice.
30. The people succeeded to raise a tumult.

ANSWERS TO EXERCISE III.

1. I congratulate you *on* your standing first in the examination.
2. As I was listening *to* his story I feel asleep.
3. He is so foolish that he does not care *for* his health.
4. When we *reached Lahore* we *came across* many friends.
5. We *returned* at about ten in the morning.
6. I have *ordered* his dismissal as he does not *obey* my order.

7. Nasreen closely *resembles* her elder sister.
8. No decent man ever boasts *of* his wealth.
9. I do not think you have *disposed* of your work.
10. To tell you the truth, I am *tired of* this job.
11. She insisted *on going* there, though her husband cautioned her *against* it.
12. Trust in God and He will protect you *from* all harm.
13. The nurse took part *in* the child's activities.
14. *At* what time will the Governor arrive *at* the Lahore Station ?
15. Energy is a marked feature *of* English character.
16. I like to *listen to* the song of the nightingale *in* the evening.
17. I want to feel that I can *at* all times *rely on* your word.
18. She closely *resembles her brother* in appearance.
19. Matin has the bad habit *of borrowing* money from others.
20. Refrain *from telling* lies and do not persist *in doing* evil.
21. I hope he has been successful *in getting* an appointment.
22. I have a great *desire to be* a professor.
23. In vain he *searches for* an answer *to* the question.
24. He was honourably acquitted *of* the charge.
52. Sadly she took leave *of* her children.
26. This matter must be considered *from* every point of view.
27. I cannot *agree* to your proposal of marriage.
28. He preferred death *to* imprisonment.
29. Permit me, Sir, *to bring* this *to* your notice.
30. The people succeeded *in raising* a tumult.

EXERCISE IV.

Civil and Foreign Service Examination, 1957.

In the blank spaces below, insert the correct preposition. (Candidates are to re-write the phrases including the correct preposition, in their examination books).

(1) abide———a decision.
(2) abstain———doing that.
(3) accompanied———two friends.
(4) according - ———his statement.
(5) account———the shortage.
(6) acquainted———all the facts.
(7) acquiesce———the decision.
(8) adverse———that idea.
(9) agree———the terms.
(10) agree———a person.
(11) agree———ourselves.
(12) allude———the transaction.
(13) capable———many fine things.
(14) comply———the code.
(15) confide———his friend.

(16) encroach————his land.
(17) object————the measure.
(18) participate————debate.
(19) rely————his own efforts.
(20) superior————the other kind.

ANSWERS TO EXERCISE IV

(1) abide *by* a decision.
(2) abstain *from* doing that.
(3) accompanied by *two* friends.
(4) according *to* his statement.
(5) account *for* the shortage.
(6) acquainted *with* all the facts.
(7) acquiesce *in* the decision.
(8) adverse *to* that idea.
(9) agree *on* the terms.
(10) agree *with* a person.
(11) agree *between* ourselves.
(12) allude *to* the transaction.
(13) capable *of* many fine things.
(14) comply *with* the code.
(15) confide *in* his friend.
(16) encroach *upon* his land.
(17) object *to* the measure.
(18) participate *in* the debate.
(19) rely *upon* his own efforts.
(20) superior *to* the other kind.

EXERCISE V

B.A. Annual, 1963.

Fill in correct prepositions in the blanks:
He despaired———achieving his object.
He was justified———blaming you.
I at last got the opportunity———meeting him.
Jamil succeeded———convincing his officer———his innocence.
His brother is addicted———smoking.
I hope I shall tide———my difficulties.
I agree———him but I do not agree———your proposal.
He insisted———my going there.

ANSWERS TO EXERCISE V

He despaired *of* achieving his object.
He was justified *in* blaming you.
I at last got the opportunity *of* meeting him.
Jamil succeeded *in* convincing his officer *of* his innocence.
His brother is addicted *to* smoking.
I hope I shall tide *over* my difficulties.
I agree *with* him but I do not agree *to* your proposal.
He insisted *on* my going there.

CHAPTER IV

ONE-WORD SUBSTITUTES

Brevity is the soul of wit—Shakespeare : *Hamlet.*
If you want to be pungent, be brief—*Southey.*

It is neither wisdom nor good literary sense for one to use ten words where only one will do. One should avoid being wordy and should use one effective word instead of many vague words. Short words and expressions possess a greater effect and force than long ones. It is far more effective to say that 'His writing is *illegible*' than to say 'His writing is *such as cannot be read clearly*'. Such examples can be multiplied.

It will be a useful practice for the student to pause and think whether he has used any of those expressions which can be substituted by single words without altering the sense. In this way, he will learn to be precise in speech and writing.

We give below a list of phrases or clauses that can be easily expressed by single words. The list is by no means exhaustive but it contains some very common and useful expressions. The mastery of this chapter will substantially enrich the vocabulary of the student.

Untameable :—A wolf is an animal *that cannot be tamed.*
Impracticable :—A scheme *which cannot be put into practice.*
Eligible :—One *who is fit to be chosen for office etc.*
Answerable :—You are *liable to be called to account for your actions.*
Objectionable :—His behaviour is *open to objection.*
Impregnable :—A fort *which cannot be seized.*
Obsolete :—That word is *no longer in use.*
Mercenary :—His motive was purely *to get some money.*
A posthumous child :—*A child born after the death of his father.*
A drawn battle :—*A battle in which neither party gains the victory.*
A maiden speech :—*A speech made by the speaker for the first time.*
Officiated :—Who *performed the service at Church this morning* ?
Censured :—My friends *found fault* with me.
Misunderstood :—You *did not rightly understand* what he said.
Circumnavigated :—Captain Cook *sailed round the globe* several times.
Ineffaceable :—His words left on my mind an impression *never to be effaced.*
Irritable :—John's friend is *very easily made angry.*
Incomprehensible :—The nature of God *cannot be understood.*
Unsociable :—He was *averse to mixing in society.*
Avaricious :—This man is *most inordinately desirous of money.*
Undecipherable :—This writing *cannot be deciphered at all.*

Invisible :—The devil is *not to be seen with human eyes.*
Illegible :—The handwriting of this letter is *not clear to read.*
Inaudible :—The sound coming from the depth of the forest was *too low to be made out with any degree of clarity.*
Inestimable :—The value of this gem is *so high that it cannot be estimated.*
Invaluable :—This pearl is *beyond all price.*

(*a*) **Unquestionably :** (*b*) **Murdered :** (*c*) **Dawn :**	—Gentlemen, it is now proved (*a*) *beyond a doubt* that the accused (*b*) *made away with* the deceased (*c*) at *the beginning of the day.*

Surreptitiously :—He took out the note from the man's pocket *so stealthily that none might observe his action .*
Gratuitous :—Gentlemen, this accusation *is most unwarranted, most uncalled for and quite motiveless.*
Hirelings :—Shall we be turned out of our ancestral homes by *those who serve for hire ?*
Nudist :—*One who believes in going naked on all occasions.*
Illegal :—This action is *contrary to law.*
Matrimony :—*State of being married.*
Celibacy :—*A state of complete continence.*
Virginity :—*A state of complete continence on the part of a woman.*
A contemporary of Napoleon :—*One who lived at the same time as Napoleon.*
Hereditarily :—He has this quality *from his parents and forefathers.*
An orphan :—*A child bereaved of parent (s).*
Alien :—*One residing in a country of which one is not a full-fledged citizen.*
Irreparable :—A loss *which cannot be repaired.*
Honorary :—An office *for which no salary is paid.*
Sinecure :—An *office with little work but high pay*
Insoluble :—A problem *which cannot be solved*
Domestic :—The cow is an animal *that can be tamed.*
Verbose :—A style that is *full of words.*
Notorious :—A man *with an evil reputation.*
Irrepressible :—A movement *which cannot be suppressed.*
Indefatigable :—A person *who is not easily tired out.*
Omnipresent :—God is *present everywhere.*
Omnipotent :—God is *all powerful.*
Inimitable :—A style which *cannot be imitated.*
Incredible :—A story *which cannot be believed.*
Infallible :—*Exempt from all errors.*
Illiterate :—*Unable to read.*
Valetudinarian :—*A person of infirm health.*
Inevitable :—A thing *that cannot be avoided.*
Effeminate :—This man is *more like a woman than like a man.*
Amphibious :—The frog is *an animal that is equally at home on land and in water.*
An iconoclast :—*A breaker of images.*
Misanthrope :—*A hater of mankind.*
Philanthrope, Philanthropist :—*One who exerts himself for the well-being of his fellow men.*

Misogamist :—*One who hates the institution of marriage.*
Misogynist :—*Hater of women.*
Philogynist :—*A lover of women.*
Laxative :—*A medicine tending to loosen the bowels.*
Infectious :—This is a disease *commonly caught from others.*
Indescribable :—*That which it is impossible to describe adequately.*
Inescapable :—*That which cannot be escaped from.*
Unjustifiable :—A measure *which it is not possible to justify.*
Indefensible :—Conduct *which can by no means be defended.*
Inapplicable :—That precedent *cannot possible apply* to the present case.
Inattentive :—You are *not giving me your attention.*
Irrevocable :—This is a law *which cannot be withdrawn or cancelled.*
Irrefutable :—This theory cannot *be refuted*, at least in our day.
Unanswerable :—His argument is *perfectly beyond answer.*
Immeasurable :—The extent of the Solar Universe *cannot be measured.*
Monogamy :—He is not a believer in *being married only to one wife at a time.*
Polygamy :—The Mormons of North America freely advocate *a plurality of wives.*
Polyandry :—In certain South Indian tribes there prevails *the custom of women having many husbands at one and the same time.*
Matriarchy :—*A state in which the succession is through women alone.*
Ephemeral, **Transient** or **Temporary** :—*Lasting only a very short time.*
Laudable :—His conduct *deserves all praise.*
Irrecoverable :—The law declares that such damages *cannot be recovered.*
Naturalized :—He is one of the few Germans who *have been admitted to citizenship* in England after the war.
Hermaphrodites :—It may surprise some people that there are and have always been *plants, human beings and animals who combine characteristics, even physical, of both sexes.*
Optimist :—My brother is *a person who always takes the brightest possible view of things.*
Etymology :—*Part of grammar treating of individual words, their formation and inflexions.*
Zoology :—*Science of animal life.*
Botany :—*Science of plants.*
Bigamy :—*Having two wives or husbands.*
Bureaucracy :—*A Government that is carried on through officers.*
Plutocracy :—*Government by rich people.*
Democracy :—*Government of the people, by the people and for the people.*
Aristocracy :—*Government by the nobles.*
Autocracy :—*Government by one person.*
Ventriloquist :—*A person who can disguise the direction from which his voice comes.*
Diplomacy :—*The art practised by statesmen and ambassadors or the skill in managing international affairs.*

Atheist :—*One who does not believe in the existence of God.*
Autobiography :—*The life-story of a man written by himself.*
Soliloquy :—*A speech addressed to oneself.*
Somnambulist :—*A person who walks while sleeping.*
Anarchist :—*A person who is out to destroy all government.*
Egoist or Egotist :—*A person who thinks only of himself.*
Meticulous :—*A person who is overscrupulous about small details.*
Patrimony :—*Property inherited by a person from his ancestors.*
Germicide :—*Any medicine that destroys germs.*
Pessimist :—*A person who is habitually inclined to take chiefly the gloomy side of things into consideration.*
Hereditary :—Such diseases not only plague the individual all his life, but their curse also *descends from father to son down the generations of the family.*
Johnsonian :—In respect of style, the essay is *throughout strongtly reminiscent of that of Dr. Johnson.*
Left-handed :—He is a man *accustomed to using his left hand where people generally use their right hand.*
Knick-knacks :—We used to give each other *small, trifling ornamental articles* as presents.
Marriageable :—She is of an age *fit to marry at.*
Masculine :—These faults *by their very nature belong to men.*
Transformation, Metamorphosis :—You have indeed undergone *a change surprising enough to be called magical.*
Adolescent :—*He is just now at the stage of growth between boyhood and youth.*
Alchemy :—He spent his life trying to discover *how to transmute baser metals into gold-* (کیمیا گری).
Translucent :—This window is made of such a kind of glass *that though the light passes through it, yet people cannot see across clearly.* Imperfectly transparent.
Portable :—Our shaving set is specially *easy to carry over long distances.*
Pliable :—In childhood the character is *easy to shape in any desired mould.*
Misappropriated :—He has *applied the money fraudulently to his own use.*

Oneirocriticism :—
Joseph knew *the interpretation of dreams.*
He knows *the interpretation of dreams.*
(خوابوں کی تعبیر کا علم).

Enumerate :—Will you please *specify by name, one by one all* the horses that are to run in this race.
Enveloped :—A thick fog *surrounded* us *on all sides.*
Equivocal :—His argument uses *ambiguous words to conceal the truth or mislead his hearers and readers.*
Equanimous ; Unruffled :—His mind is *not easily disturbed by sudden misfortune.*
Equilibrium :—Just before the war things were in *a state of perfect balance.*

Magnanimous :—His soul is *much too lofty to harbour petty feelings.*
An Oxonian :—He is *a graduate of the University of Oxford.*
A Cantabrigian or Cantab :—He is *a graduate of the University of Cambridge.*
Magazine :—The detenus raided *the building where arms, ammunition and provisions had been stored.*
Regicide :—*The murder or murderer of the king.*
Infanticide :—*The murder or murderer of infants.*
Patricide :—*The murder or murderer of his own father.*
Matricide :—*The murder or murderer of his own mother.*
Fanatic or Bigot :—A *person with excessive and mistaken enthusiasm for his religion.*
Invulnerable :—*Anything which cannot be wounded or hurt.*
Parasol :—*A lady's umbrella.*
Reticule :—*A lady's purse.*
Tonsorial :—*Relating to a barber or his work.*
Sartorial :—*Pertaining to tailors or clothes.*
Fastidious :—A person *who is hard to please.*
Amnesty :—*A general pardon granted by the government to political offenders.*
Octagon :—*A figure with eight sides.*
Nepotism :—*Undue favour shown by a man in high position to his own relatives.*
Explicit :—A statement *that is absolutely clear.*
Credulous :—*A person who readily believes others.*
Inaccessible :—*A person who cannot be easily approached.*
Instigate :—*To urge a person to commit a crime.*
Eradicate :—*To root out an evil.*
Annihilate :—*To destroy anything completely.*
Bilingual :—A person *who speaks two languages.*
Abdication :—*The act of renouncing the crown by a king.*
Matin :—*Morning prayer in a church.*
Culpable :—Such negligence *as is not only blamable, but can also be proceeded against in a court of law.*
Gullible :—He is a man *who can be easily duped or fooled by any swindler.*
Demonstrative :—His behaviour was *marked by open and effusive exhibition of feeling.*
Demonstrable:—This is an assertion perfectly *capable of being proved.*
Democratic :—The constitution of the U. S. A. is *of the people, by the people and for the people.*
Designedly, deliberately :—He did this thing *of set design.*
Oligarchy :—The constitution of the ancient Greek States *was such as to enable the few to govern the many.*
Anachronisms :—Shakespeare's plays contain some *mistakes of mentioning things which are out of harmony with the period to which they relate.*
Amputated :—His injured leg was *cut off* by a doctor.
Teetotaller :—He *is a total abstainer from all alcoholic drinks.*

Pacifists :—Many people of today are *believers in the doctrine that the total abolition of war is both possible and desirable*. Lord Bertrand Russell is a *pacifist*.

Plebiscite or Referendum :—In such a contingency, recourse must be had, according to the constitution, *to the direct vote of all the electorate of the State to obtain a public expression of the whole community's opinion*.

Propaganda :—The tea-growers of Pakistan spend large sums annually on *organized schemes of popularising* the consumption of tea.

Promiscuous :—Sexual relations in certain savage tribes are *entirely unrestricted by marriage or any other regulation*. *Promiscuous* bathing (of both sexes together) is morally reprehensible.

(*a*) **Proletariate** also **Proletariat**, :—(*b*) **Capitalists**:—(*a*) The new doctrines of economics invariably support *the lowest class of a community e.g., indigent wage-earners, labourers, penniless agriculturists against* (*b*) *the possessors of the capital used in production*.

Uniform :—His temperature keeps *without any variation at* 102.

Manoeuvring :—Napoleon always relied most on *skilfully planning the movements of his troops*.

Predicament :—He was in a *very sad condition* because his money-bag had been stolen.

Postulate :—The Scientists seem to take for granted *the disputed doctrine* of Evolution.

Dormant :—He had always given me the impression of possessing much energy *not actually in use but capable of being easily called into action at a moment of emergency*.

Twins :—The *two children* were *born at one and the same time*.

Triplets :—The *three children* were *born at one and the same time*.

Quadruplets :—The *four children* were *born at one and the same time*.

Quintuplets :—The *five children* were *born at one and the same time*.

Indistinguishable :—Strange to say, the soldiers were *so much like one another that it could not be said which was which*.

Imperishable :—True fame is *beyond all power of time to destroy*.

Unappeasable, Implacable :—His anger is *such that nothing can avail to appease it*.

Tact :—He possesses in abundance *the quality of doing the' right thing at the right place and time*.

Quintessence :—This is the *purest and most essential part* of the drug.

Unavoidable :—The consequences *cannot be avoided* by any action on your part.

Transmigration, Metempsychosis :—Pythagoras was a believer in *the doctrine that human souls migrate into other bodies of animals*.

Edible :—*That which can be eaten*.

Drinkable, **Potable** :—*That which can be drunk* (usually jocularly).

Allowable or **Permissible** :—*That which can be allowed*.

Permanent, Longlasting, Durable :—*That which will last a very long time*.

Omniscience :—*The power of seeing everything*.

Omnipresence :—*The power of being present everywhere.*
Malodorous, **Foul-smelling** :—*Emitting a bad smell.*
Cacophonous :—*Having an ugly or displeasing sound.*
Insurmountable :—*That which cannot be surmounted or overcome.*
Intermediary :—*One who acts between two or more parties.*
Interplay :—*The operation of two things on each other.*
Reciprocate :—*Give and receive mutually.*
Itinerant, Peripatetic :—*Walking from place to place on business.*
Pseudonym :—He does not write under his own name but conceals his identity as a writer under *an assumed pen-name.*
Polyglot :—*A person speaking or writing many languages.*
Armistice :—*Cessation of hostilities before a formal treaty is signed.*
Vulnerable :—*That which can be wounded or penetrated.*
Allegiance :—I attach the highest value to *the loyalty of subjects to their sovereign and Government.*
Ornithology :—*The science dealing with bird life.*
Ornithologist :—*One learned in the science dealing with bird life.*
Orthodoxy :—He was always remarkable for *holding the currently accepted doctrines of his time, especially in religion.*
Heterogeneous :—Indian society *is composed of elements highly diverse in character.*
Hierarchy :—The priests are everywhere *organised in a large number of successive grades.* Hierarchy means an organised priesthood with grades of authority from lowest to highest.
Simultaneously :—The two things happened *at one and the same time.*
Iconoclast :—Mahmud was a person who went on everywhere *assailing the use of images in religious worship.*
Telepathy or **Thought-Reading** :—*The power of reading the thoughts or mind of others immediately.*
Television :—Modern science has been able to perfect its *power of seeing what exists or happens even at places far distant from view.*
Toothsome:—This thing is *very pleasing to eat.*
Ambidexterous :—He is one of the few persons *who can use both hands with equal facility.*
Spontaneous :—Shelley's poetry is always *self-generated and free of external incitement.*
Extempore, **Impromptu**, **Unpremeditated** :—*A speech made without any previous preparation.*
Vespers :—*Evening prayer in a church.*
Investigate :—*To make inquiries.*
Gesticulate :—*To use expressive motions of limbs while speaking.*
Deprecate :—*To express disapproval of anything or any person.*
Plagiarism :—*Literary theft.*
Intimidate :—*To frighten a person with the purpose of getting something out of him.*
Truism :—*A self-evident truth.*
Synchronize :—*To happen simultaneously with another event.*
Idolatery :—*Worship of idols.*
Alimony :—*Allowance paid by a husband to his wife on legal separation.*
Colleagues:—*Men working in the same department or office.*

Neologism :—*New-coined word.*
Post Mortem :—*Examination of the body of a dead person.*
Narcotic :—*A drug that induces sleep.*
Neurotic :—*A person who suffers from nervous disease.*
Antiseptic :—*A medicine which prevents putrefaction.*
Blond or Blonde :—*A person of European race having light auburn-coloured hair ; a person with golden hair and light-coloured skin.*
Granary :—*A room where grain is stored.*
Homogeneous :—*Things which contain elements of the same nature.*
Belligerents :—*Nations engaged in war.*
Retrospective :—*An effect which has reference to what is past.*
Belicose :—*A nation that is fond of fighting.*
Brittle :—*A substance which can be easily broken.*
Drawn :—*A match in which neither party wins:*
Sleeping :—A partner *who takes a passive interest in the management of business.*
Antiquarian, **Antiquary** :—*A person who is interested in antiquities.* One of the novels of Sir Walter Scott is named *The Antiquary*, in which a character, most amusingly ventilates his knowledge of antiquities in season and out of season.
Solar :—*Relating to the sun. Solar* as in the solar year, solar eclipse.
Lunar :—*Relating to the moon. Lunar* as in the lunar eclipse, lunar year.
Circumlocution :*A round-about way of expressing oneself.*
Verbatim :—To reproduce a passage *word for word.*
Stoic :—*A man who is indifferent to pain or pleasure.*
Gratuity :—*Money paid to employees on retirement.*
Vegetarian :—*A person who eats vegetables.*
Mortuary :—*A room where dead bodies are kept for post mortem examination.*
Digress :—*To wander from the main theme.*
Aquarium :—*A tank in which fish are kept ; an artificial pond or tank for the keeping of live aquatic plants and animals.*
Garage :—*A shed for cars.*
Pedestrian :—*A person who goes along a road on foot.*
Equestrian :—*A person who goes on horse-back.*
Wardrobe :—*A place where clothes are kept.*
Agrarian :—*Pertaining to land or land-ownership.* The troubles arising between landlords and tenants regarding land are called *agrarian* troubles.
Convalescent :—*A person who is gradually recovering health.*
Espionage :—*Practice of spying.*
Mercenary :—(*Noun*). *A soldier who is hired for pay to serve in a foreign army. Working only for money or other reward ; inspired by love of money. Mercenary* (*Adjective*).
Monotonous :—*Anything that is marked by dull uniformity.*
Ajar :—A door *that is partly open.*
Combustible :—*Substance capable of burning or used for burning.*
Widower :—*A man whose wife is dead.*
Export :—*Articles sent out from one country to another.*
Linguist :—*One who knows many languages.*

Inexplicable :—*Incapable of being explained.*
Amateur :—One who cultivates a thing as a pastime ; one who cultivates a thing (say a game or an art) for pleasure and not as a profession.
Extempore :—*A speech delivered on the spur of the moment.*
Audit :—*To examine the accounts by reference to vouchers etc.*
Blasphemy :—*Talking disrespectfully of sacred things ; to utter profanity about sacred things.*
Coerce :—*To compel a person to do a thing by force.*
Congenital :—*Disease or defect inherited from birth.*
Contiguous :—Two countries *whose frontiers touch each other.*
Centipede :—Many-footed wingless crawling animal; an insect with many legs.
Entomology :—*Science of insects.*
Legislature :—*The part of the government which makes laws.*
Executive :—*The part of the government which enforces laws:*
Elucidate :—*To throw light on something difficult or mysterious.*
Efficacious :—*A medicine that produces the desired effect.*
Epitaph :—*Words inscribed on the tomb of a person.*
Feminist :—*A man interested in the welfare of women.*
Eccentric :—*A man with abnormal habits.*
Fatalist :—*A believer* in *fate.*
Illicit :—*Done in an unlawful manner.*
Insolvent :—*A person who has no money to pay his debts.*
Irrelevant :—*Remarks which have no bearing on the subject.*
Idiosyncrasy :—*A personal peculiarity of temperament.*
Immutable :—A law that is *not subject to change.*
Incriminate :—To *involve a person in accusation.*
Loquacious or **Garrulous** :—An *extremely talkative person.*
Matinee :—*Afternoon performance at a theatre. A cinema show held in the afternoon.*
Platitudes :—*Commonplace remarks.*
Panacea :—*A remedy for all diseases.*
Philistine :—*A person who is indifferent to art or literature.*
Parasite :—*A* plant, animal or *person who lives upon others.*
Pantomime :—*Dramatic performance with dumb show.*
Remuneration :—*Amount paid to a person for work done by him.*
Pot-boiler :—*A book, picture etc. produced merely to bring in money.*
Rebels :—*People who revolt against the government.*
Red-tapism :—*Too much official routine* ; *excessive use of formalities in public business.*
Reticent :—*Reserved in speech* ; *disposed to silence.*
Undulate :—*To rise and fall in the form of waves.*
Vindicate :—*To establish the justice of a cause.*
Veteran :—*A person with a long experience of military or civil service.*
Waterproof :—This coat is *able to keep water out.*
Extricate :—It will be difficult *to take out* the man *from the debris.*
To deteriorate :—*To go from bad to worse.*
Octogenarian :—*A person who is eighty years old.*

Epicure :—*A person who understands the pleasure to be had from delicate eating and drinking.*
Migratory :—A bird *of passage.*
Innocuous :—*Causing no harm* as *innocuous* snakes, *innocuous* drugs.
Cosmopolitan :—*Free from national prejudices because of wide experience of the world.* He is a statesman with a *cosmopolitan* outlook.
Philology :—*The science of language.*
Equivocal :—*Capable of different interpretations.*
Ennui :—*Mental weariness from lack of occupation.*
Primogeniture. *Right of succession belonging to the eldest child.*

We have already pointed out the importance of adjectives and adverbs in acquiring command over the English language. It has been made clear that when a vague and colourless adjective or adverb is used, the sentence becomes insipid, dull and unattractive. The one-word substitutes which have been discussed so far were either nouns or verbs or adjectives. Now we shall concentrate our attention on the use of adverbs and adjectives as one-word substitutes in the form of complete sentences, italicising the words to be converted in the first sentence and then italicising the corresponding one-word substitute in the sentence that follows. The students should thoroughly assimilate the use of these words with the help of a standard dictionary. This is the only way of entering into the spirit of the English language.

Adverbs as One-Word Substitutes.

Although unwilling to do so, he came to the conclusion that no better scheme was practicable.
Reluctantly he came to the conclusion that no better scheme was practicable.
The party leader's speech seemed *to go on and on without end.*
The party leader's speech seemed to go on *interminably.*
The electorate viewed *with lack of interest* the prospect of a Communist government coming to power.
The electorate viewed *indifferently* the prospect of a Communist government coming to power.
Until the new method had proved its worth, the management agreed that the old and the new should be used together *at the same time.*
Until the new method had proved its worth, the management agreed that the old and the new should be used *concurrently.*
The Secretary-General said that the new plan, the Russians had proposed was *in most respects* the same as the one that had been rejected earlier.
The Secretary-General said that the new plan, the Russians had proposed was *substantially* the same as the one that had been rejected earlier.
Having been officially banned, the political party was obliged to meet and operate *in secret.*
Having been officially banned, the political party was obliged to meet and operate *clandestinely.*
This course of action could, *it may be imagined*, lead to ruin.
This course of action could *conceivably* lead to ruin.

A member of opposition voiced his objections *without any reticence or reserve.*
A member of opposition voiced his objections *outspokenly.*
The sick man asked *in a complaining manner* why no one ever visited him.
The sick man asked *querulously* why no one ever visited him.
The Chairman of the company said that new techniques had, *in a very fundamental way*, changed their production methods.
The Chairman of the company said that new techniques had *radically* changed their production methods.
The fingerprints proved *beyond all doubt* that Mr. X was the murderer.
The fingerprints proved *conclusively* that Mr. X was the murderer.
An avid reader as he is, he reads all books *without regard to differences in quality or theme.*
An avid reader, as he is, he reads all books *indiscriminately.*
A person can only write a book like *Robinson Crusoe* if he can put himself in that position *before his mind's eye.*
A person can only write a book like *Robinson Crusoe* if he can put himself in that position *imaginatively.*
You can get to the root-cause of this tragedy if you do not view the situation *on the surface only.*
You can get to the root-cause of this tragedy if you do not view the situation *superficially.*
They will not be disturbed in their sleep if you enter the room *without making any noise.*
They will not be disturbed in their sleep if you enter the room *stealthily.*
I shall be glad if you state the whole position *without any mental reservation.*
I shall be glad if you state the whole position *explicitly.*
The lost child gave its name *with a nervous and shaking voice.*
The lost child gave its name *tremulously.*
He did his work *with great care and thoroughness.*
He did his work *conscientiously.*
Knowing that the weather might quickly change for the worse, the climbers *very wisely* took extra equipment with them.
Knowing that the weather might quickly change for the worse, the climbers *judiciously* took extra equipment with them.
The woman trapped in the blazing house was screaming *with uncontrollable emotion and fear.*
The woman trapped in the blazing house was screaming *hysterically.*
Everyone agreed that Mr. Hammerskjold was a man who had worked for peace with *unremitting effort.*
Everyone agreed that Mr. Hammerskjold was a man who had worked for peace *tirelessly.*
More exports mean, *looking at the question from the opposite point of view*, fewer goods for the home market.
More exports mean *conversely* fewer goods for the home market.
Many people enjoy the thrills of climbing *indirectly by reading of the experience of others.*

Many people enjoy the thrills of climbing *vicariously*.

This book, illustrated *regardless of expense*, is offered at only five rupees.

This book, illustrated *lavishly* is offered at only five rupees.

Having no mind of his own, the critic adopted *with complete lack of originality* the opinion of others.

Having no mind of his own, the critic adopted *slavishly* the opinion of others.

The patient was, *through an oversight*, given the wrong prescription by the doctor.

The patient was, *inadvertently*, given the wrong prescription by the doctor.

The man in court was charged with obstructing the police *with intention and determination*.

The man in court was charged with obstructing the police *wilfully*.

The death of the Finance Minister occurred *at a very inconvenient time* in an economic crisis.

The death of the Finance Minister occurred *inopportunely* in an economic crisis.

The leakage of the political situation *before the right time* caused a great public scandal.

The leakage of the political situation *prematurely* caused a great public scandal.

It is not a wise course to deal with your enemies *without reason and poise*.

It is not a wise course to deal with your enemies *emotionally*.

A sincere approach to the question will be more helpful than managing the situation *with skill and resourcefulness*.

A sincere approach to the question will be more helpful than managing the situation *adroitly*.

We should not allow ourselves to be exploited by clever persons *without exercising our own independent judgment*.

We should not allow ourselves to be exploited by clever persons *blindly*.

Men are now able to produce more and more raw materials by *artificial means*.

Men are now able to produce more and more raw materials *synthetically*.

The winners of the football championship ran off the field carrying the silver cup *and expressing their pride in victory*.

The winners of the football championship ran off the field carrying the silver cup *triumphantly*.

I suggested *in a hesitating way* that what my friend was doing was wrong.

I suggested *tentatively* that what my friend was doing was wrong.

Heavy rain hampered rescue operations *in an extreme way*.

Heavy rain hampered rescue operations *severely*.

Intending aircrew undergo searching tests to discover whether they are *by disposition and character* suitable for the work.

Intending aircrew undergo searching tests to discover whether they are *temperamentally* suitable for the work.

The thief took the goods *in a way that no one would notice* and left the shop.

The thief took the goods *surreptitiously* and left the shop.

A judge must always be *perfectly and in every way* fair.

A judge must always be *scrupulously* fair.

The children pressed their noses against the shop-window and looked *with unsatisfied longing* at the goods inside

The children pressed their noses against the shop-window and looked *wistfully* at the goods inside.

The drunkard spoke *in a quarrelsome way* when asked by the police to accompany them to the police-station.

The drunkard spoke *aggressively* when asked by the police to accompany them to the police-station.

We walked *actively and with energy* along the cliffs and soon became warm despite the cold wind.

We walked *briskly* along the cliffs and soon became warm despite the cold wind.

The workers complained that their wage claim had been rejected *without impartial consideration* by their employers.

The workers complained that their wage claim had been rejected *arbitrarily* by their employers.

The wife of the first man in space sat at home *with anxious fear* for his return to earth.

The wife of the first man in space sat at home *apprehensively* for his return to earth.

Sometimes naughty children have to be treated *in a soft manner* in order to divert their attention from mischief.

Sometimes naughty children have to be treated *leniently* in order to divert their attention from mischief.

It can be said about the Muslims of Pakistan that they are *outstanding in possessing the quality of being* brave and selfless when their national integrity is at stake.

It can be said about the Muslims of Pakistan that they are *characteristically* brave and selfless when their national integrity is at stake.

Much as he was against my proposal, I brought him round to my point of view by explaining the whole position to him *in a winning manner*.

Much as he was against my proposal, I brought him round to my point of view by explaining the whole position to him *persuasively*.

Qaid-i-Azam worked for Hindu-Muslim unity *in a sincere manner* but failed because of the intolerant spirit of the Hindus.

Qaid-i-Azam worked for Hindu-Muslim unity *earnestly* but failed because of the intolerant spirit of the Hindus.

In the sentences that follow the words in italics have been replaced by an adverb of equivalent meaning, making the necessary changes in punctuation and word order :—

The young students were discussing the subject *in a lively manner*.

The young students were discussing the subject *briskly*.

They managed to settle the dispute *in a friendly way.*
They managed to settle the dispute *amicably*.
I have almost finished my work and I shall be with you *very soon.*
I have almost finished my work and I shall be with you *presently*.
He expressed his point of view *in very few words.*
He expressed his point of view *concisely*.

Church organs which used to be pumped *by hand* are now pumped *by machine*.
Church organs which used to be pumped *manually* are now pumped *mechanically*.
In the accident that occurred last night, two men were *so badly* injured *that they died.*
In the accident that occurred last night two men were *fatally* injured.
His novel ideas are *time and again* getting him into trouble with his more conservative colleagues.
His novel ideas are *constantly* getting him into trouble with his more conservative colleagues.

This machine is out of order *for the time being.*
This machine is *temporarily* out of order.
When asked why he had been absent from school, the boy replied, *in a manner lacking all respect* that he had gone fishing instead.
When asked why he had been absent from school, the boy *disrespectfully* replied that he had gone fishing instead.

England is *by reputation* a land of everlasting rain and fog.
England is *reputedly* a land of everlasting rain and fog.
He undertook the work *of his own free will*
He undertook the work *voluntarily*.
The motion was carried *with the agreement of all.*
The motion was carried *unanimously*.
The room has been furnished *in a manner showing good taste.*
The room has been *tastefully* furnished.
The Music Festival was held *every year*.
The Music Festival was held *annually*.
He won the first prize for three years *one after another*.
He won the first prize *for* three years *successively*.

The politician realised that by supporting a pacifist policy he would, *beyond all hope of recall*, forfeit his chances of becoming the party leader.

The politician realised that by supporting a pacifist policy he would *irrevocably* forfeit his chances of becoming the party leader.

He could see, *looking back over the past*, where he had gone wrong.
He could see *retrospectively* where he had gone wrong.
The farmer found that his crops were, *in comparison with those of other farmers*, undamaged by the heavy rainstorm.
The farmer found that his crops were *comparatively* undamaged by the heavy rainstorm.

He said that they had, *it was to be regretted*, been obliged to give up the scheme.
He said that they had *regrettably* given up the scheme.
He felt angry, *as he had every reason to be*, at the way he had been treated.
He *justifiably* felt angry at the way he had been treated.
The new building was at once functional and pleasing *in its appeal to one's sense of beauty*.
The new building was at once functional and *aesthetically* pleasing.
The man was found to have married *again while still legally married to his first wife*.
The man was found to have married *bigamously*.
Investigators agreed that passengers on the airliner that had crashed must have died *at the very moment of the crash*.
Investigators agreed that passengers on the airliner that had crashed must have died *instantaneously*.
A thousand pounds were given to the Cancer Research Fund *without the name* of the donor *being made known*.
A thousand pounds were given to the Cancer Research Fund by some donor *anonymously*.

Adjectives ending in - ible, -able and - uble as One-Word Substitutes

The words in italics have been replaced by an adjective as specified above, making the necessary changes in word order:—
Many people are *easily influenced by* flattery.
Many people are *susceptible* to flattery.
Adolescents often go through a phase when they are completely *lacking in any sense of responsibility*.
Adolescents often go through a phase when they are completely *irresponsible*.
He argued so cogently that his critics found *they could not answer* him.
He argued so cogently that his critics found him *unanswerable*.
Despite several setbacks, the climbers went on with their plans for assault on Eiger with enthusiasm *that could not be repressed*.
Despite several setbacks, the climbers went on with their plans for assault on Eiger with *irrepressible* enthusiasm.
A good ear for nuances is *absolutlly necessary* if one wishes to speak a foreign language perfectly.
A good ear for nuances is *indispensable* if one wishes to speak a foreign language perfectly,
Note. Nuance—Very delicate difference in shade of meaning, opinion, colour, etc.
Being impatient is *opposed in nature or character* with being a good teacher.
Being impatient is *incompatible* with being a good teacher.

The police admitted to having made a mistake *that was very much to be regretted* in accusing an innocent man.
The police admitted to having made a *regrettable* mistake in accusing an innocent man.
Your attitude in this matter is *such as cannot be defended*.
Your attitude in this matter is *indefensible*.
The value of Elgar's contribution to the reputation of British music is *too great to be estimated*.
The value of Elgar's contribution to the reputation of British music is *inestimable*.
Negotiations between the employers and the workers broke down because both sides were *too determined not to be turned aside from or to modify their purpose*.
Negotiations between the employers and the workers broke down because both sides were *intractable*.
Although the two vessels collided with a sharp impact, the damage was found, on inspection, to be *of little or no significance*.
Although the two vessels collided with a sharp impact, the damage was found, on inspection, to be *negligible*.
Most people like to think they are so efficient at their job that they would be *impossible to replace*.
Most people like to think they are so efficient at their job that they would be *irreplaceable*.
Humidity is so intense in some parts of the tropics that Europeans find *they are unable to endure it*.
Humidity is so intense in some parts of the tropics that Europeans find it *intolerable*.
He found he *could not be chosen* for the job because he had not the necessary qualifications.
He found that he was *ineligible* for the job because he had not the necessary qualifications.
The two views are *such as cannot be reconciled to each other*.
The two views are *irreconcilable*.
He spoke so quickly *that no one could understand him*.
He spoke so quickly as to be *unintelligible*.
In Wales there is a village whose name is, for the English people, *impossible to pronounce*.
In Wales there is a village whose name is, for the English people, *unpronounceable*.
The number 12 *can be divided by* 2, 3, 4 and 6.
The number 12 is *divisible* by 2, 3, 4, and 6.
We had the greatest difficulty *one could imagine* in persuading the authorities that we had come to England only to study.
We had the greatest difficulty *imaginable* in persuading the authorities that we had come to England only to study.
Froebel believed that unless children were trained properly from a very early age they would develop faults of character that would later become *fixed so firmly that they could not be rooted out*.

Froebel believed that unless children were trained properly from a very early age they would develop faults of character that would later become *ineradicable*.

The quality that makes a picture a masterpiece is often *impossible to define or explain*.

The quality that makes a picture a masterpiece is often *indefinable*.

It is useless to go ahead with a plan if you think it may prove *impossible to put into practice*.

It is useless to go ahead with a plan if you think it may prove *impracticable*.

After he had followed a course in elocution, his speech was *quite without faults*.

After he had followed a course in elocution, his speech was *impeccable*.

Adjectives ending in - able, or uble as One - Word Substitutes derived from the verbs given in brackets.

(In some cases the negative form of the adjective is required if the sentence is to make good sense).

England is linked by such (*dissolve*) ties to America that any permanent quarrel between the two countries is (*conceive*).

England is linked by such *indissoluble* ties to America that any permanent quarrel between the two countries is *inconceiveable*.

Employers claimed that another strike would do (*repair*) harm to the public image of Trade Unions.

Employers claimed that another strike would do *irreparable* harm to the public image of Trade Unions.

Most people wonld agree that the greatest of poets are (*translate*).

Most people would agree that the greatest of poets are *untranslateable*.

Only a limited number of types of fungi are (*eat*).

Only a limited number of types of fungi are *edible*.

My first sight of mountains made an (*delete*) impression on my memory.

My first sight of mountains made an *indelible* impression on my memory.

You will not persuade him to change his mind. His decision is (*revoke*).

You will not persuade him to change his mind. His decision is *irrevocable*.

His moods are very (*change*).

His moods are very *changeable*.

I have never met such a man. His energy seems (*exhaust*).

I have never met such a man. His energy seems *inexhaustible*.

Mozart's style has been found to be (*imitate*).

Mozart's style has been found to be *inimitable*.

He is in the (*envy*) position of being completely independent.

He is in the *enviable* position of being completely independent.

Though once friends, they are now the most (*placate*) of enemies.

Though once friends, they are now the most *implacable* of enemies.

Floods having carried away the bridge, the river was (*pass*).

Floods having carried away the bridge, the river was *impassable.*
Many fabrics are specially treated so as to be (*shrink*).
Many fabrics are specially treated so as to be *unshrinkable.*
Men may die, but their works are (*destroy*).
Men may die, but their works are *indestructible.*
Unfortunately the problem of recurring inflation appears to be(*solve*)
Unfortunately the problem of recurring inflation appears to be *insoluble.*
Extra police were called in when it appeared that the crowd might become (*control*).
Extra police were called in when it appeared that the crowd might become *uncontrollable.*
It was a (*remember*) day when peace was declared.
It was a *memorable* day when peace was declared.
Britain has many miles of (*navigate*) waterways.
Britain has many miles of *navigable* waterways.
Cheques are generally (*negotiate*).
Cheques are generally *negotiable.*
Day changes to night by almost (*perceive*) stages.
Day changes to night by almost *imperceptible* stages.
He returned to his University after twenty years' absence to find that (*number*) changes had taken place.
He returned to his University after twenty years' absence to find that *innumerable* changes had taken place.
The residents complained of the (*object*) smell produced by the tanning factory.
The residents complained of the *objectionable* smell produced by the tanning factory.
The engineers engaged on tunnel construction had to blast away tons of (*penetrate*) rock.
The engineers engaged on tunnel construction had to blast away tons of *impenetrable* rock.
Many currencies are now freely (*convert*).
Many currencies are now freely *convertible.*
In the poorer parts of undeveloped countries many people live in a (*pity*) state.
In the poorer parts of undeveloped countries many people live in a *pitiable* state.
Airmen are supplied with (*inflate*) rubber dinghies, to be used if they bale out over the sea.
Airmen are supplied with *inflatable* rubber dinghies, to be used if they bale out over the sea.
We spent a very (*enjoy*) evening talking about old times.
We spent a very *enjoyable* evening talking about old times.
Even as late as the nineteenth century, sheep-stealing was (*punish*) by death.
Even as late as the nineteenth century, sheep-stealing was *punishable* by death.
The goods were so badly damaged in transit that they were found to be (*sell*).
The goods were so badly damaged in transit that they were found to be *unsaleable.*

The problem of slum clearance is (*separate*) from the problem of building new houses.
The problem of slum clearance is *inseparable* from the problem of building new houses.
When shown the music of Tshaikowski's violin concerto, the violinist for whom it was written declared it to be (*play*).
When shown the music of Tschaikowski's violin concerto, the violinist for whom it was written declared it to be *unplayable*.
Since his bad habits were never broken when he was a child, they are now (*correct*;.
Since his bad habits were never broken when he was a child, they are now *incorrigible*.
The English now regard free education as an (*alienate*) right.
The English now regard free education as an *inalienable* right.
Children's minds are very (*impress*).
Children's minds are very *impressionable*.
How a nail came to be in the meat pie was quite (*explain*).
How a nail came to be in the meat pie was quite *inexplainable*.
The English butler is generally assumed to be (*perturb*).
The English butler is generally assumed to be *imperturbable*.

Adjectives ending in - ive as One-Word Substitutes

(Necessary changes in word order are allowed).
Present-day English society is often labelled *wanting to gain things for itself*.
Present-day English society is often labelled *acquisitive*.
Would you prefer to be thought obedient or *merely humble and meekly unassertive?*
Would you prefer to be thought obedient or *submissive*.
The measures the Government has already taken are *some sign* of the seriousness with which it views the present crisis.
The measures the Government has already taken are *indicative* of the seriousness with which it views the present crisis.
The child had come under bad influences during the years of his life *that were decisive in shaping his character*.
The child had come under bad influences during the *formative* years of his life.
The police charged the man with using language *that was meant to be insulting*.
The police charged the man with using *abusive* language.
Picasso has exerted an influence *that has had a widespread effect* on the art of this century.
Picasso has exerted a *pervasive* influence on the art of this century.
We had almost given up hope of finding our cat, when we heard a *mournful and sorrowful* miaow from the branch of a near-by tree.
We had almost given up hope of finding our cat, when we heard a *plaintive* miaow from the branch of a near-by tree.
The Company's profits have increased by 5 per cent in *each of the last* three years.

The Company's profits have increased by 5 per cent in *successive* three years.
The machine *that did not work properly* had to be returned to the makers.
The *defective* machine had to be returned to the makers.
Efforts to put the scheme into practice proved *such that they ended in failure*.
Efforts to put the scheme into practice proved *abortive*.
When we asked the boy who knocked at the door what the money he was collecting was for, he gave us an answer *that was intended to avoid being a direct reply*.
When we asked the boy who knocked at the door, what the money he was collecting was for, he gave us an *evasive* answer.
He does a trade *that brings in a lot of money by* selling vegetables grown in his back garden.
He does a *lucrative* trade by selling vegetables grown in his back garden.
Most students found the lecture useless because it was too *prone to wander from one point to another without plan*.
Most students found the lecture useless because it was too *discursive*.
Appearances can often be *liable to mislead*.
Appearances can often be *deceptive*.
Whether a gun is *intended for defending* or an offensive weapon may depend upon whether you are behind it or in front of it.
Whether a gun is a *defensive* or an offensive weapon may depend upon whether you are behind it or in front of it.
An overdose of enthusiasm may sometimes prove harmful.
Excessive enthusiasm may sometimes prove harmful.
Deep and thorough study of a subject is essential for specialising in it.
Intensive study of a subject is essential for specialising in it.
A beggar *causing a feeling of disgust* met me on the road this morning.
A *repulsive looking* beggar met me on the road this morning.
One side of a postage stamp is *covered with a sticky substance*.
One side of a postage stamp is *adhesive*.

A man *who is apt to be moved by sudden impulse* acts first and thinks afterwards.

An *impulsive* man acts first and thinks afterwards.

Chidren are very *apt to ask questions* and often have memories more *able to remember facts than* adults.

Children are very *inquisitive* and often have more *retentive* memories than adults.

A passage of writing *whose purpose is to describe* can be very difficult to summarise.

A *descriptive* passage of writing can be very difficult to summarise.

A great deal of damage was caused by the fire before it could be brought under control.

Extensive damage was caused by the fire before it could be brought under control.

The Eastern Countries have a soil *that produces crops of a very high yield.*

The Eastern Countries have a *productive* soil.

In a debate it is always good to have at least one speaker whose arguments are *intentionally irritating or designed to produce a strong reaction.*

In a debate it is always good to have at least one speaker whose arguments are *provocative.*

It is a platitude that wealth is not always *likely to lead* to happiness.

It is a platitude that wealth is not always *conducive* to happiness.

Parliament recognised the formidable difficulties involved in making a law *apply to the past.*

Parliament recognised the formidable difficulties involved in making a *retrospective* law.

The public needs to be assured that the Stock Exchange does not offer too many opportunities to the investor *who is merely concerned with financial operations of a risky but potentially highly profitable nature.*

The public needs to be assured that the Stock Exchange does not offer too many opportunities to the *speculative* investor.

Adjectives ending in - ous as One - Word Substitutes

(Necessary changes in word order are allowed).

Most teachers prefer a class that is fairly *consistensl in having pupils of the same level.*

Most teachers prefer a class that is fairly *homogeneous.*

The hotel porter gave me a *contemptuous and haughty* stare as I alighted from the bus with a rucksack and approached the entrance.

The hotel porter gave me a *supercilious* stare as I alighted from the bus with a rucksack and approached the entrance.

Note : *Rucksack* is a bag carried on the back by tourists.

Mountain-climbing can often be dangerous in winter because of the *unpredictable and everchanging weather.*

Mountain-climbing can often be dangerous in winter because of the *capricious* weather.

Nobody could agree with the speaker because all his arguments and ideas sprang from assumptions that were *based on error.*

Nobody could agree with the speaker because all his arguments and ideas sprang from assumptions that were *fallacious.*

What a pity it is that some cheeses have such a *thoroughly unpleasant* smell that people are deterred from eating them !

What a pity it is that some cheeses have such an *obnoxions* smell that people are deterred from eating them !

Children who *develop faculties at an unusually early age* do not always fulfil their promise later in life.

Precocious children do not always fulfil their promise later in life.

This writer keeps strictly to his subject, and is careful not to introduce any matter *that is not directly relevant to the subject.*

This writer keeps strictly to his subject, and is careful not to introduce any *extraneous* matter.
Only a person who cannot think for himself will be taken in by arguments *that seem right or true but are not really so*.
Only a person who cannot think for himself will be taken in by *specious* arguments.
In a speech *of great importance and gravity*, the Prime Minister announced that Britain would join a politically united Europe.
In a *momentous* speech, the Prime Minister announced that Britain would join a politically united Europe.
Shop assistants must sometimes find it difficult to remain *polite and showing good manners* when faced with an unpleasant or rude customer.
Shop assistants must sometimes find it difficult to remain *courteous* when faced with an unpleasant or rude customer.
In Elizabethan times, censorship of the drama was used mainly to prevent the presentation of plays that contained ideas that were either (*a*) *intended to make the people disobey the Government or* (*b*) *that spoke about God in a disrespectful or wicked way.*
In Elizabethan times, censorship of the drama was used mainly to prevent the presentation of plays that contained ideas that were either (*a*) *seditious* or (*b*) *blasphemous*.

Adjectives ending in -ous, -ious, -uous or -eous, as One-Word Substitutes with sentences illustrating their use.

Claiming great merit and importance—*Presumptuous*.
The man's fellow-workers felt that he had been *presumptuous* in putting himself forward as their spokesman.
Threatening or unfavourable—*Ominous* :
The rift between the father and the son at this critical period is *ominous* of disaster.
Likely to cause harm or injury—*Injurious* :
Working late hours is *injurious* to health.
Having strength or liveliness—*Vivacious*:
The humour of Rosalind in Shakespeare's *As You Like It* is *vivacious* and sparkling.
Widely or commonly known for a bad reason—*Notorious* :
He is a *notorious* criminal.
He is *notorious* as a rake.
Containing something printed likely to damage the character or reputation of a person—*Libellous* :
A newspaper that publishes *libellous* reports against its political adversaries gets into trouble.
Full of turns and bends—*Tortuous*:
The road from Rawalpindi to Murree is *tortuous*.
Plentiful ; in abundance—*Copious* :
This book contains *copious* illustrations.
Native ; belonging naturally—*Indigenous* :
Some persons consider the *indigenous* system of medicine in Pakistan to be cheap as well as efficacious.
Jute is *indigenous* to the soil of East Pakistan.

Uncertain ; capable of more than one interpretation—*Ambiguous* :
A person with a satisfactory command over the language avoids *ambiguous* words in his speech and writing.
Roundabout or indirect—*Circuitous* :
If the roads leading to a place are blocked, a *circuitous* route has to be adopted to reach that place.
Shocking, beyond all reasonable limits—*Outrageous*:
His *outrageous* behaviour towards his father shocked everybody.
Taking care not to make mistakes or get into danger—*Cautious*:
Although it is good to be *cautious* in life, there arise several occasions on which we have to be bold and daring.
Offering service that is not wanted ; intrusive—*Officious*:
Polonius in Shakespeare's *Hamlet* lost his life because of his intolerably *officious* character.
Growing strong and wealthy ; flourishing, successful, thriving—*Prosperous* :
U. S. A. is considered to be the most *prosperous* country of the world.
The man's fellow workers felt he had been *taking an unwarranted liberty* in putting himself forward as their spokesman.
The man's fellow workers felt that he had been *presumptuous* in putting himself forward as their spokesman.
When questioned by the master about a theft from a cloak-room, the boy, with *an open and innocent* expression on his face, pretended to know nothing about it.
When questioned by the master about a theft from a cloak-room, the boy, with an *ingenuous* expression on his face, pretended to know nothing about it.
The newspaper was sued for having made remarks *motivated by ill-will and spite* about the famous singer.
The newspaper was sued for having made *malicious* remarks about the famous singer.
At certain ages, many children are *very difficult to please or very particular* about the food they eat and the clothes they wear.
At certain ages, many children are *fastidious* about the food they eat and the clothes they wear.
Fifty years ago the idea of flying to the moon appeared *absurd or ridiculous*.
Fifty years ago the idea of flying to the moon appeared *ludicrous*.
A *noisy and cheerful* person is, at times, a great source of amusement.
A *boisterous* person is, at times, a great source of amusement.
The scheme that you have proposed is *cleverly conceived and original in design*, but it is impracticable.
The scheme that you have proposed is *ingenious*, but it is impracticable.
A collection *of different kinds* of goods was put to auction by him at the time of his transfer.
Miscellaneous goods were put to auction by him at the time of his transfer.
He is leading a life *of great effort and energy.*
He is leading a *strenuous* life.

Comedians must depend to some extent on the fact that laughter is *likely to spread to or influence others.*

Comedians must depend to some extent on the fact that laughter is *infectious*.

They chose the village hall for the party as it *had plenty of space* and a homely atmosphere.

They chose the village hall for the party as it was *commodious* and had a homely atmosphere.

The audience at the circus broke into *natural and unforced* applause as the acrobat completed his most daring turn.

The audience at the circus broke into *spontaneous* applause as the acrobat completed his most daring turn.

Trees *that shed their leaves each year* look very bare in winter.

Deciduous trees look very bare in winter.

In some of his experiments with dogs, Pavlov had to keep them from food until they were *almost fierce from lack of food* in order to induce the desired response to stimuli.

In some of his experiments with dogs, Pavlov had to keep them from food until they were *ravenous* in order to induce the desired response to stimuli.

Contrary to expectations, the house was far from *being of the same mind* on the question of building new Universities.

Contrary to expectations, the house was far from *unanimous* on the question of building new Universities.

Comparatively few people are *able to use either hand with equal facility.*

Comparatively few people are *ambidextrous*.

Until the nineteenth century, governments tended to view the problem of the aged and the poor with *hard and insensitive* indifference.

Until the nineteenth century, governments tended to view the problem of the aged and the poor with *callous* indifference.

Difficult ; requiring the use of much energy—*Arduous*:

To scale the snow-bound peaks of mountains in winter is an *arduous* task.

Careful to act according to one's conscience ; showing a strong sense of duty—*Conscientious* :

He was extremely *conscientious* in the performance of his duties.

Full of a strong desire to do or be something or for success, fame or honour—*Ambitious* :

Brutus killed Caesar because he considered him to be *ambitious*.

Untrustworthy or disloyal ; not to be depended on—*Treacherous* :

A *treacherous* friend is worse than an open enemy.

Happening or done at the same time—*Simultaneous*:

The *simultaneous* arrival of the two cars showed that both had won the race.

Suggesting lavish expenditure ; rich and costly—*Sumptuous* :

A *sumptuous* feast was arranged in his honour at the time of his departure.

Merry or gay, usually in a rather noisy way—*Boisterous*:

A *boisterous* person can at times prove a positive nuisance.

Delighting in infliction of injury—*Vicious* :
A *vicious* horse has bad habits as biting, kicking, bolting.
Showing or influenced by unreasonable belief in the supernatural, in magic or in witchcraft—*Superstitious* :
The *superstitious* approach to human surroundings has been completely supplanted by the modern scientific spirit.

Adjectives and Verbs ending in -ate as One-Word Substitutes with sentences illustrating their use.

Thoughtless of others—*Inconsiderate* :
It was highly *inconsiderate* of him to wake me up at that unearthly hour.
Avoiding extremes—*Moderate* :
He has a moderate *appetite*.
He is a man of *moderate* opinions.
Permitted by law—*Legitimate* :
Public money should only be used for *legitimate* purposes.
Unable to read—*Illiterate* :
Many *illiterate* persons have held positions of great eminence because of their innate aptitudes.
In proper proportion with—*Commensurate* :
The pay that you receive is *commensurate* with the work you do.
Having little or no hope—*Desperate*:
The prisoners became *desperate* in their attempts to escape.
Possessed from birth ; in one's nature—*Innate* :
Her *innate* courtesy is the chief cause of her popularity.
Inflexible of will or stubborn—*Obstinate* :
Osbtinate children should be tackled with great tact and patience.
He offers *obstinate* resistance to all the proposals I make.
Insistent on one's demands—*Importunate* :
Importunate beggars can be seen everywhere in Pakistan.
Proportionate to the requirements ; sufficient—*Adequate* :
Thirty Rupees a week is not *adequate* to support a family.
Is the pay *adequate* to the work that must be performed ?
Settled and not impulsive or lively; quiet, calm, grave—*Sedate* :
A man with a *sedate* temperament is to be rarely found in this age of stress and strain.
Dominated by or easily giving way to strong feelings—*Passionate* :
His language and manner were so *passionate* that the audience was moved to tears by his speech.
Richly adorned, not simple in style—*Ornate* :
A simple and natural style has taken the place of the *orante* style.
Requiring nice handling ; critical, ticklish—*Delicate* :
The international situation is very *delicate* at present.
Work together with someone—*Co-operate*:
Everything *co-operated* to make our holiday a success.
Co-operate with your friends in starting a social club.
Instil a particular set of beliefs into—*Inculcate* :
Inculcate in young people the duty of loyalty.
Lower the dignity or self-respect of ; mortify; belittle—*Humiliate* :
Germany was *humiliated* to the utmost by her defeat in the Second World War.

The peace terms at the conclusion of the Second World War were very *humiliating* for Germany.
Make worse—*Aggravate* :
The refusal of the culprit to confess his guilt *aggravates* his offence.
The sudden death of her husband has *aggravated* her illness.
Make complex—*Complicate* :
The instantaneous killing of the assassin of Mr. Liaqat Ali Khan has *complicated* beyond measure the investigation of the cause of this national tragedy.
Make drunk—*Intoxicate* :
If a man drinks too much whisky he becomes *intoxicated*.
He was *intoxicated* with joy on getting the news of his success.
Put together ; invent—*Fabricate* :
Daniel Defoe has made a *fabricated* account of adventures look real and truthful in his *Robinson Crusoe*.
Make easy—*Facilitate* :
Modern machines have *facilitated* housework immensely.
Play the part of another person—*Impersonate* :
He is an adept in *impersonating* well-known men.
Khalid has been sentenced to imprisonment for *impersonating* another candidate of the Punjab University :
Make bad or impure by touching or adding something impure—*Contaminate*:
Flies *contaminate* food.
His morals have been *contaminated* by bad companions.
Break up land to prepare it for crops ; pay attention to ; cherish—*Cultivate*:
He has *cultivated* this land for growing wheat and cotton.
He *cultivates* the sort of people who can be useful to him in his business.
Pacify ; win over ; regain one's good will or esteem ; soothe ; conciliate—*Placate* :
He was so seriously annoyed at the shabby treatment he had received at my hands, that I completely failed to *placate* him afterwards.
Pull up by the roots ; get rid of—*Exterminate* :
It is difficult to *exterminate* evil customs all at once.
Sir Sayyid Ahmad Khan tried to *exterminate* the false beliefs and ideas prevailing among the Muslims of his time.
Utterly destroy—*Annihilate*:
Radio communication has *annihilated* space.
Take part in—*Participate* :
I *participated* in his suffering as far as it lay in my power.
Make enquiries into—*Investigate* :
The Government is *investigating* the causes of the railway accidents that have occurred recently.
Soak thoroughly—*Saturate*:
We were caught in the rain and came home *saturated*.
He is *saturated* with Greek history.
Restore to good condition—*Renovate* :
It is very costly to *renovate* old buildings.

Fill with holes—*Perforate* :
Perforate this sheet of iron so that it can be fixed up with screws on the gate of the garage.
I need a *perforated* sheet of postage stamps.
Estimate too highly—*Exaggerate* :
You *exaggerated* the difficulties beyond all reasonable limits.
If you always *exaggerate*, people will no longer believe you.
He has an *exaggerated* sense of his own importance.
Propose for election—*Nominate* :
We *nominated* a man for the Presidency of the Club.
Nominate Mr. X for the chairmanship of Lahore Municipal Corporation.
A Committee of five *nominated* members and eight elected members has been appointed to improve the sanitation and drainage of Lahore.
Fill with fury ; make very angry ; enrage—*Infuriate* :
His insolence *infuriated* his officer to such an extent that he was obliged to take disciplinary action against him.
Turn into vapour—*Evaporate*:
Heat *evaporates* water.
The water soon *evaporated* :
Subject to questioning—*Interrogate*:
The prisoner will be *interrogated* by the police.
Have commanding influence and position—*Dominate* :
A great man can *dominate* over others by force of character.
The strong usually *dominate* over the weak.
Love and duty struggled to *dominate* his mind.
Supply land with water—*Irrigate* :
The canals have *irrigated* desert areas and made them fertile.
Preserve in memory by celebration—*Commemorate* :
Eid-i-Milad-un-Nabi *commemorates* the birth of our Holy Prophet.
A monument will be built to *commemorate* the victory of the Muslim heroes.
Try to do as well as or better than—*Emulate* :
You should try to *emulate* each other in the acquisition of knowledge.
Enter into ; pierce ; discern a person's mind—*Penetrate* :
The cat's sharp claws *penetrated* my skin.
The mist *penetrated* into the room.
He *penetrated* their designs.
We soon *penetrated* his disguise.
Look forward to a thing before it comes—*Anticipate* :
He tries to *anticipate* all my needs.

A good general tries to *anticipate* the enemy's movements.

Buy or sell where there is a great risk of loss and a great chance of gain—*Speculate* :

He *speculates* in oil shares.

Many people become paupers as a result of the temptation to become rich through *speculation*.

To *speculate* in wheat has been strictly forbidden in Islam.

Go round axis ; revolve—*Rotate*
The earth *rotates* round its axis.
A sensible agriculturist *rotates* his crops for ensuring a better yield.
Go through the main points again—*Recapitulate* :
Recapitulate the chief points of the Professor's lecture for my benefit.
Place apart or alone—*Isolate* :
When a person has an infectious disease, he is usually *isolated*.
Several villages in the north have been *isolated* by heavy snowfall.
Look at or think about seriously—*Contemplate* :
She was *contemplating* a visit to Tehran.
She stood *contemplating* her figure in the mirror.
I hope your mother does not *contemplate* coming to stay with us.
Use movements of the hands and arms to express ideas or feelings- *Gesticulate* :
Eminent orators make their speeches effective by *gesticulating* with due measure of restraint and force.

Verbs ending in - fy as One - Word Substitutes with sentences illustrating their use.

Make pure—*Purify* :
A plant for *purifying* air has been installed in the factory.
Calm down angry feelings—*Pacify* :
It took me some time to *pacify* him because he was very angry.
Insure against loss—*Indemnify* :
As you have lost the railway receipt, you will have to *idemnify* the Parcel Office by signing an indemnity bond before receiving the parcel.
Make clear—*Clarify* :
I have not been able to understand fully the lecture of the professor; will you *clarify* these points to me ?
Fill with terror—*Terrify*:
The child was *terrified* of being left alone in the house.
She was *terrified* out of her wits.
What a *terrifying* experience!
Go rotten—*Putrefy* :
As fish *putrefies* quickly, it should be stored in the refrigerator.
Put right—*Rectify* :
Please learn to *rectify* your own mistakes before they are pointed out to you by others.
These abuses in our society should be *rectified* without delay.
Rectified spirits are available from Isman Drug House, Commercial Buildings, Lahore.
Invest with glory—*Glorify* :
The heroic achievements of our armed forces have *glorified* the traditions of Islam for self-sacrifice and devotion.
His week-end cottage is only a *glorified* barn.
Strengthen physically or morally—*Fortify* :
Lahore is now a *fortified* city against the enemy attack.

Fortify yourself against the cold by having a good meal.
Let us *fortify* ourselves with the undying spirit of Islam.
Confirm or formally accept an agreement—*Ratify*:
This agreement will have to be *ratified* by the head of the state before it can be implemented.
Give notice of ; report—*Notify* :
Notify the loss of your car to the police immediately.
Notify the authorities that you have changed your name.
Make false or incorrect—*Falsify* :
My hopes have been *falsified*.
He is so unscrupulous that he would not mind *falsifying* the records in order to gain his own end.
Make or become hard or firm - *Solidify* :
After the rains the earth gets *solidified* with the action of heat.
Bear witness ; serve as evidence of—*Testify* :
He *testified* under oath that he had not been at the scene of the crime.
The teacher *testified* to the boy's ability.
Two witnesses will *testify* against her and three will *testify* on her behalf.
Check the truth or accuracy of—*Verify*:
Please *verify* the details of this report.
Subsequent events *verified* my suspicions.
Make null and void—*Nullify* :
The crucial evidence of this witness has *nullified* all his efforts to convince the court of his innocence.
Their marriage stands *nullified* as a result of the decision of this nullity suit.
Fill with horror, puzzle, bewilder—*Horrify* :
We were *horified* by what we saw.
Do not let the children see such *horrifying* scenes.
I was *horrified* to learn the details of this gruesome murder.
Make or become liquid—*Liquefy* :
Butter gets *liquefied* when exposed to heat.
Arrange in classes, put in groups—*Classify* :
In a library, books are usually *classified* by subjects.
I want *classified* information on the problems of water-logging and salinity in Pakistan.
Show to be reasonable or proper—*Justify* :
The Prime Minister *justified* the action of the Government.
Your wish to go for a walk does not *justify* your leaving the baby alone in the house.
Make or become more intense—*Intensify* :
Please *intensify* your efforts to improve the condition of the hospital.
Illustrate by example—*Exemplify* :
Exemplify the general statements that you have made in your essay.
Make large or fuller—*Amplify* :
Amplify this story because it is not clear in its present form.
Unite, form into one—*Unify* :

If all the Muslim countries *unify*, a powerful Islamic bloc will emerge.
We should all work whole-heartedly for the *unification* of the Islamic world.

Verbs ending in -ise or -ize as One-Word Substitutes with sentences illustrating their use.

Make soil productive—*Fertilise, fertilize* :
The soil gets *fertilised* by the use of manure
The bees *fertilize* the flowers when they collect nectar.
Make rusty ; go rusty—*Oxidise, Oxidize*:
This iron-rod is likely to *oxidise* if it remains wet.
Prepare for movement or action ; collect together for service or use—*Mobilise, Mobilize* :
The Pakistani troops had been very efficiently *mobilised* at all the strategic points to repel the Indian attack.
Practise terrorism upon ; fill with terror by threats or acts of violence—*Terrorise, Terrorize*:
It is not a wise course to *terrorise* children in order to correct them.
Autocratic governments rule their subjects by *terrorizing* them.
Reduce to a minimum—*Minimise, Minimize* :
To *minimise* an accident shows utter lack of sympathy with the public.
A far-sighted officer does not *minimize* the good points of his subordinates.
The railway accidents that have happened this year should not be *minimised.*
Use sparingly—*Economise, Economize* :
He *economised* by using trams instead of taking taxis.
We must *economize* on light and fuel.
Speak in general terms—*Generalise, Generalize* :
To *generalise* a conclusion from a collection of instances or facts without establishing a causal connection is not scientific reasoning.
Give authority to – *Authorise, Authorize* :
I have *authorised* him to act for me while I am abroad.
The Finance Committee *authorized* the spending of Rs. 10,000/- on a new sports ground.
Subject to penalty—*Penalise, Penalize* :
This player has been *penalised* by the referee for playing a rough game.
The non-performance of the contract within the specified time-limit will be heavily *penalized*.
Establish a colony—*Colonise, Colonize* :
The ancient Greeks *colonised* many parts of the Mediterranean.
The *colonization* of America by the British, Dutch and French is a subject of historical interest.
Put in danger—*Jeopardise, Jeopardize*:

He *jeopardised* his own life in order to save the drowning mother and her children.

Make permissible by law—*Legalise, Legalize* :

The sale of alcoholic drinks should not be *legalised* for the Muslim nationals of Pakistan.

Understand ; be fully conscious of ; see clearly ; obtain as a price for—*Realise, Realize* :

Does he *realise* his error yet ?

I *realize* that you must have help.

The furniture *realized* a high price at the sale.

Arouse horror and indignation in a person ; offend the moral feelings or the ideas of etiquette of—*Scandalise, Scandalize* :

They *scandalised* their neighbours by sunbathing on the lawn with naked bodies.

Compose or produce something without preparation - *Improvise*:

If an actor forgets his words, he has to *improvise*.

The pianist *improvised* an accompaniment to the song.

An *improvised* meal had to be arranged for unexpected guests.

Act as deputy—*Deputise, Deputize*:

I have authorised him to *deputise* for me while I am abroad.

Happen at the same time ; be simultaneous—*Synchronise, Synchronize*:

Synchronise all the clocks in this building.

Our arrival at Karachi *synchronized* with his death.

Say that one is sorry for wrong doing—*Apologise, Apologize* :

He *apologised* to his host for getting late at dinner.

The students *apologized* to their teacher for their unbecoming behaviour.

Support by means of a subsidy—*Subsidise, Subsidize* :

The Government *subsidises* some industries in order to establish them on a sound footing.

Exclude from society, refuse to associate with—*Ostracise, Ostracize* :

People who hold very unorthodox opinions are sometimes *ostracised*.

Become fact—*Materialise, Materialize* :

Our plans did not *materialise* becaue of his non-co-operation.

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EXERCISE I

The following are to be regarded as dictionary definitions. In each case suggest one word to which you think the definition would apply. *One word*, and not a phrase is required, and great care should be taken that it is appropriate in every respect. For instance, in a recent examination the definition "a disposition to take a hopeful view of things" was given and many candidates suggested as the appropriate word *optimist*. Now an *optimist* is not a disposition, but a person, so the answer is not suitable. The word required is *optimism*. Now suggest one-word substitutes for the following :—

(1) The art of cultivating the land.
(2) Not subject to death.
(3) Of a disposition inclining to cast doubt upon generally accepted opinions.
(4) To elect a person to a Committee by special vote of its members, by or in virtue of some special qualification he possesses.
(5) A form of government in which one person is in supreme control, with arbitrary power.
(6) In process of dying.
(7) A letter or certificate testifying to one's character or fitness for a position.
(8) Handed down from one generation of a family to another.
(9) The written story of a person's life.
(10) A charge put on foreign goods entering the country.
(11) A position in which one has to choose between two courses both of which seem equally undesirable.
(12) Inclined to take a gloomy view of things.
(13) A list of articles in an estate or a house with a brief description of each.
(14) To take by force the powers or position which rightfully belongs to another.
(15) A summary of a document in which only the important points are included.
(16) A state of great disorder.
(17) A settlement to a dispute in which each side concedes something to the other.
(18) To clear from blame or accusation.
(19) A commonplace remark made with an air of authority or importance.
(20) That which cannot be doubted.
(21) One who is an expert in the art of preparing, stuffing and mounting skins.

ANSWERS

(1) Agriculture.
(2) Immortal.
(3) Sceptical.
(4) Co-opt.
(5) Autocracy.
(6) Moribund.
(7) Testimonial.
(8) Bequeathed.
(9) Biography.
(10) Customs.
(11) Dilemma.
(12) Pessimistic.
(13) Inventory.
(14) Usurp.
(15) Synopsis.
(16) Chaos.
(17) Compromise.

(18) Exonerate.
(19) Platitude.
(20) Indubitable.
(21) Taxidermist.

EXERCISE II

Complete each of the following sentences with a word beginning with the prefix IN (not) :

(1) Food that is tasteless and wanting in flavour is—
(2) A person who cannot be hurt or wounded is—
(3) A difficulty that cannot be surmounted is—
(4) A plant that is harmless, not poisonous is —
(5) An appetite that cannot be satisfied is —
(6) An actor who is too good to be imitated is —
(7) A mystery that cannot be explained or accounted for is —
(8) A person incapable of making a mistake is —
(9) A stain that cannot be taken out is —
(10) A person unable to speak distinctly is —
(11) A voice that cannot be heard is –
(12) A person who is incurably bad is —
(13) A story that cannot be believed is —
(14) An event that is sure to happen is —
(15) A man unable to pay his debts is —
(16) A position out of reach is —
(17) Evidence which is not decisive or convincing is —
(18) A person who cannot be tired out is —
(19) That which cannot be explained is —
(20) A supply that never comes to an end is —
(21) Goods which cannot be done without are —

ANSWERS

(1) Food that is tasteless and wanting in flavour is *insipid*.
(2) A person who cannot be hurt or wounded is *invulnerable*.
(3) A difficulty that cannot be surmounted is *insurmountable*.
(4) A plant that is harmless, not poisonous is *innocuous*.
(5) An appetite that cannot be satisfied is *insatiable*.
(6) An actor who is too good to be imitated is *inimitable*.
(7) A mystery that cannot be explained or accounted for is *insoluble*.
(8) A person incapable of making a mistake is *infallible*.
(9) A stain that cannot be taken out is *indelible*.
(10) A person unable to speak distinctly is *inarticulate*.
(11) A voice that cannot be heard is *inaudible*.
(12) A person who is incurably bad is *incorrigible*.
(13) A story that cannot be believed is *incredible*.
(14) An event that is sure to happen is *inevitable*.
(15) A man unable to pay his debts is *insolvent*.
(16) A position out of reach is *inaccessible*.
(17) Evidence which is not decisive or convincing is *inconclusive*.
(18) A person who cannot be tired out is *inexhaustible*.

(19) That which cannot be explained is *inexplicable.*
(20) A supply that can never come to an end is *interminable.*
(21) Goods which cannot be done without are *indispensable.*

EXERCISE III

Find a verb ending in - ATE meaning :—

(1) To tear up by the roots.
(2) To disappoint or baulk.
(3) To spring from seed.
(4) To sleep through the winter.
(5) To make more grievous or worse.
(6) To come to a climax ; reach its highest point.
(7) To drench or soak.
(8) To murder by surprise or secret assault.
(9) To surrender especially on terms.
(10) To maintain successfully the cause of.
(11) To seize by authority ; to appropriate to the public treasury by way of penalty.
(12) To grow worse.

ANSWERS

(1) To tear up by the roots—*Eradicate* ; *Exterminate.*
(2) To disappoint or baulk – *Frustrate.*
(3) To spring from seed – *Germinate.*
(4) To sleep through the winter—*Hibernate.*
(5) To make more grievous or worse—*Aggravate.*
(6) To come to a climax ; to reach its highest point—*Culminate.*
(7) To drench or soak—*Saturate.*
(8) To murder by surprise or secret assault—*Assassinate.*
(9) To surrender especially on terms—*Capitulate.*
(10) To maintain successfully the cause of—*Vindicate.*
(11) To seize by authority ; to appropriate to the public treasury by way of penalty—*Confiscate.*
(12) To grow worse—*Deteriorate.*

EXERCISE IV

What verb ending in - ISE would mean :—

(1) To make up on the spur of the moment.
(2) To remove offending portions of a book.
(3) To banish from society.
(4) To utter one's thoughts aloud when alone.
(5(To make two or more things occur at the same time.
(6) To lay a solemn curse on.
(7) To have sole control of.
(8. To drive out an evil spirit.
(9) To habituate animals, plants or oneself to a new climate.
(10) To make friends, to behave as intimates.
(11) To become antiquated or incapable of further development.
(12) To admit an alien to citizenship, to introduce into another country.

ANSWERS

(1) To make up on the spur of the moment—*Improvise.*
(2) To remove offending portions of a book—*Excise.*
(3) To banish from society—*Ostracise, -ize.*
(4) To utter one's thoughts aloud when alone—*Soliloquise,-ize.*
(5) To make two or more things occur at the same time—*Synchronise, -ize.*
(6) To lay a solemn curse on—*Anathematise, -ize.*
(7) To have sole control of—*Monopolise, -ize.*
(8) To drive out an evil spirit—*Exorcise; -ize.*
(9) To habituate animals, plants or oneself to a new climate—*Acclimatise, -ize..*
(10) To become antiquated or incapable of further development—*Fossilise, -ize.*
(11) To make friends, to behave as intimates—*Fraternise, -ize.*
(12) To admit an alien to citizenship, to introduce into another country—*Naturalise, -ize.*

EXERCISE V

English Paper B of the B.A. Examination, 1930.

(*a*) Write one word having the same meaning as each of the phrases in italics :—

(1) The object was shaped like an *eight-sided figure.*
(2) The statement is *not likely to be true.*
(3) His voice was *not able to be heard.*
(4) We usually hear little of countries *which are far distant.*

ANSWERS

(1) The object was shaped like an *octagon.*
(2) The statement is *dubious.*
(3) His voice was *inaudible.*
(4) We usually hear little of *remote* countries.

(*b*) Write three sentences each containing a word having the same or almost the same meaning as *cold.*

ANSWERS

1. It was a bright but *frosty* morning.
2. Thick furs are worn in the *frigid* zone.
3. An *icy* wind was blowing from the north.

EXERCISE VI

Substitute one word in each sentence for each of these phrases :—

(1) A scientific study of fishes.
(2) A scientifie study of birds.
(3) A scientific study of birds' eggs.
(4) A scientific study of the development and nature and laws of human society.
(5) A study of the Chinese, their history, religion, literature, etc.
(6) A study of coins.

ANSWERS

(1) A scientific study of fishes is called *Ichthyology*.
(2) A scientific study of birds is called *Ornithology*.
(3) A scientific study of birds' eggs is called *Oology*.
(4) A scientific study of the development and nature and laws of human society is called *Sociology*.
(5) A study of Chinese, their history, religion, literature is called *Sinology*.
(6) A study of coins is called *Numismatics* or *Numismatology*.

EXERCISE VII

How would you say in one word ?

(1) A place in which public records are kept.
(2) A place where birds are kept.
(3) An artificial pond for keeping live aquatic plants and animals.
(4) A place where weapons are stored or manufactured.

ANSWERS

(1) A place in which public records are kept is called *Archive*—usually in the plural form *archives*.
(2) A place where birds are kept is called an *aviary*.
(3) An artificial pond for keeping live aquatic plants and animals is called an *Aquarium*.
(4) A place where weapons are stored or manufactured is called an *Arsenal*.

EXERCISE VIII

Give one word for the following :—

(1) The place where bees are kept.
(2) A company of merchants crossing a desert.
(3) A drink made from the juice of apples.
(4) A drink made from the juice of pears.
(5) A person who enquires into sudden deaths.
(6) That part of the roof which projects beyond the walls.
(7) One who stands under the eaves (or near a window or door) to listen.
(8) Pertaining to cats.
(9) Pertaining to dogs.
(10) Builder's light open trough on staff for carrying mortar, bricks, etc.
(11) The central stone of an arch.
(12) Place where explosives are kept.
(13) The twenty first teeth of children.
(14) A sound eight tones higher than another.
(15) The tall buildings in America.
(16) The flesh of the calf.
(17) The flesh of the deer.
(18) A face covering which enables one to breathe without danger when in poisonous gas.

(19) One who remains in a hospital during treatment.
(20) One who visits a hospital at stated times for treatment.
(21) A careless and thoughtless pedestrian.
(22) An instrument to give warning to ships during fog.
(23) Fine hair-like spring in a watch.
(24) Place where a wide road or railway gets narrow.
(25) Instrument for measuring pressure of the air, usually by pressure on mercury in a glass tube.
(26) Instrument for measuring heat.
(27) Dry up especially milk etc for preservation.
(28) Organizer of cabaret or broadcast entertainment who introduces the artistes, comments on their tunes, etc ; one who introduces artistes at a concert.
(29) Entertainment provided in a restaurant while guests are at table.
(30) A message sent by Marconi's system of wireless telegraphy.
(31) Study of Egyptian antiquities.
(32) A scholar possessing insight into Egyptian antiquities.

ANSWERS

(1) The place where bees are kept—*Apiary*.
(2) A company of merchants crossing a desert—*Caravan*.
(3) A drink made from the juice of apples—*Cider*.
(4) A drink made from the juice of pears—*Perry*.
(5) A person who enquires into sudden deaths—*Coroner*.
(6) That part of the roof which projects beyond the walls—*Eaves*.
(7) One who stands under the eaves (or near a window or door) to listen—*Eavesdropper*.
(8) Pertaining to cats—*Feline*.
(9) Pertaining to dogs—*Canine*.
(10) A light open trough used by a bricklayer to carry bricks, mortar. etc—*Hod*.
(11) The central stone of an arch—*Keystone*.
(12) Place where explosives are kept—*Magazine*.
(13) The twenty first teeth of children—*Milk teeth*.
(14) A sound eight tones higher than another—*Octave*.
(15) The tall buildings in America—*Skyscrapers*.
(16) The flesh of the calf—*Veal*.
(17) The flesh of the deer—*Venison*.
(18) A face covering which enables one to breathe without danger when in poisonous gas—*Gas-mask*.
(19) One who remains in a hospital during treatment—*In-patient*.
(20) One who visits a hospital at stated times for treatment—*Out-patient*.
(21) A careless and thoughtless pedestrian—*Jay-walker*.
(22) An instrument to give warning to ships during fog—*Fog-horn*.
(23) Fine hair-like spring in a watch—*Hair-spring*.
(24) Place where a wide road or railway gets narrow—*Bottle-neck*.

(25) Instrument for measuring pressure of the air, usually by pressure on mercury in a glass tube—*Barometer*.
(26) Instrument for measuring heat—*Thermometer*.
(27) Dry up especially milk for preservation—*Desiccate*. Sometimes the packages of tablets contain *desiccative* plastic capsules to protect them against moisture.
(28) Organizer of cabaret or broadcast entertainment who introduces the artistes, comments on their turns etc ; one who introduces the artistes at a concert—*Compere*.
(29) Entertainment provided in a restaurant while guests are at table—*Cabaret*.
(30) A message sent by Marconi's system of wireless telegraphy—*Marconigram*.
(31) Study of Egyptian antiquities—*Egyptology*.
(32) A scholar possessing insight into Egyptian antiquities—*Egyptologist*.

EXERCISE IX

Give one word for the following :—
(1) One who abandons his principles or party.
(2) A nut that has no kernel.
(3) A thing kept in remembrance of the giver.
(4) Thing given, kept etc. to recall the past, some occasion or place.
(5) One both deaf and mute.
(6) A child nursed not by its parents.
(7) A wound not healed.
(8) One who tells the private affairs of others.
(9) Something to terrify birds.
(10) One who cleans shoes.
(11) One who speaks for others.
(12) What does not burn.
(13) The head of a notorious party.
(14) The vote that decides.
(15) A sure remedy for a disease.
(16) Incapable of being sold.
(17) A speech prepared previously.
(18) One who divines from palm of hand.
(19) Divination from palm of hand.
(20) One who believes in fate.
(21) Relating to the sense of hearing.
(22) Science of sound.
(23) The art of preparing stuffing and mounting skins.
(24) The study or science of population.
(25) Mealy ; consisting of cereals.

ANSWERS

(1) One who abandons his principles or party—*Turncoat ; Renegade ; Apostate*.
(2) A nut that has no kernel—*Deaf-nut*.
(3) A thing kept in remembrance of the giver—*Keep-sake*.
(4) Thing given, kept etc to recall the past, some occasion or place—*Souvenir*, *Memento*.

(5) One both deaf and mute—*Deaf-mute.*
(6) A child nursed not by its parents—*Foster-child.*
(7) A wound not healed—*Green-wound.*
(8) One who tells the private affairs of others—*Tell-tale.*
(9) Something to terrify birds—*Scarecrow.*
(10) One who cleans shoes—*Shoe-black.*
(11) One who speaks for others - *Spokesman.*
(12) What does not burn—*Incombustible.*
(13) The head of a notorious party—*Ring-leader.*
(14) The vote that decides—*Casting vote.*
(15) A sure remedy for a disease—*specific.*
(16) Incapable of being sold—*Unsaleable,*
(17) A speech prepared previously—*Set speech.*
(18) One who divines from palm of hand—*Palmist.*
(19) Divination from palm of hand—*Palmistry.*
(20) One who believes in fate—*Fatalist.*
(21) Relating to the sense of hearing—*Acoustic.*
(22) Science of sound—*Acoustics.*
(23) The art of preparing, stuffing and mounting skins—*Taxidermy.*
(24) The study or science of population—*Demography.*
(25) Mealy; consisting of cereals—*Farinaceous.* This pudding has a pleasant *farinaceous* smell.

EXERCISE X

Write down in a single word the meaning of each of the following expressions :—

1. Drag through the mud.
2. Give and take.
3. Up in arms.
4. Wise as a serpent.
5. Hang like a millstone.
6. With a sparing hand.
7. Keep open house.
8. By fits and starts.
9. Busy as a bee.
10. Draw the pen through.
11. Caught napping.
12. Diamond cut diamond.
13. For a mere song.
14. Neither more nor less.
15. Keep at bay.
16. Hold at arm's length.
17. In every one's mouth.
18. Pour water into a sieve.
19. Call in question.
20. In the front rank.
21. Science of diseases of women.
22. Branch of medicine and surgery dealing with midwifery, childbirth its antecedents and sequels.
23. Public slaughter-house.
24. A mania for stealing; a morbid impulse to steal things.

ANSWERS

1. Drag through the mud—*Disgrace*.
2. Give and take—*Reciprocity*.
3. Up in arms—*Quarrelsome*.
4. Wise as a serpent—*Astute*.
5. Hang like a millstone—*Hinder*.
6. With a sparing hand—*Stingily*.
7. Keep open house—*Entertain*.
8. By fits and starts - *Capriciously*.
9. Busy as a bee—*Diligent*.
10. Draw the pen through—*Obliterate* or *cancel* or *erase*.
11. Caught napping—*Unawares*.
12. Diamond cut diamond—*Retaliation*.
13. For a mere song—*Trifle*.
14. Neither more nor less—*Exactly*.
15. Keep at bay—*Repel*.
16. Hold at arm's length—*Unfriendly*.
17. In every one's mouth—*Current*.
18. Pour water into a sieve—*Prodigality*.
19. Call in question—*Doubt* or *challenge*.
20. In the front rank—*Important* or *prominent*.
21. Science of diseases of women—*Gynaecology*.
22. Branch of medicine and surgery dealing with midwifery, childbirth its antecedents and sequels—*Obstetrics*.
23. Public slaughterhouse—*Abattoir*.
24. A mania for stealing; a morbid impulse to steal things—. *Kleptomania*.
    One who is addicted to this habit is called a *Kleptomaniac*.

EXERCISE XI

Rewrite the following sentences substituting suitable single words for the words italicised :

1. The sailor told a tale that was *too strange to be believed*.
2. Rahim is *too ready to believe anything that is told him*.
3. *Without making any noise* the thief opened the window and entered the house.
4. The train arrived half an hour *after the time at which it was due to arrive*.
5. The Rajah *formally renounced the crown* in favour of his eldest son.
6. Rashid's writing is *such as cannot be read*.
7. All fruits are not *fit to be eaten*.
8. There are many people in Pakistan *who cannot read and write*.
9. *One who is guilty of taking by violence for himself what belongs to others* is punished.
10. The thief, finding that he was seen, jumped out of the window, *before a moment had elapsed*.
11. The plan suggested by my friend was *such as could not be put into practice*.
12. I have visited Lahore *not once or twice, but several times*.
13. This club has a Secretary *who does not get any salary*.

14. The statement made by the witness was *not in accordance with facts*.
15. Attached to all modern houses there is a *shed for putting motor cars in*.
16. The teacher asked the boy not to *go off from the main subject of discourse*.
17. Passing in the first class was *the last thing anyone would have expected of Akram*.
18. The *daily allowance of food* served out to the soldiers seemed quite sufficient for them.
19. Mr. Brown has *a position that carries high pay with little work*.
20. On the arrival of the Viceroy the town was *decorated with lights*.

ANSWERS

1. The sailor told an *incredible* tale.
2. Rahim is *credulous*.
3. *Noiselessly* the thief opened the window and entered the house.
4. The train arrived half an hour *late*.
5. The Rajah *abdicated* in favour of his eldest son.
6. Rashid's writing is *illegible*.
7. All fruits are not *edible*.
8. There are many *illiterate* people in Pakistan.
9. A *robber* is punished.
10. The thief, finding that he was seen, jumped out of the window *instantaneously*.
11. The plan suggested by my friend was *impracticable*.
12. I have visited Lahore *frequently*.
13. The club has an *honorary* Secretary.
14. The statement made by the witness was *false*.
15. Attached to all modern houses there is a *garage*.
16. The teacher asked the boy not to *digress*.
17. Passing in the first class was *unthinkable* of Akram.
18. The *ration* served out to the soldiers seemed quite sufficient for them.
19. Mr. Brown has a *sinecure*.
20. On the arrival of the Viceroy the town was *illuminated*.

CHAPTER V

SOME EXPRESSIVE WORDS

A person's command of English can be judged from the adjectives he employs in his writings. Colourless and vague adjectives like 'good', 'bad', 'great', 'wonderful', reveal not only poverty of imagination but also inadequate command over the language. On the other hand expressive adjectives add to the charm of one's style. Consider the following examples :—

(A)

This movement is a *great* joke (a colourless and vague adjective).
This movement is a *huge* joke (an expressive adjective).

(B)

It was an act of *great* heroism (a colourless and vague adjective).
It was an act of *magnificent* heroism (an expressive adjective).

(C)

He has *a good* command over English (a colourless and vague adjective).
He has an *astonishing* command over English (an expressive adjective).

(D)

The plight of untouchables is *very bad* (a vague and colourless adjective).
The plight of untouchables is *deplorable* (an expressive adjective).

Here is a list of phrases consisting of expressive adjectives and nouns. The student should master them and use them in his writing with due sense of discrimination :—

1. A singular experience.
2. A sensational news.
3. A strikingly handsome person.
4. A momentous event.
5. An entertaining story.
6. A sudden thought.
7. An illustrious personage.
8. A strong-minded person.
9. A pertinent remark.
10. An unruly child.
11. Inexcusable laziness.
12. A furtive glance.
13. A hen-pecked husband.
14. A pretty face.
15. A vague fear.
16. An alluring prospect.
17. An unmentionable sin.
18. An eminent lawyer.
19. A heroic figure.
20. A mis-spent youth.
21. Tremendous waste.
22. A magnificent adventure.
23. A splendid moment.
24. Infinite capacity.
25. An amusing incident.
26. A friendly intercourse.

27. A solemn vow.
28. A remote place.
29. A comic figure.
30. An enviable position.
31. The highest praise.
32. A decisive victory.
33. An interesting problem.
34. Exquisite beauty.
35. A contemptible creature.
36. A sincere assurance.
37. Superhuman efforts.
38. An astonishing feat.
39. Boundless joy.
40. Implicit confidence or faith or belief.
41. A leading advocate.
42. A deep interest.
43. Odd hours.
44. A graceful style or figure.
45. A spirited protest.
46. Irresistible logic.
47. An occasional visit.
48. An arresting style.
49. A pathetic figure.
50. Reckless dissipation.
51. A gruesome tragedy.
52. A tactless person.
53. Pleasant weather.
54. Amazing success.
55. Purest motives.
56. Enormous output.
57. Formidable rival.
58. A fussy fellow.
59. A delightful example.
60. A distinguished Englishman.
61. A perilous journey.
62. Pitiless invective.
63. A stinging satire.
64. Countless generations.
65. Unparalleled success.
66. Arrogant attitude.
67. A celebrated author.
68. A hair-raising adventure.
69. A common experience.
70. Conspicuous gallantry.
71. A poignant regret.
72. Heinous crime.
73. A crazy fanatic.
74. Grave humour.
75. Scant regard.
76. A baseless charge.
77. Prevailing sentiment.
78. A superficial view.
79. A seeming inconsistency.
80. Political creed.
81. A dreary sermon.
82. Religious prejudices.
83. Passionate devotion.
84. Invaluable service.
85. A bold adventurer.
86. A radical change.
87. Essential part.
88. A winning smile.
89. A beneficial scheme.
90. A finished artist.
91. An ardent patriot.
92. Perfect calmness.
93. A dangerous temptation.
94. Insufferable nuisance.
95. Sustained eloquence.
96. Crystallized wisdom.
97. A felicitous expression.
98. Futile attempts.
99. An ambitious experiment.
100. Passionate sincerity.
101. Romantic imagination.
102. Desperately poor.
103. Immeasurably superior to
104. Immense vitality.
105. Uneventful life.
106. Wistful hope.
107. Painstakingly unconventional.
108. Temperamentally incapable.
109. Intolerable agony.
110. Spontaneous joy.
111. Terribly unscientific.
112. Complete disregard.
113. Amusing anecdote.
114. Startling confession.

Englishmen in conversation often use striking comparisons to give flavour and piquancy (چٹ پٹا پن) to their intercourse. Such expressive phrases make conversational language interesting and attractive.

The following are some instances :—

Some Idiomatic Comparisons.

As *bald* as a badger.

Note :— Badger (بجو) is a small, grey and bald animal living in holes in the earth and going about at night.

As *bitter* as gall.
As *black* as coal.
As *black* as a crow.
As *blind* as a bat.
As *bold* as a lion.
As *brave* as a lion.
As *bright* as day
As *brittle* as glass.
As *brown* as a berry.
As *busy* as a bee.
As *changeable* as a weathercock.
As *cheerful* as a lark.
As *clear* as crystal.
As *clear* as day.
As *clear* as noonday.
As *cold* as ice.
As *cunning* as a fox.
As *deaf* as a post.
As *dark* as midnight.
As *dark* as pitch.
As *dead* as a door-nail.
As *dry* as a bone.
As *dry* as dust.
As *dumb* as a statue.
As *fierce* as a tiger.
As *firm* as a rock.
As *free* as the air.
As *fleet* as a deer.
As *fresh* as a rose.
As *grave* as a judge.
As *gay* as a lark.
As *gentle* as a lamb.
As *hard* as flint.
As *fresh* as a daisy.
As *green* as grass.
As *gaudy* as a peacock.
As *good* as gold.
As *greedy* as a dog.
As *hard* as marble.
As *hard* as a stone
As *heavy* as lead.
As *hoarse* as a crow.
As *hot* as fire.
As *harmless* as a dove.
As *innocent* as a dove.
As *light* as a feather.
As *like* as two peas.
As *loud* as thunder.
As *mad* as a March hare.
As *merry* as a cricket.
As *merry* as a lark.
As *mute* as a fish.
As *nimble* as a squirrel.
As *obstinate* as a mule.
As *old* as the hills.
As *pale* as a ghost.
As *patient* as Job.
(حضرت ایوب علیہ السلام)
As *plentiful* as blackberries.
As *playful* as a butterfly.
As *poor* as a church mouse.
As *proud* as Lucifer (Satan).
Satan in Milton's *Paradise Lost* says :
"Better to reign in Hell
than serve in Heaven".
As *proud* as a peacock.
As *quick* as lightning.
As *quick* as thought.
As *quiet* as a lamb.
As *rapid* as lightning.
As *red* as a cherry.
As *red* as a rose.
As *regular* as clockwork.
As *rich* as Croesus.
As *round* as a ball.
As *sharp* as a lance.
As *sharp* as a razor.
As *sharp* as a needle.
As *silent* as the grave.
As *silly* as a goose.
As *silly* as a sheep.
As *slender* as a thread.
As *smooth* as velvet.
As *soft* as butter.
As *soft* as wax.
As *steady* as a rock.
As *still* as the grave.
As *still* as death.
As *strong* as a lion.
As *stupid* as a donkey.
As *sure* as death.

As *sweet* as honey.
As *surly* as a bear.
As *swift* as an arrow.
As *swift* as lightning.
As *tall* as a poplar.
As *tall* as a steeple.
As *tall* as a mast.
As *tame* as a hare.
As *timid* as a hare.
As *true* as steel.
As *tricky* as a monkey.
As *ugly* as a scarecrow.
As *ugly* as a toad.
As *vain* as a peacock.
As *warm* as wool.
As *white* as snow.
As *wise* as Solomon.
As *yellow* as saffron.
As *yielding* as wax.
To *spread like wild fire.*
To *follow as a shadow.*
To *quiver like an aspen leaf.*
She *wept a flood of tears.*

WORDS DENOTING COLLECTION

An *assembly* of people.
A *bevy* of girls.
A *brood* of chickens.
A *brood* of hens.
A *board* of directors.
A *bunch* of flowers.
A *bunch* of keys.
A *bunch* of grapes.
A *bunch* of plantains.
A *bouquet* of flowers.
A *bundle* of hay.
A *bundle* of sticks.
A *brace* of pigeons.
A *brace* of pistols.
A *box* of cigars.
A *basket* of fruit.
A *bench* of magistrates.
A *battery* of guns.
A *band* of musicians.
A *chain* of mountains.
A *clump* of trees.
A *code* of laws.
A *constellation* of stars.
A *covey* of partridges.
A *crew* of sailors.
A *crowd* of people.
A *cluster* of stars.
A *collection* of relics or curiosities.
A *clique* of people.
A *clutch* of eggs.
A *colony* of people.
A *company* of actors.
A *commission* of enquiry.
A *council* of advisers.
A *conference* of delegates.
A *congregation* of worshippers.
A *drove* of cattle (i. e. cattle being driven).
A *detachment* of soldiers.
A *division* of troops.
A *fleet* of ships.
A *flock* of sheep.
A *flock* of geese.
A *flight* of stairs.
A *flight* of birds.
A *fall* of snow or rain.
A *flight or swarm* of locusts.
A *faggot* of sticks.
A *family* of sardines.
A *flotilla* of boats.
A *gang* of robbers.
A *gang* of thieves.
A *group* of islands.
A *gang* of labourers.
A *group* of figures in a painting.
A *galaxy* of beauties.
A *gallery* of pictures.
A *gathering* of people.
A *genus* of animals or plants.
A *herd* of cattle (i.e, cattle pasturing).
A *herd* of swine.
A *hive* of bees.
A *heap* or *mass* of ruins.
A *hoard* of gold.
A *horde* of savages.
A *host* of men.
A *jamboree* of boy scouts.
A *kennel* of dogs.
A *litter* of pigs.
A *leash* of hounds.
A *litter* of puppies.
A *muster* of peacocks.
A *museum* of art.
A *muster* of soldiers.
A *nest* or *swarm* of ants.

A *nosegay* of flowers.
An *orchard* of fruit trees.
An *outfit* of clothes.
A *posy* of flowers.
A *pack* of hounds.
A *pair* of shoes.
A *pack* of wolves.
A *packet* of cigarettes.
A *panel* of jurymen.
A *posse* of constables.
A *party* of people.
A *quiver* of arrows.
A *regiment* of soldiers.
A *range* of hills or mountains.
A *series* of events.
A *sheaf* of grain.
A *sheaf* of arrows.
A *sheaf* of corn.
A *sheaf* of wheat.
A *shoal* of fish.
A *stack* of corn.
A *stack* of arms.
A *stack* of wood.
A *suite* of rooms.
A *squad* of soldiers.
A *swarm* of bees.
A *shower* of rain.
A *suit* of clothes.
A *string* of camels.
A *stud* of horses.
A *staff* of officials.
A *squadron* of cavalry.
A *syndicate* of merchants.
A *team* of oxen
A *tribe* of Arabs.
A *team* of players.
A *throng* of people.
A *troupe* of actors.
A *yoke* of oxen.

OFFSPRING OF ANIMALS AND BIRDS.

Bear — Cub.
Cat — Kitten.
Cow — Calf.
Dog — Puppy.
Duck — Duckling.
Frog — Tadpole.
Goat — Kid.
Hare — Leveret.
Hen — Chicken.
Horse — Colt.
Lion — Cub.
Sheep — Lamb
Swan — Cygnet.
Tiger — Cub.

WORDS INDICATIVE OF SOUNDS.

Apes — *Gibber*.
Arms — *Clang*.
Asses — *bray*.
Babies — *lisp*.
Bears — *growl*.
Bees — *hum*.

Birds	*sing, twitter.*
Bells	*ring, jingle* or *tinkle.*
Bulls	*bellow.*
Bugles	*blow.*
Camels	*grunt.*
Cats	*mew* or *purr.*
Coins	*jingle.*
Cattle	*low.*
Crows	*caw.*
Dogs	*bark, snarl, howl, yelp, whine.*
Doors	*creak.*
Doves	*coo.*
Drums	*beat.*
Ducks	*quack.*
Eagles	*scream.*
Elephants	*trumpet.*
Flies	*buzz.*
Frogs	*croak.*
Footsteps	*sound.*
Foxes	*yelp.*
Goats	*bleat.*
Geese	*cackle, gaggle.*
Guns	*roar.*
Hawks	*scream.*
Hens	*cluck.*
Hogs	*grunt.*
Horses	*neigh, whinny.*
Hoofs	*clatter.*
Jackals	*howl.*
Larks	*sing.*
Leaves	*rustle.*
Monkeys	*chatter.*
Mice	*squeak.*
Nightingales	*sing.*
Owls	*hoot, screach.*
Parrots	*talk.*
Pigs	*grunt.*
Pigeons	*coo.*
Puppies	*yelp.*
Ravens	*croak.*
Rooks	*caw.*
Serpents	*hiss.*
Shoes	*creak.*
Tigers	*growl.*
Teeth	*chatter.*
Vultures	*scream.*
Water	*ripples.*
Wolves	*howl.*
Wind	*whistles* or *sighs.*
The	*chattering* of teeth.
The	*whistling* of an engine.
The	*whistling* of the wind.
The	*clank* of chains.
The	*beating* of drums.
The	*blare* of trumpets.
The	*jingling* of bells.
The	*tinkling* of bells.
The	*lisping* of babies.
The	*clanging* of arms.
The	*sound* of footsteps.
The	*creaking* of doors, shoes
The	*clatter* of hoofs.
The	*sighing* of winds.
The	*jingling* of coins.
The	*rippling* of waters.

ANTONYMS—WORDS OF OPPOSITE MEANING.

Pairs of words having opposite or contrary meaning are called *antonyms*. The students should understand the exact meaning of these words in relation to each other and acquire a practical grip upon them by learning their usage in sentences of their own. The use of a few antonyms has been illustrated in sentences to promote the student's interest in the evaluation of words:-

Active—dull.

A boy with an *active* brain will be more successful than a *dull* boy.

Alert—careless, absent-minded.

He is *alert* in answering questions.
He is *careless* about the clothes he wears.
A *careless* driver is a danger to the public.
When I asked him a question, he looked at me as if he were *absent-minded* and did not answer.

Enrich—impoverish.

You should *enrich* your mind with useful knowledge.
The soil *enriched* with manure yields a good harvest.
He has been *impoverished* by the doctor's bills.

The soil gets *impoverished* when crops are grown year after year without the use of fertilisers.

Some Important Antonyms.

ADJECTIVES

Accustomed	:	unusual.
Active	:	dull, inert.
Ample	:	scanty, meagre.
Ancient	:	modern
Arrogant	:	humble.
Beneficial	:	injurious.
Blustering	:	gentle.
Cautious	:	reckless.
Celebrated	:	Obscure.
Compassionate	:	merciless.
Conceited	:	modest, unassuming.
Conspicuous	:	inconspicuous.
Courageous	:	timorous.
Dubious	:	assured.
Equitable	:	unjust
Expedient	:	inexpedient.
Expeditious	:	dilatory.
Exquisite	:	detestable.
Fidgety	:	placid; self-possessed.
Flexible	:	rigid.
Foolish	:	wise.
Plenteous	:	insufficient.
Plentiful	:	scarce.
Progressive	:	retrogressive.
Prudent	:	imprudent, reckless.
Resolute	:	vacillating.
Restless	:	calm.
Rigid	:	flexible.
Romantic	:	Prosaic.
Ruthless	:	humane.
Salubrious	:	unhealthy.
Serious	:	trifling, light.
Shallow	:	deep.
Generous	:	mean, avaricious.
Genuine	:	spurious.
Healthy	:	diseased.
Hospitable	:	inhospitable.
Immaculate	:	soiled, spotted.
Initial	:	final
Intelligible	:	unintellingible.
Invariable	:	fluctuating.
Logical	:	Illogical, irrational.

Luscious	:	unpalatable, inspid.
Meek	:	ungovernable.
Miraculous	:	commonplace.
Ordinary	:	uncommon, rare.
Simple	:	intricate, complex.
Steadfast	:	wavering,fickle.
Tainted	:	pure.
Tenacious	:	butter-fingered.
Tractable	:	refractory, intractable.
Vague	:	definite.
Venturesome	:	timid.
Violent	:	gentle.
Vital	:	immaterial
Vivacious	:	languid.
Voluntary	:	compulsory.
Winsome	:	unprepossessing.

NOUNS

Acquisition	:	loss.
Ability	:	incompetence.
Advantage	:	disadvantage.
Bravery	:	cowardice.
Brutality	:	humanity.
Cheerfulness	:	dejection.
Combatant	:	non-combatant.
Deficit	:	surplus.
Economy	:	extravagance.
Elegance	:	ugliness.
Entrance	:	exit
Exterior	:	interior.
Gratitude	:	ingratitude, thanklessness.
Ignorance	:	knowledge.
Imbecile	:	sane.
Insufficiency	:	plenitude.
Lenience	:	severity.
Moderation	:	fanaticism.
Obligation	:	claim
Optimism	:	pessimism.
Parsimony	:	prodigality.
Petulance	:	amiability.
Provision	:	waste.
Security	:	peril, risk, insecurity.
Sedulousness	:	indolence.
Summit	:	base.
Rear	:	front.
Recklessness	:	prudence.
Tolerance	:	intolerance, bigotry.
Truth	:	falsehood.

VERBS

Accept	:	reject.
Accumulate	:	scatter, fritter.

Approach	: retire, retreat.
Attract	: repel.
Beautify	: disfigure.
Choose	: reject
Collect	: disperse.
Complicate	: simplify.
Condemn	: praise.
Consolidate	: weaken.
Converge	: diverge.
Defame	: applaud, belaud.
Diminish	: increase.
Distress	: comfort
Elevate	: depress.
Enrich	: impoverish.
Exonerate	: implicate.
Exult	: lament.
Fatigue	: refresh.
Gratify	: dissatisfy
Harass	: assist.
Illuminate	: darken.
Impede	: expedite
Increase	: decrease.
Induce	: dissuade.
Insert	: extract.
Interest	: bore.
Lessen	: extend, enlarge.
Magnify	: reduce.
Obscure	: clarify.
Permit	: prohibit.
Persist	: relinquish.
Preliminary	: final.
Persuade	: dissuade.
Pursue	: avoid
Recover	: relapse.
Rejoice	: lament, grieve.
Relieve	: aggravate.
Repress	: encourage.
Restore	: appropriate.
Resolve	: hesitate.
Retreat	: advance.
Solidify	: liquefy.
Triumph	: fail.
Volunteer	: desert.
Worry	: comfort.

DIMINUTIVES

Diminutives are formed from certain words to express smallness, affection or contempt. We give below a list of some of the diminutives in common use :-

Ankle	: Anklet.
Arm	: Armlet.
Baron	: Baronet.

Book	:	Booklet.
Brook	:	Brooklet.
Bull	:	Bullock.
Cat	:	Kitten.
Crown	:	Coronet.
Dame	:	Damsel.
Dear	:	Darling.
Duck	:	Duckling.
Eagle	:	Eaglet.
Eye	:	Eyelet.
Hill	:	Hillock.
Lamb	:	Lambkin.
Lance	:	Lancet.
Leaf	:	Leaflet.
Man	:	Manikin.
Nest	:	Nestling.
Owl	:	Owlet.
Part	:	Particle.
Poet	:	Poetaster.
Ring	:	Ringlet.
River	:	Rivulet.
Shade	:	Shadow.
Stream	:	Streamlet.
Tower	:	Turret.

WORDS AND CLASSICAL NAMES

PROPER NAMES USED IN A GENERAL SENSE

Many interesting words frequently used in the English language come from the works of Greek, Roman and modern writers of the first rank. When we speak of a modern Hercules we are using the proper name in a general sense applying it to any person who possesses the strength for which Hercules was famed. Similarly, a Goliath among men means a man of gigantic stature and strength. Friends in relation to each other are often said to be David and Jonathan or Damon and Phythias because of the well-known Biblical friendship of David and Jonathan and the selfiless devotion of Damon and Pythias for each other in the Greek tale.

The English language and literature are so vast and varied that many significant expressions have emerged from different situations and stories in the Bible, Greek and Roman mythology and other writings of recognised merit. They are not the exclusive domain of the scholar and have deserved comments in the Revised Fifth Edition of the *Concise Oxford Dictionary*. A student who neglects them would not be adequately equipped for the study of English language and literature. For more than half a century *The Concise Oxford Dictionary* in its successive editions has been recognized throughout the world as an authoritative compact register of current English.

Below is given a list of selected expressions used in a general sense :—

A Yahoo —a coarse brutish person. A coarse person possessing the instincts of a brute. In *Gulliver's Travels*, Swift gives the name of 'Yahoo' to a race of brutes in human shape. Even in this age there are detestable persons with bestial habits who are in no way better than *Yahoos*.

A Vandal —a person who wilfully destroys works of art and spoils the beauties of nature. The Vandals were a Germanic race who invaded the Roman Empire and destroyed many books and works of art :

The people who damaged the Mughal monuments to decorate their own buildings behaved like Vandals.

It is a pity that Vandalism can be seen even in this enlightened age.

A Philistine —a man who has no interest in culture or arts ; an uncultured person whose interests are material and commonplace. The Philistines were the enemies of the Israelites who considered them more or less barbarians :

Our Philistine neighbours are all the time busy in accumulating wealth and are utterly devoid of culture and love for fine arts.

An Amazon —a strong woman of masculine character. The Amazons were a fabled race of female warriors :

There are some women who take pride in behaving like Amazons.

To go from Scylla to Charybdis—to escape from one misfortune only to fall into a more serious disaster. Scylla was a six-headed monster living on an Italian rock and Charybdis was a whirlpool so placed that it was hard to avoid it without being caught by the monster Scylla. Sailors trying to avoid one of these would come to disaster from the other:

His present situation is such that he is between Scylla and Charybdis:

Take care that in avoiding Scylla you do not fall into Charybdis.

You have your Scylla and Charybdis as a religious leader of the congregation. If you preach the old theology, you lose the young men, and if you preach new, you will alienate the old men.

El Dorado :—a fictitious country or city abounding in gold where boys play marbles with diamonds and the houses are roofed and the streets are paved with gold. Read the essay on El Dorado in Washington Irving's *Sketch Book*.

The British, the French and the Dutch tried to gain supremacy in India because they considered it to be an El Dorado.

A Don Juan :—a dissolute person of the upper or aristocratic class. Don Juan a young Spainish nobleman who is represented as commencing his career of love and gallantry at sixteen, is the hero of Byron's poem, *Don Juan* :

Some of the youths in Pakistan take delight in playing the role of Don Juan without realising that by so doing they are burning the candle of their lives at both ends.

Faust —a student toiling after knowledge beyond his reach. Faust is the hero and title of a celebrated drama of the German poet Goethe.

A Man Friday—a constant and submissive attendant like Friday the servant of Robinson Crusoe on the desert island.

A Hamlet — an irresolute wavering sort of person whose action is held up by too much of reflection and thought. He is the hero of Shakespeare's play *Hamlet*. Coleridge was a living Hamlet, planning and plotting but doing nothing.

John Bull —the national nick-name for an Englishman satirized as a rough, kind-hearted and bull-headed farmer; a typical Englishman :

The Englishman is broad-minded enough to take the epithet of John Bull in a sporting light.

A Martinet —a strict disciplinarian, so called from Marquis de Martinet, a young Colonel of Louis XIV who reformed the French infantry: The Principal of a College cannot be a martinet because his administration has to attach due importance to sympathy and understanding.

Puck —a mischievous, frolicsome and irresponsible fellow. Puck is a mischievous and graceless fairy in Shakespeare's *A Midsummer Night's Dream*. The overflowing, jolly spirit of Puck is beautifully illustrated in the following passage from Lord Macaulay's essay on Addison :—

"But that which chiefly distinguishes Addison from Swift, from Voltaire, from almost all other great masters of ridicule, is the grace, the nobleness, the moral purity which we find in his merriment. Severity, gradually hardening and darkening into misanthropy (مردم بیزاری - بنی نوح انسان سے نفرت) characterizes the works of Swift. The nature of Voltaire was, indeed, not inhuman, but he venerated nothing. Neither in the masterpieces of art, nor in the purest examples of virtue, neither in the Great First Cause nor in the awful enigma of the grave could he see anything but subjects for drollery (مسخرا پن- انوکھی دل لگی یا مذاق). The more solemn and august the theme, the more monkey-like was his grimacing and chattering. The mirth of Swift is the mirth of Mephistopheles, the mirth of Voltaire is the mirth of Puck. Addison's mirth is consistent with tender compassion for all that is frail and with profound reverence for all that is sublime".

Rip Van Winkle —a person who has gone to sleep for an age. Rip Van Winkle is represented as a Dutch farmer who slept for twenty years in the Kaatskill mountains and found on awaking after 20 years that America had become independent. The story is told by Washington Irving in his *Sketch Book* in a fascinating prose style.

A Sherlock Holmes —a very clever detective. Sherlock Holmes is the hero and the title of detective stories by Sir Arthur Conan Doyle. Read *Sherlock Holmes Stories in One Volume*.

A Shylock —a merciless Jew who was a great usurer. Shylock is the hard-hearted Jew in *The Merchant of Venice* by Shakespeare.

Tom Jones —a model of generosity, manliness and openness of mind combined with thoughtless dissipation. He is the hero of Fielding's famous novel *Tom Jones*.

Billingsgate — vulgar abusive language such as we formerly attributed to the fish wives of Billingsgate, the fish-market of London. To talk Billingsgate is to make use of filthy language, to assail with scurrility and coarse vituperation.

Boycott —coerce or punish a person, class or nation by systematic refusal of social or commercial relations. The action is united. Captain Boycott an Irish landlord was the first notable victim of this type of combined action in 1880.

Bunkum—useless or purposeless talk ; inflated or bombastic speech-making for effect only. The word is supposed to have had its origin in the remark of a member of congress from Buncombe North Carolina who is said to have gone on talking in Congress explaining apologetically to the few hearers that remained that he was 'only talking for Buncombe'

All that Miss Bates says in Jane Austin's *Emma* is mere *bunkum*.

Jezebel—impudent or abandoned woman ; a woman who paints her face ; wife of Ahab in the Bible ; a wicked wanton woman impudently brazen and given to painting her face.

Jonah—(حضرت یونس علیہ السلام) any person regarded as bringing ill-luck from the Biblical story of Prophet Jonah. Read the last section (رکوع) of (سورة الصفت) in the Holy Quran.

Malapropism —ludicrous misuse of a word especially in mistake for one resembling it *e. g.*, a nice *derangement* of *epitaphs* for a nice arrangement of *epithets*. The expression is based on an allusion to Mr. Malaprop, a funny character in Sheridan's play, *The Rivals*.

Peeping Tom—a person with prurient curiosity in the tale of Lady Godiva. Peeping Tom of Coventry was an inquisitive tailor with lewd ideas. Being a victim of morbid curiosity he peeped at Lady Godiva during her naked ride through the Coventry. He was struck blind as a result of this sinful act. In this age of scientific analysis, the story might be viewed as a mere concoction. But as Shakespeare says in his *Hamlet* :

"There are more things in heaven and earth Horatio
Than are dreamt of in your philosophy".

In 1040 Leofric Earl of Mercia and Lord of Coventry imposed certain illegal and exorbitant taxes on his tenants. His wife Lady Godiva requested him to remove these taxes. He said that he would do so if she would ride naked through the town. Out of sympathy with the poor tenants, Lady Godiva rode naked through the city and the Earl faithfully kept his promise. But as the depraved tailor Peeping Tom looked at Lady Godiva while she was riding naked, he was struck blind as a mark of divine wrath for his undesirable conduct.

Samaritan— a humane, compassionate person. A charitable person whose sympathy and kindliness of feeling have been described in the Gospel according to St. Luke. He is generally known as good Samaritan.

Santa Claus— the patron saint of children in nursery folklore, a friend who brings presents on Christmas eve, usually pictured as a fat jolly old man dressed in red trimmed with white fur who descends chimneys to fill the stockings hung by chimney-piece with gifts.

Scotland Yard— the London police headquarters for the detection of crime.

Adam's ale— water, aqua pura, fish broth.

Aladdin's lamp — A source of wealth, prosperity or good luck, an allusion to the story of Aladdin in *Arabian Night's Entertainment.*

Arcadian nightingales — asses from their bray, so called by Rabelais.

Argus-eyed—vigilant, watchful e. g., the argus-eyed sentry; the argus-eyed press. Argus was a legendary person who possessed a hundred eyes. He was employed by the goddess Juno to prevent her enemies from escaping.

Bacchic frenzy —the excitement induced by wine. Bacchus was the god of wine.

A Barmecide feast — An illusory banquet or benefit from the tale in the *Arabian Nights* of an imaginary feast served by a Barmecide prince of Bagdad to a beggar Schacabac, setting only empty dishes before him. Dishes were brought to the table in due order but there were no victuals in them. The host, however, pretended to eat and his guest had the politeness to imitate him. Afterwords a real feast was served to reward the man for his good humour :

The banquet being of a hollow and *Barmecide* character he rose from the table more hungry than when he sat down.

Ciceronian utterance—extremely eloquent or polished speech. Cicero was a great Roman orator and author.

Fabian tactics—very cautious strategy. Fabius saved Rome by refusing to fight a pitched battle against Hannibal and by wearing out the forces of his enemies by a cunning policy of delay and inaction.

Gargantuan appetite—very great appetite. Gargantua was the name of a giant invented by the famous French author Rabelais.

Hobson's choice—to take or leave the one offer; the opportunity to take the first thing offered or nothing from Tobias Hobson a livery stable-keeper of Cambridge who always gave his customers the horse nearest the door-first or none.

Judas' Kiss—a kiss simulating friendship and characteristic of hypocrisy and betrayal. Judas betrayed Jesus by a kiss as is given in the Gospel according to St. Matthew.

King's evil—scrofula, once supposed to be curable by a monarch's touch.

Lilliputian—petty-minded, little-sized and imperfect person. Lilliput was the name given by Swift in *Gulliver's Travels* to the land of pigmies.

Machiavellian strategy—unscrupulous plans. Niccol Machiavelli (died 1527) was an unscrupulous Florentine schemer who wrote a book on statecraft called *The Prince* in which he advocated duplicity.

Olympian heights—a position of eminence. Olympus was the mountain which the Greeks believed to be the abode of the gods.

Oracular utterance—a profoundly wise speech. The oracle was supposed by the Greeks to be the voice of a god speaking to men.

Sardonic smile—a smile of contempt. Sardonic laughter is bitter mocking laughter as used by Homer.

Spartan endurance — endurance of the highest type which was characteristic of the Spartans who were known for their courage, valour, hardihood, patience and endurance.

Sphinx's riddle — any problem of great difficulty. In Greek mythology Sphinx was a monster of Thebes with a woman's head and a lion's body who proposed a riddle to the Thebans and killed all who could not guess it. When Oedipus solved it, she threw herself from the rock on which she sat and died.

Acid test — a test or trial that will finally decide the value, worth or reliability of anything, just as the application of acid is a certain test of gold. It is a phrase often used of measures to be taken during political, social or other crises.

Agony column — A column in a newspaper containing advertisements of missing relatives and friends, indicating great distress of mind in the advertiser.

Ambrosia — the food of Greek gods. It gave immortality to all who partook of it. It was sweeter than honey and had also the power of healing wounds. On account of its sweet perfume the gods also used it on their hair.

Arcadian — rural, rustic, pastoral. Arcadia was a rural district of Greece, surrounded on every side by mountains. It may be looked upon as the Switzerland of Greece. The people were mostly shepherds who passed the time as carelessly as they did in the golden age. They worshipped the god Pan who lived chiefly among them.

Bacchanalian revels — drunken revels.

Backstairs influence — influence secured by intrigue or underhand methods especially at court.

Bohemian — of Bohemia. When it is applied to a person, especially an artist, it means a socially unconventional person of free and easy manners and sometimes morals.

Brown study — absence of mind; apparent thought but real vacuity.

Carpet-knight — one dubbed as knight by favour and not for military achievements; a stay-at-home soldier (used derisively).

Chimera — a delusion; an imaginary and grotesque conception. From Chimera a monster in Greek mythology, half-goat, half-lion.

Cicerone — A guide from the name of the great Roman orator, Cicero whose fluency was supposed to be equalled by guides to antiquities.,

'Dr. Britton was a cicerone after my own heart'.—*C. Bronte.*

Circe — a daughter of the Sun. She was celebrated for her knowledge of magic and venomous herbs. Circe lived on an island and first feasted those who came there and then turned them into beasts by her magic. She detained Ulysses at her residence for a year and changed all his followers into swine. Hence the phrase, 'the wiles of Circe' has come to mean 'beguilement with deceit or cunning.'

Cockpit of Europe — Belgium, because within its territory many wars have been waged and battles fought.

Colossal — very large ; gigantic. From the Latin colossus, a large statue. The colossus was a brazen statue of the sun-god, Helios, at Rhodes which was included among the seven wonders of the ancient world. It stood about 100 feet high at the entrance of the harbour. It was completed in 780 B. C. after twelve years of labour.

Croesus — the king of Lydia. He was exceedingly rich and wished to be thought the happiest of mankind. He was told by the philosopher Solon that poverty and domestic virtue were greater producers of happiness. Hence, the saying 'the wealth of Croesus'. A Croesus is a person possessed of great wealth.

Cupboard love — love from interested motives. The allusion is to the love of children to some indulgent person who gives them something nice from her cupboard.

Cyclops — one of a fabled race of one-eyed giants.

Cyclopean — of the Cyclops ; gigantic.

Draconian code — a very severe code. From the Athenian legislator Draco who decreed the punishment of death for every crime great or small.

Dunce — one who learns slowly, an ignorant or stupid person. From Duns Scotus, a renowned scholar of the middle ages, whose followers called 'Dunces' after the name of their master were looked down upon by the followers of his rival philosopher, Thomas Aquinas.

Epicure — a person fond of pleasure. One with a delicate taste in eating and drinking. From the Greek philosopher Epicurus who was misrepresented as teaching that pleasure was the highest good.

Ermine — a small fur-bearing animal ; fur obtained from it is used for the official robes of judges and peers.

Flora — a collective name for all the plant life of a country or region. Flora was the goddess of flowers among the Romans.

Goliath — an exceedingly strong man. To be a Goliath among men is to surpass others by reason of great strength.

Mrs. Grundy — is a general name for public fault-finders and busy-bodies who take delight in finding fault with the actions and words of their friends and neighbours. Mrs. Grundy has become proverbial for that section of society whose ideas of propriety are extremely narrow and conventional. Mrs. Grundy is a moral censor, the personification of conventional propriety and prudence. 'What will Mrs. Grundy (a neighbour) say' occurs in Morton's *Speed the Plough* (1798) and the sentence gives expression to the fear of cheap social criticism and fault-finding. In this play, one of the characters is always exclaiming, "What will Mrs Grundy say ?" Mrs. Grundy is her neighbour but never oppears in the play :

These awful rules of propriety and that dreadful Mrs. Grundy (the thought of what one's neighbours will say) appear on the scene and spoil everything.

Hector (Verb)—to bully, swagger, from Hector the Trojan King. Dr. Cobham Brewer in his well-known *Dictionary of Phrase and Fable* expresses his surprise and says : "It is hard to conceive how the name of the brave, modest and noble-minded patriot came to be made the synonym of a braggart and blusterer'.

Herculean — of Hercules ; strong as Hercules ; difficult as his labours. In Greek and Roman mythology, Hercules was a hero of prodigious strength who performed 12 immense labours. After his death he was ranked among the gods.

Hermetically sealed — sealed in such a way as to shut out the outer air. The word has originated from Hermes, the Greek god, who was supposed to be the inventor of Chemistry.

Hydra-headed — having many heads like Hydra ; hence difficult to root out ; spreading. Hydra was a celebrated monster with nine heads which, if cut off, were succeeded by others. It was one of the labours of Hercules to destroy this monster. He did so with the assistance of Isolas who applied a burning oil to the wounds as soon as a head was cut off.

Hymen :—marriage. **Hymeneal** — pertaining to marriage. The ancients pictured Hymen, the god of marriage, as a handsome youth crowned with flowers, holding a torch in one hand and in the other a yellow veil destined to cover his bride. Hymen was the son of Bacchus and Venus.

Job (حضرت ايوب عليه السلام) — The patriarch Job in the Bible stands as a type of patience under trying circumstances and conditions.

Job's comforters are those who like Job's friends, while professing to comfort and console him, do the opposite.

Laconic reply — a very concise and pithy reply. From the people of Laconia or Sparta who were noted for their dislike of talk unlike their their eloquent rivals, the Athenians.

Mercurial — sprightly; ready-witted; volatile. A mercurial disposition is one belonging to the god Mercury—a lively, active disposition. From Mercury, the messenger of the gods.

Midsummer madness — the height of madness. The reference is to the rabies of dogs, supposed to be brought by midsummer heat.

Milk of human kindness — sympathy for another. From Shakespeare's *Macbeth*.

Nectar — is the drink of gods in Greek and Roman mythology. A very delicious drink ; the honey juice of flowers collected by bees.

Nemesis — vengeance ; punishment that follows wrong-doing. Nemesis daughter of Night, was a Greek goddess who measured out happiness and unhappiness to mortals. Had a man been happy hitherto, Nemesis sent him his share of trials to preserve the balance of good and evil and vice versa.

Pandora's box — a present which appears a blessing but is in reality a curse, a bundle of evils. In Greek mythology, Jupiter gave beautiful Pandora a box which she was to present to the man who married her. When the bridegroom opened the box all the evils that flesh is heir to, flowed forth and have ever since continued to afflict the world :

1. Pandora's box was opened for him, and all the pains and griefs, his imagination had ever figured were abroad.
2. As the stars in the East in brightness gain
   Pandora's box will be closed again.

Pecksniffian — hypocritical ; falsely pretending to be very virtuous and benevolent like Pecksniff, an unctuous hypocrite, prating of benevolence etc. in Dickens's *Martin Chuzzlevit*.

Pharisee — a member of an ancient Jewish sect which held to the letter rather than the spirit of Mosaic law. In modern use the word signifies a person who is more observant of the forms and ceremonies of religion than the practical application of it. A self-righteous person ; a prig.

Philippic — An oration by Demosthenes, a famous Athenian orator against the aggressions of Philip king of Macedon. In modern use the word signifies a political speech or writing full of scathing denunciation.

To appeal from Philip drunk to Philip sober — to urge the reconsideration of a matter on which a hasty decision has been taken.

In a Pickwickian sense — (in a recondite or merely imaginary sense) a phrase by which a member of the Pickwick club explained away unparliamentary language. The words are intended only for those who are initiated and do not take things seriously. They are used in a joculary emphatic and exaggerated sense without meaning offence. In Dickens's *Pickwick Papers* we read that Mr. Pickwick accused Mr. Blotton of acting in a vile and calumnious manner to which Mr. Blotton replied by calling Mr. Pickwick a humbug. Thus both had *settled* their account.

Lawyers and politicians daily condemn each other in a Pickwickian sense.

We do not not know if the Hon. member was using the word 'mercenary' in a Pickwickian sense.

Platonic love — spiritual love between persons of opposite sex. From Plato, the Greek philosopher, who strongly advocated pure love between men and women.

A Quixotic scheme — a foolish and impracticable scheme worthy of Don Quixote, the eccentric hero of a Spanish romance, by Cervantes.

Samson — a strong man of Israel. In modern use the word signifies a person who is exceedingly strong.

A Saturnine temper — of sluggish, gloomy temperament which was supposed to be the disposition of those born under the influence of the planet Saturn.

Spartan — relating to Sparta (ancient Greece). The people of Sparta were noted for the military organization of their state and the rigorous discipline and valour of their citizens. In modern use the word signifies a person of great courage and fortitude with a strong sense of discipline.

A Stentorian voice — A very loud and strong voice. From Stentor, the herald whom Homer describes as the loudest voiced man in the whole Greek army.

Utopian scheme — an impracticable scheme for the improvement of society. From Utopia, Sir Thomas More's imaginary kingdom.

Xanthippe — wife of Socrates whose peevish and quarrelsome temper has become proverbial. Hence, a constantly nagging and domineering wife with a bad temper.

Zephyr — the west wind ; a soft gentle breeze. Zephyrus was in Greek myth, the gentle west wind. The Greeks loved it because it brought freshness over their parched land.

EXERCISE I

CENTRAL SUPERIOR SERVICES EXAMINATION, 1963.

Write five words ending with 'culture' and give their meanings.

ANSWERS

1. Agriculture—Cultivation of the soil.
2. Sericulture—Silkworm breeding ; production of raw silk.
3. Horticulture—Art of garden cultivation.
4. Pisciculture—Artificial rearing of fish.
5. F!oriculture—Cultivatian of flowers.

EXERCISE II

B. A. EXAMINATION OF THE PUNJAB UNIVERSITY, 1940.

Fill up the gaps with words expressing the exact opposite of the words italicized :-

1. He *exasperated* me instead of——— me.
2. One *instigates* him to do it, the other———him.
3. We want *systematic*, not———work.
4. *Abhorrence* of *falsehood* implies———of———.
5. He is a *superficial*, not a———thinker.
6. His thoughts are never *concentrated* but always———.
7. The———cost was trifling compared with the *final* outlay.
8. The king confided in his Ministers, but they———the king.

ANSWERS

1. He *exasperated* instead of *appeasing* me.
2. One *instigates* him to do it, the other *dissuades* him.
3. We want *systematic*, not *haphazard* work.
4. *Abhorrence of falsehood* implies a *love* of *truth*.
5. He is a *superficial*, not a *profound* thinker.
6. His thoughts are never *concentrated* but always *distracted*.
7. The *initial* cost was trifling compared with the *final* outlay.
8. The King *confided* in his Ministers, but they *betrayed* the king.

EXERCISE III

ENGLISH PAPER B OF THE B. A. EXAMINATION, 1930.

Give words opposite in meaning to the following :-
Comic, famine, extravagant, guilt.

ANSWERS

Comic——tragic. Extravagant——frugal.

Famine——plenty. Guilt——innocence.

EXERCISE IV

CENTRAL SUPERIOR SERVICES EXAMINATIONS IN GENERAL KNOWLEDGE

To what kind of person might the following names be applied.

1. A Xanthippe.
2. A Benedick.
3. A Penelope.
4. Niobe.
5. Nero.
6. Dives.
7. Baron Munchausen.
8. Becky Sharp.
9. Rip Van Winkle.
10. A quisling.
11. A Sybarite.
12. A Philistine.
13. A Pharisee.
14. A Bohemian.

ANSWERS

1. **A Xanthippe** — a shrewish wife. Xanthippe was the wife of Socrates. She was notorious for her bad temper.

2. **A Benedick** — a newly married man, especially a confirmed bachelor who marries. Benedick is a character of this type in Shakespeare's *Much Ado About Nothing*.

3. **A Penelope** — This is a name given to a chaste and faithful wife. Penelope, the wife of Odyssius, continued to put off her suitors during the long absence of her husband saying that she would consider their wishes when the tapestry she was weaving would be completed. But all that she wove during the day, she undid during the night and, in this way, she kept them waiting indefinitely.

4. **Niobe** — is the name applied to an inconsolable bereaved woman. In Greek mythology, Niobe was a woman who was turned to stone while weeping for her slain children. Her grief was too pathetic to be endured by the on-lookers.

5. **Nero** — Emperor Nero was licentious and tyrannical. He was playing upon his flute while Rome was in flames. The name stands for a cruel and licentious person.

6. **Dives** — is a typical name for a rich man in the Gospel according to St. Luke. In law dives costs are costs on a higher scale, the opposite being pauper costs.

7. **Baron Munchausen** — is the hero of an extravagant book of adventures written in English by R. E. Raspe, a German in 1785. An extravagantly untruthful person given to exaggeration and gossiping is called Baron Munchausen.

8. **Becky Sharp** — is an extremely unscrupulous woman in Thackeray 's *Vanity Fair*. She is no less villainous than my cousin Rachel in Daphne Du Maurier's novel of the same name. A woman who is utterly devoid of moral values is called Becky Sharp.

9. **Rip Van Winkle** — The name is applied to a person of utterly antiquated ideas or information. He slept for 20 years and is the hero of a tale by Washington Irving.

10. **Quisling** — was the name of a renegade Norwegian Army officer who co-operated with the Nazis against his own country. The name is applied to a traitor co-operating with an enemy who has occupied one's country.

11. **A Sybarite** — an inhabitant of ancient Greek colony of Sybaris in Italy noted for luxury. A *sybarite* is a luxurious effeminate person.

12. **A Philistine** — an uncultured person whose interests are material and commonplace.

13. **A Pharisee** — one of the ancient Jewish sect distinguished by strict observance of traditional and written law and having pretensions to sanctity : a self-righteous person ; a formalist ; a hypocrite.

14. **A Bohemian** — of Bohemia. When it is applied to a person, especiallly an artist, it means a socially unconventional person of free and easy manners and sometimes lax morals.

EXERCISE V

Add the other appropriate name to each of the following and say what general idea the two names represent :—

1. Damon and ————————
2. David and ————————
3. Box and ————————
4. Darby and ————————
5. Punch and ————————
6. Jekyll and ————————
7. Tweedledum and————————

ANSWERS

1. **Damon and Pythias** — Damon and Pythias were two devoted friends in a Greek tale. They have become proverbial for their selfless devotion to each other. The story is beautifully told by Miss Yonge in *A Book of Golden Deeds*.

2. **David and Jonathan** — any pair of devoted friends. David and Jonathan are two devoted friends in the Bible.

3. **Box and Cox** — two persons who are never together and never at home at the same time. This is the name of a play adapted from French in 1847 by J. M. Morton.

4. **Darby and Joan** — devoted old married couple from the poem published in 1735 in *Gentleman's Magazine*.
5. **Punch and Judy** — a puppet show with a grotesque hump-backed figure. *Punch* is the title of a London weekly comic paper.
6. **Jekyll and Hyde** — a single person in whom two personalities alternate. Read Robert Louis Stevenson's *Strange Case of Dr. Jekyll and Mr. Hyde.*
7. **Tweedledum and Tweedledee** — things differing only in name. Two comic figures in *Alice in Wonderland* who are exactly alike and differ only in name.

EXERCISE VI

If we call a wise man a Solomon and a strong man a Samson or a Hercules what name will we give to the following. Add a brief note in each case :

1. The youngest and favourite of the family.
2. Someone who will not grow up.
3. A hypocrite.
4. A wise judge.
5. One who is always lamenting the degenerate state of the times.
6. One who assists the unfortunate.
7. An optimistic person who is always looking for better times.
8. A person who brings ill luck with him.
9. An excessively cautious general.
10. A chivalrous, high-principled person.
11. A very patient man.
12. One who pretends to comfort you but only makes matters worse.
13. A very wealthy person.
14. An unscrupulous schemer who practises duplicity in state-craft.
15. An unpractical idealist.
16. An enchantress.
17. A prophetess.

ANSWERS

1. *The youngest and favourite of the family*:

Benjamin—the youngest child of Jacob and the real younger brother of Joseph. The story of Benjamin is told in the Bible in Genesis and also in the Quran but the name of Benjamin has not been mentioned in the Quran. Benjamin stands for the youngest child, darling of the family. Benjamin's mess means a large share.

2. *Someone who will not grow up* :

Peter Pan—J. M. Barrie's immortal character, Peter Pan, has been a favourite among children of all nationalities for many years. A statue to "the boy who never grew up" stands in London's beautiful Kensington Gardens, one of the many public parks which are to be found in the heart of the great city. Muhammad Ali Jinnah said of Jawahar Lal Nehru who had a childish side to his character, "He is is a Peter Pan ; he will never learn anything, or unlearn anything".

3. *A hypocrite* :

Pecksniff—an unctuous hypocrite prating of benvolence etc., in Dickens's *Martin Chuzzlewit*.

4. *A wise judge.*

Daniel—an upright judge and a person of infallible wisdom. (The *Bible* and Shakespeare's *Merchant of Venice*.)

5. *One who is always lamenting the degenerate state of the times* :

Jeremiah—doleful prophet or denouncer of the times. Read *Lamentations of Jeremiah* in Old Testament.

6. *One who assists the unfortunate* :

Samaritan (good Samaritan)—A genuinely charitable person who has been described in the Gospel according to St. Luke.

7. *An optimistic person who is always looking for better times* :

Micawber —A sanguine idler trusting that something good will turn up in Dickens's *David Copperfield*.

8. *A person who brings ill-luck with him* :

Jonah in Old Testament and the last section of سورة الصفت in the Quran. A person who brings ill luck or is sacrificed lest he should bring ill luck.

9. *An excessively cautious general* :

Fabius Cunctator—a delayer; a commander against Hannibal employing cautious and dilatory strategy to wear out the enemy.

10. *A chivalrous high-principled person*:

Bayard—a chivalrous person. A French hero 1475—1525. Sayed Amir Ali in his *Spirit of Islam* has called Hazrat Ali, the Bayard of Islamic history. In fact, Hazrat Ali was a man of much higher moral and spiritual stature than Bayard.

11. *A very patient man* :

Job—the Patriarch whose story forms *the Book of Job* in Old Testament.

12. *One who pretends to comfort you but only makes matters worse* :

Job's Comforter—One who under the guise of a comforter aggravates distress.

13. *A very wealthy person* :

Croesus—King of Lydia in the Bible.

14. *An unscrupulous schemer who practises duplicity in statecraft* :

Machiavelli—Niccolo Machiavelli (died 1527), a Florentine statesman and author of *The Prince* in which unscrupulous statecraft is advocated. His name is applied to an unprincipled schemer who believes that the end justifies the means.

15. *An unpractical idealist* :

Hamlet—hero of the Shakespearean tragedy, *Hamlet*. He is always planning and plotting but never acting.

16. *An enchantress*:

Circe—an enchantress and temptress in Greek mythology.

17. *A Prophetess*:

Cassandra—a Trojan Prophetess fated to prophesy truly and be unbelieved. Prophet of ill ; unregarded prophet ;

CHAPTER VI

SOME LEADING ENGLISH SYNONYMS EXPLAINED AND EXEMPLIFIED

"The great source of a loose style is the injudicious use of synonymous terms" —*Blair*.

While great pains are taken in Pakistan to make the youthful learner acquainted with the meaning of words, no attention is paid, under our educational system, to the subtle word-distinctions that are prominent in English language. There is no help given by the dictionaries. The subject is ignored by the school books. Teachers have little encouragement to pursue the matter or to put it into practice. And yet, synonymous discrimination is of great practical utility. In the first place, it sharpens and trains the intellect and, in sharpening and training the intellect, it conduces to exactness of thought and clearness of understanding. In the next place, it facilitates verbal expression and has enormous value in its bearings on Composition. Indeed, accuracy of thought and precision in style lie very near together; and much of the confused thinking and inadequate utterance characteristic of the ordinary student may be traced to the want of a proper preliminary training in the use of synonyms. This subject needs the special attention of teachers and educationists. My purpose in this chapter is to be helpful in elucidating some word-distinctions where help is obviously needed.

The most important point in connection with word-handling is the discrimination of synonyms—i.e., of terms so near to each other in signification as to be usually regarded as exact equivalents. When pupils are taught to use synonymous words as absolutely convertible, great damage is done to their mental progress. No wonder that their speech in after-life should prove inaccurate and loose, and their thoughts confused. They should not be encouraged from the beginning to confound things that differ. They should be drilled in the correct use of the language. The synonyms dealt with in this chapter are only such as have some importance in the English language and present some difficulty to the learner. In a great many instances, the word that stands at the top of the group, and printed in larger letters, is an ultimate term, and, therefore, undefinable. It stands usually without comment, and is unexemplified, and by a reference to it the synonyms under it are explained.

1. Advise :

Counsel, Admonish, Exhort.

The advice implied in "counsel" is that of wisdom and experience. We are 'counselled by those who are older and wiser than

ourselves; also, by those on whose advice we can rely. In 'admonition', there is a note of *censure* or *warning* involved. We admonish the careless and the backslider as well as the impetuous and the overbold. "Exhortation" is given with a view to *encouragement* or *incitement*. We exhort the diffident, the timid, the faint-hearted and, in doing so we urge them on to good works, to deeds of boldness, or to perseverance. A general, on the eve of a battle "exhorts" his soldiers; the preacher and the orator "exhort" their audience.

EXAMPLES

My father, a wise and grave man, gave me serious and excellent *counsel* against what he foresaw was my rash design.

At the opening of the Irish Parliament, Jeremy Taylor preached and *admonished* his hearers to oppress no man for his religious opinions.

He *admonished* him of his danger in pursuing such a course.

He was strong in *exhortation*, but weak in action.

He accepted from Science the *exhortation*, to believe nothing which does not admit of complete verification.

It is easy to *exhort* to patience under suffering, but to practise patience is a different matter.

2. Anger :

Wrath, Rage.

'Wrath' is anger of a *deep* and *lasting* kind outwardly manifested. 'Rage' is a mere *passing* outburst of the disturbing sort marked by *vehemence*.

EXAMPLES

He rose in *wrath*, breathing out vengeance.

A soft answer turneth away *wrath*.

Let not the sun go down upon thy *wrath—Bible*.

Come not within the measure of my *wrath*.
Shakespeare : *Two Gentlemen of Verona, V., 4.*

Swift, says Macaulay, was destined to stir the laughter and the *rage* of millions.

He turned and went away in a *rage*.

The *rage* and fury of the tempest.

3. Annihilate (to render non-existent) :

Exterminate, Eradicate, Extirpate, Efface, Erase.

The last two of these terms are milder terms than the three first. By "effacing" and "erasing" we do indeed produce the practical annihilation or non-existence of a thing as much as by "exterminating", "eradicating", or "extirpating"; but we accomplish the end by a *less harsh* or less drastic process. To "efface" is simply to *blot out* or to *render illegible* and "to erase" is to *rub or scrape out* ; neither of them pointing to very violent procedure. But in "extirpate" and "eradicate" we convey the notion of *harsh* and and *unmerciful* measures, of *plucking up by the roots* ; of the two, "extirpate" is perhaps the stronger term. "Exterminate" connotes *utter* or final annihilation.

EXAMPLES

Shame on the Europeans who do their best to *exterminate* the wild birds and beasts of every newly discovered island, and all for the sake of gain.

It was a war of *extermination* carried on without mercy.

They did their utmost to *exterminate* the plague.

It is no easy matter to *eradicate* a social evil, once it has got firm hold of a community.

It is not possible to *eradicate* an evil tendency from the heart by merely proving that it is irrational.

The persecutions of the Middle Ages were for the *extirpation* of heresy.

It would be a great boon if any effective means were devised for the *extirpation* of this fell disease.

Unfortunately, the inscription on the monument is now *effaced.*

The impression seemed entirely *effaced* from his memory.

Terrible snowstorms have prevailed in the island, and have had the effect of completely *effacing* all landmarks.

They ordered his name to be *erased* from the Roll.

The students, at the order of the master, *erased* the figures from their slates.

All gratitude was now *erased* from his mind.

He wrote the whole document, long though it was, without a single *erasure.*

4. Astonish:

Astound

"Astound" is a much stronger word than "astonish" : it means *to strike dumb with astonishment.* We are "astonished" at the *unexpected* ; we are "astounded" when the unexpected assumes some *extraordinary* form. When something turns out differently from what we anticipated, we are "astonished" ; when the unanticipated works *on a large scale*, we are "astounded".

EXAMPLES

His versatility *astonished* us all.

The rapidity of his progress in learning was something *astonishing.*

We were *astonished* at the agility of the old man.

The work implies an amount of reading that is certainly *astounding.*

More *astounding* ignorance could scarcely be imagined.

We were *astounded* at his eloquence.

5. Attack :

Charge, Onset, Onslaught, Assault.

Of these, the two last are the least dignified terms ; "onslaught" implying mere brute force (or at any rate *overpowering* force), while "assault" adds to this the idea of *violence. Daring* and *determination* are signified by "onset" ; while *dash,* as well as bravery, enters into our conception of "charge".

EXAMPLES

Who has not heard of the *charge* of the Light Brigade?
"*Charge*, Chester, *Charge* ! on, Stanley on !"
Were the last words of Marmion. (*Sir Walter Scott.*)
They prepared for the final *charge*, and nobly stood their ground.
There was a fresh *onset*, as soon as morning began to dawn.
The shout of battle began, and the rushing sound of *onset*.
A more furious *onslaught* than this was never made.
He made a savage *onslaught* on his rival.
The culprit was convicted of *assault*, and sentenced accordingly.
The successful candidate had to be smuggled away by an unfrequented route in order to escape *assault* at the hands of the local faction.
This was a species of *assault* to which we were not accustomed.

6. Avaricious :

Miserly ; Stingy, Niggardly.

Of these, 'miserly' refers more to the disposition of the avaricious man ; 'stingy' and 'niggardly' view his avarice through his actions. A man is 'miserly' in *grasping* and *retaining* ; he is 'niggardly' or stingy in *disbursing*. Further 'niggardly' conveys the idea of giving in a grudging spirit (giving unwillingly), and 'stinginess is associated with meanness.

EXAMPLES

Many of the benevolent institutions of the land such as hospitals owe their existence to the hoardings of the *miserly*.
The *miser* hoards his wealth, and finds pleasure in counting his money bags.
He dealt out his gifts with a *stingy* hand.
The general opinion was, that he was rather *stingy* in his praise of so great a man.
Sir Joshua Reynolds who has been reckoned *stingy*, by his will left Burke £ 2,000 and forgave him another £ 2,000 which he had lent him.
In some respects we have been jealous, in others *niggardly* towards Ireland.
There is nothing *niggardly* about Nature; she distributes her gifts profusely.

7. Avoid :

Shun, Evade.

We "shun" by *purposely passing by* or *keeping out of the way*; we "evade" by *adroitly turning* a corner. In "evading" there is also the idea of escape implied.

EXAMPLES

Shun evil.
He *shunned* the haunts of men.
Deeds of darkness *shun* the light of day.
He tried hard to *evade* his duty, but the unpleasant task had to be done.

Do what he may, the father's responsibility for the upbringing of his children cannot be *evaded*.

He did his utmost to *evade* the force of this argument.

8. Boast :

Brag, Vaunt.

To "brag", is to boast upon slender ground or without justifiable reason. As bragging usually takes the form of self-glorification and betrays self-conceit, it is apt to expose the braggart to ridicule and contempt. To 'vaunt' is to use bold, brave words in a spirit of pride, and usually with a touch of defiance in them.

EXAMPLES

A general laugh arose as he *bragged* of his achievements.

There is no use *bragging;* we know you too well.

He *bragged* of some great exploit performed by him in earlier days, which we all knew to be fictitious.

There is some excuse for *vaunting* one's victories so nobly won.

It is the sign of a modest man not to *vaunt* his powers.

9. Care:

Solicitude, Anxiety.

"Care" expresses bare uneasiness of mind pending an uncertain issue, arising from one's interest or concern in a thing. When this interest is *eager*, as well as productive of uneasiness, it becomes "solicitude"; and when it weighs upon us so as to grow distressing, it is "anxiety".

EXAMPLES

She was tenderly attached to her children, watching over them with all motherly *solicitude*.

Their comfort seemed to be an object of real *solicitude* to him.

Her great concern was to appear cheerful and contented and so spare her friends much *solicitude* on her account.

His health had failed, and his condition was, for some time, one of great *anxiety* to his friends.

There was *anxiety*, for a while, about the safety of the ship.

I spent some days now in great perplexity and *anxiety* of mind, not knowing what might happen.

Be not *anxious* about the morrow.

10. Choose :

Elect, Select.

"Elect" is to choose *by a formal act* and with a view to some privilege,—as when a Member of Parliament is said to be "elected" by the votes of a constituency, or when a meeting "elects" one of its members as President or Chairman. To "select" on the other hand, is to pick out from among several suitable things or persons the one that is considered *preferable* to the others, as when, from a collection of fruits, we make a "selection" for the dinner table. Suppose a number of candidates for a vacant post. A few of them say five—are "selected" as a manageable list from which to make the final choice; and from this selected list, one is "elected" to the office.

EXAMPLES

The first duty of a public meeting is to *elect* a chairman.

Mr. A was unanimously *elected* schoolmaster out of a list of fifty-seven candidates.

He was *elected* through popular influence rather than because of his merit.

The Pope has been lately *selected* as arbitrator between Germany and Spain.

These are only the *selected* prose writings of Milton.

Agassiz was only twenty-one when he was *selected* to prepare a description of the fishes of Brazil.

He was one of the *select* preachers at the University of Cambridge.

The principle of *selection* here is by no means evident.

11. Competition.

Rivalry, Emulation.

"Rivalry" is the general name for *spirited* competition between two or more parties in pursuit of the same prize or thing. When this competition is conducted in a *free* and *generous* spirit, and by *legitimate* or *praiseworthy* methods, it is "emulation".

EXAMPLES

There is great *rivalry* now-a-days in every department of life.

Two *rival* companies solicit our patronage.

The *rivalry* at present is keen between the various civilized nations of the world, in the field of scientific research.

Rivalry does sometimes lead to bitterness and strife.

The master complained that there was a want of *emulation* among the scholars.

Care must be taken, in competition, that *emulation* is not allowed to degenerate into envy.

He spoke of the departed hero, and urged us to *emulate* him in his virtues.

There was the greatest *emulation* among our entertainers in the discharge of kindly offices.

Emulation is a great power in education, but it is not everything.

It should be the object of explorers rather to work in friendly *emulation* than to waste time in carping at each other's efforts.

12. Compulsion.

Coercion, Constraint

"Coercion" and "constraint" are species of "compulsion" and both of them signify action under the influence of force. The force however, that "constrains" is inward, of the mental and spiritual kind such as, love, gratitude. compassion, persuasion, — and we yield to it *voluntarily* or *freely*. The force that "coerces" may be either outward, or inward, either physical or mental — such as threats, fear, over-powering numbers, superior bodily strength, — but the resulting action is *against the will*. In "constraint" we are *drawn*, not driven; in "coercion" we are *driven*, not drawn.

EXAMPLES

The day has long gone past when *coercion* in religious opinion would be tolerated.

If you *coerce* the agitator, he instantly becomes a martyr.

It was by a strict enforcement of military discipline that the mutineers were *coerced* to obedience.

He was *coerced* to silence by the loaded pistol of the assassin held close to his ear.

It was towards evening when the two disciples of Emmaus *constrained* Christ to abide with them.

There is no bondage in the *constraint* of love.

Authority, when it awakens respect and devotion, becomes an easy *constraint.*

He felt himself *constrained* to take up an attitude of opposition.

13. Conspicuous.

Distinguished; Celebrated, Eminent, Illustrious.

"Distinguished" simply means *marked off by some* striking difference. When a man in the middle rank of life entertains those of higher social position than himself, he is said to have *distinguished* guests with him. When a public speaker is said to have made a *distinguished* appearance on some particular occasion, the meaning is that his appearance was of a superior kind. "Celebrated" comes nearer to the meaning of *famous, well - known* or *renowned*; and "eminence" combines high excellence with conspicuousness. An author is "celebrated" when his writings are widely read; he is "eminent" when his excellence or superiority to others is acknowledged. "Illustrious" is what reflects *glory*; an illustrious deed is one that brings credit and renown to the doer; a family is "illustrious" when the members stand conspicuously forth as eminent or noble.

EXAMPLES

The sole ambition of many seems to be, to move in a *distinguished* circle of society.

The late Professor was a very *distinguished* teacher.

Albert Einstein was a *celebrated* mathematician.

Of Newton's *celebrated* work, we cannot speak here at length.

Plato and Aristotle are the most *celebrated* of ancient philosophers.

Sir Thomas More was a man of *eminent* talents.

Darwin was the most *eminent* of recent naturalists.

An *eminent* playwright like George Bernard Shaw always commands our admiration.

Censure is the tax a man pays to the public for being *eminent.*

He pointed with a sweep of the hand to the portraits of his *illustrious* ancestors.

An *illustrious* career like Sir Winston Churchill's reflects honour on his country.

Illustrious acts high raptures do infuse.

14. Contention (the more dignified term for Strife) :

Conflict, Struggle.

Each of these points to *difficulty* in reaching an end, and to the need for effort and perseverance. But when the effort assumes the form of contending with *clashing* interests we call it "conflict" ; when the *strenuousness* of the effort, becomes a prominent fact, it is a "struggle". "Struggle" also carries in it the idea of *continuance* or *duration* ; "conflict" that of *sharpness*. We *wage* or *carry on* a "conflict" ; we *endure* or *come through* a "struggle". The first is an *active*, the second a more *passive* attitude.

EXAMPLES

If there really arises a *conflict* between Democracy and Science, Democracy which is already taking precautions against the enemy, will certainly win.

The story of the *Pilgrim's Progress* ends with the last conflict of Christian and Hopeful, when at the hour of death they pass through the deep waters,leaving their mortal garments behind them in the river.

On this question, there is at present a great *conflict* of opinion.

A leading doctrine of Darwinism is that of the *struggle* for existence.

A man *struggling* with adversity is a spectacle to the gods.

In the *Pilgrim's Progress*, Pliable goes a little way with Christian, but declines to *struggle* through the Slough of Despond, and gets out at the wrong side.

15. Correct :

Accurate, Exact, Precise.

'Accuracy' is correctness regarded as mere *absence of mistake or error*. "Exactness" signifies correctness in a more *positive* manner, and is *conformity to rule or requirement*. "Precision" is *scrupulous* exactness, or exactness *extending to minute details*. We call a writer "accurate" when his style is free from slovenliness and slipshodness ; we call him "exact" when we view his style as conforming to the rules of the best composition ; we call him "precise" when his exactness goes far towards being finical.

EXAMPLES

His rendering of the passage into English was by no means *accurate*, some of the most common words being entirely misunderstood.

His account of the proceedings was generally accetped as wonderfully *accurate*.

When his master returned, he rendered him an *exact* account of all that he had disbursed in his absence.

I cannot tell you the *exact* time, but I give a near approximation.

These were the *exact* words that he used.

This was *precisely* what I myself had said, several years before.

Milton's *precision* in the use of words fills *Paradise Lost* with subtle delicacies of expression.

He was most *precise* in all his statements, and in his general conduct.

The charges against him were dismissed by the Court as being vague and wanting in *precision*.
He was ever *prcise* in promise-keeping.

16. Courage :

Boldness, Bravery, Valour, Fortitude, Prowess, Daring, Pluck.

"Boldness", "bravery", "valour" denote courage in various degrees, the first being the weakest term of the three, and the last the most intense. But the distinctive meaning of "boldness" is got by remembering that it is the opposite of *timidity* ; while the opposite of "bravery" is *cowardice*, and of "valour" *pusillanimity*. Both "bravery" and "valour" imply a degree of courage that is not usual and calls forth our admiration,—the latter of them more especially. "Boldness" is something that we expect in all men ; and as we commonly find it to a greater or a less degree, we do not regard it as heroic We do not consider it worthy of special praise or admiration ; it is an attribute of *manliness*. "Fortitude" is the kind of courage that implies *patient endurance*. "Prowess" implies *brave* deeds, more especially of the *soldier* class. *Spiritedness* is involved in "pluck". "Daring" courts danger, and is *adventurous*.

EXAMPLES

He showed the *boldness* of a lion in confronting danger.
My *boldness* now gave way when brought face to face with the real difficulty.
Bold in adventure, strong in attack.
He *boldly* met his fate.
Numbers, in our modern world, daunt even the *bravest* men.
How Horatius kept the bridge,
In the *brave* days of old.

(*Lays of Ancient Rome* : **Macaulay**).

None but the *brave* deserve the fair.

(**Dryden** : *Alexander's Feast*).

Estimation is always the reward of *valour*.
Discretion is the better part of *valour*.—*Shakespeare*.
The world is richer for men's *valorous* deeds.
The power of religion is clearly seen in the *fortitude* with which it imbues us towards external catastrophes.
Marvellous were the sufferings and *fortitude* of Lady Alice during the Great Civil War.
Virtue, as the derivation shows, is moral *fortitude*.
Gentlemen, your trade is dependent on your Empire and your *prowess*.
Their grateful admiration of their deliverer's *prowess* was apparent to all.
He was a man of great *daring*.
Feats of *daring* are not always to be commended.
His *daring* cost him his life.
He was a general favourite with his school fellows because of his *pluck*.

His success was entirely owing to his *pluck*.
If there is one thing more than another that gains the admiration of the Englishmen, it is *pluck*.

17. Cowardly :

Dastardly, Craven.

Each of these denotes the absence of courage to an extent that is despicable or contemptible ; but the "dastard" adds to his cowardice *baseness* and *meanness*, while the "craven" is *without spirit*. We speak of "craven" fear, but of a "dastardly" act.

EXAMPLES

It is a most *dastardly* thing to strike a man when he has not the opportunity of defending himself.
A *dastardly* attempt was made to assassinate the king.
His *dastardly* conduct won him the contempt of his former friends.
A laggard in love and a *dastard* in war. (Scott : *Marmion.*)
He indulged in language of *craven* and exaggerated pain.
Craven fear is sure to paralyse us.

18. Curb :

Check, Restrain.

"Check" denotes a *light* and *gentle* curbing effectively applied ; "restrain" denotes a curbing of a *difficult* and *determined* nature. We "check" a man in his folly, when we can reach him at the beginning of his career and before his sin has fully mastered him. We "restrain" him from an act *on which his heart is bent*, and towards which he is driven by a kind of madness. "Restrain" approaches to *coercion* ; "check" is simply *genial control*.

EXAMPLES

In his flow of talk, he was obviously going too far ; and it was fortunate that a friend was near to *check* him before he had actually committed himself.

To behold her was an immediate *check* to loose behaviour ; to love her was a liberal education.
All was success for years, when suddenly a *check* came from an unexpected quarter.
He had a violent temper but he was able to *restrain* it on occasions.
Children cannot long endure the *restraint* of silence.
There is no doubt that social progress has *restrained* selfishness.
Next morning her eyes were red and swollen, and it seemed as if her tears were even then *restrained* with difficulty.
They wished to be free from *restraint* which, they declared, had always been galling.

19. Date :

Era, Epoch.

An "era" is a fixed point of time *from which we begin to reckon* ; an "epoch" is a period of time *marked by some memorable or important event*, and may or may not be an "era".

EXAMPLES

The present year is 1968 of the Christian *era*.
The Muslim *era* dates from 16th July 622, the year of the Hijrat of the Holy Prophet.
A new *era* now opened out before him.
Queen Victoria's reign has been almost a separate *era* of progress.
The publication of Locke's *Essay Concerning the Human Understanding* marks an *epoch* in the history of philosophy.
Epoch-making books, in all departments of knowledge are few and far between.
A just appreciation of the scope and consequences of the present-day scientific *epoch* inspires these lectures.

20. Deception.

Delusion, Illusion, Hallucination.

To 'delude' is to deceive by creating a wrong idea in the mind, so that "delusion" is essentially *taking up the wrong notion of a thing*. This notion may be altogether false, or it may be simply exaggerated. We are "deluded" by the fair promise of the hypocrite, and by the plausible arguments of the sophist. An insincere person in whom we reposed confidence turns out to be "a delusion and a snare".

"Hallucination" is, also, a species of deception, but one arising from the mind itself: it consists in regarding as outwardly real what has only an inward or mental existence. It mistakes creations of the imagination for actual objects, as when an excited mind in a haunted house conjures up the idea of a ghost and by and by makes itself believe that an actual ghost is there. The error lies not in the notion, but in the inference. It is simply a figment of over-wrought imagination.

"Illusion" is similar to "hallucination"; only there is this difference that, whereas in "hallucination" there is no real ground for the deception, in "illusion" there is something real to ground upon. It is an "illusion" when a man in the dark night takes a bush or a dwarf-tree for a spectre. There is the bush or dwarf-tree here as a real fact to work upon; the imagination simply transforms it into an apparition.

EXAMPLES

When the railroads were first thought of, a set of unscientific men went about persuading people that the expansive force of steam was a curious *delusion*.
One great class of *illusions* comes under those which arise from the senses, more especially from sight and hearing.
The confinement and restraint of the jail preyed upon the prisoner's health, and produced *hallucinations* of mind.
In normal life, perfect *hallucinations*, in the strict sense as distinct from illusions, are comparatively rare.
Macbeth fell a victim to *hallucinations* because of his consciousness of guilt.
Here is the same *hallucination* that we find in Napoleon which leads him to regard the creations of his own ambition as accomplished realities.

21. Depend on.

Rely, Trust.

"Rely" is used when the object relied on (a thing or person) is regarded in the light of a *prop, support* or *stay*. We "trust" when we *commit ourselves unreservedly* to one whose constancy, ability or integrity has been *proved true*.

EXAMPLES

A man's highest recommendation is, that his word may be *relied upon*.

To *rely on* the strength of a chain is to *rely on* its weakest link.

Trust not in princes.

He put his *trust* in his own ability to meet the emergency.

Trust no man who has once deceived you.

We could not *trust* his honesty.

22. Disappear.

Abscond, Vanish

"Vanish" means to disappear *wholly*, and, for the most part, *suddenly*. "Abscond" is to *betake oneself to flight* or to *withdraw into secrecy*.

EXAMPLES

He had a private room to which he would *abscond* when interrupted in his studies.

The bank failure was enormous, and several of the directors *absconded*.

How many hopes *vanish* as a dream at the touch of reality !

All my former confidence now *vanished*.

Once begin to act, and your theoretical difficulties will soon *vanish*.

He tried to recall the ideas, but they had *vanished*.

23. Discovery.

Invention

We "discover" a thing that already has existence, but which up to the moment of discovery, has been *unknown* or *concealed* from view. "*Invention*" on the other hand, is the product of imagination or of ingenuity and is confined to the creations of the mind. Columbus "discovered" America ; Watts "invented" the steam engine. We "invent" a hypothesis; we discover a truth. The astronomer "invents" a telescope, but "discovers" a planet, a comet or a star. Fables, myths and romances are "invented"; the facts of history and science are "discovered".

EXAMPLES

Great *discoveries* were made by Livingstone in Central Africa.

The *discovery* of artificial light has been a most important factor in changing the industrial and economic condition of advanced countries.

Necessity is the mother of *invention*.

It was found, on investigation, that the whole story was an *invention* of his own.

24. Draw Forth.

Elicit, Extract.

The process implied in "extracting" is of a *harsher* kind than that involved in "eliciting". We "elicit" information from a person when we draw it forth by gentle means, *coaxingly* or *alluringly*. We "extract" it from him in a more ungracious manner, *under pressure* and *against his will*.

EXAMPLES

As fire is *elicited* by rubbing together of stones, so truth is *elicited* by the collision of minds.

A deputation waited on the various candidates yesterday, for the purpose of *eliciting* their views on educational matters.

They wished to *extract* all the pleasure they could from their holiday.

He went to the dentist to have his tooth *extracted*.

25. Education.

Culture, Instruction.

"Culture" is refined and elevating education, more especially on its *literary* side. "Instruction" is simply the *knowledge* or *information* that one receives in the process of education.

EXAMPLES

His writings testify to his high mental *culture*.

To a man of *culture*, nothing is more offensive than crude opinions dogmatically laid down.

Science and secular *culture* are no enemies to religion.

"Culture", as Mathew Arnold has defined it, "is familiarity with the best thoughts, expressed in the best terms, by the ablest men".

The power of imparting *instruction* to others is very much a gift of nature and is not given to everyone.

By reading even three hours a day, I shall gain, in the course of a twelvemonth; a great deal of *instruction* which I now feel myself to want.

26. Effect (*to gain one's end*).

Accomplish, Achieve.

To "accomplish" is simply to effect *through effort*; to "achieve" is to effect through *special* effort and *with special credit*. We "accomplish" a purpose; we "achieve" a success. In "achieving", we set ourselves a higher and more difficult task than in "accomplishing"; and for "achievements" we are specially admired and praised.

EXAMPLES

They meant next day to ascend the highest mountain in the neighbourhood, but, as the weather was unfavourable, they failed to *accomplish* their end.

A journey that formerly took several days by coach may now be *accomplished* in nearly as many hours by rail.

Every morning he planned his work for the day, and rarely did a night come that did not find the proposed work *accomplished*.

To *achieve* wisdom is the highest effort of man.

In that enterprise he was well aware that he was more likely to encounter failure than to *achieve* success.

It was his fortune to *achieve* great reforms.

It is the mark of true generosity of mind to glory in another man's *achievements*.

27. Energy.

Zeal, Enthusiasm, Fanaticism.

All these three are forms of *mental* energy, arising from *awakened interest* in a thing; but, while "zeal" points to the *warmth* or *ardour* with which we take a thing, "enthusiasm" is *vehement* zeal combined with *rapture*, and *excessive*, *extravagant* and undesirable enthusiasm is what we know as "fanaticism".

EXAMPLES

It is well to show *zeal* in a good cause.

Party *zeal* has been shown as much in religion as in politics.

At this point the *enthusiasm* of the audience reached its highest pitch, and they gave expression to it in loud cheers accompanied with the waving of handkerchiefs and hats.

The subject itself was so uninviting that really high oratory could not excite *enthusiasm* about it.

There is no saying what may not be done when religious excitement takes the form of *fanaticism*.

Fanaticism has been the real cause of much of the strife and bloodshed that have disgraced humanity.

28. Escape.

Elude.

Both these words signify deliverance from something in which we might have been caught as in a snare or trap. But, in "eluding" we escape *deftly* or *unexpectedly*, or *by artifice* or *clever management*. Hence, we are said to "elude" an enemy who is specially on the watch for us; we simply "escape" danger.

EXAMPLES

When we keep anyone here against his will, he must be sharper than we are, if he wishes to *escape* from our clutches.

Nothing *escaped* her minute observation and general curiosity.

The matter was managed with a secrecy that *eluded* all their watchfulness.

His hiding-place was near, but for months he succeeded in *eluding* detection.

How beautifully he *eluded* the blow !

29. Farther.

Further.

"Farther" refers to *distance in space*, and, secondarily to *distance in time*. "Further" denotes *sequence;* it marks *progress* in argument or indicates something *additional*.

EXAMPLES

He lives *farther* down the river.

We need not go *farther* back than the beginning of the present century to find this practice in full force.

Nothing was *farther* from his intention than doing you an injury.
He made a *further* attempt to vindicate his character but failed.
What *further* argument can you produce in favour of your view?

30. Foretell.

Predict, Prophesy, Divine.

"Foretell" and "predict" are simply the Saxon and the Latinsed terms for the same thing, both signifying *the declaring of a thing before it actually comes to pass.* When the power of prediction is regarded as a *supernatural* gift, it is denominated "prophecy": when we look upon it as the result of *uncommon sagacity or shrewdness*, we call it "divination".

EXAMPLES

Recent events in Viet Nam should teach people the wisdom of modesty in *predicting*.
The *prediction* of eclipses is only one of the wonders of astronomy.
Our experience of his past *predictions* does not encourage us to place much trust in what he *foretells* at present.
The power of *prophesying* which was given to *Old Testament* prophets was a power that stands altogether by itself.
That the Old Testament *prophesies* of Christ, is obvious to anyone who examines the Old Testament.
Prophesies in this sentence is used as a verb. As a noun the word is *prophecy*.
Pascal had a singular and almost unique instinct of *divining* results from very slender postulates.
I can easily *divine* what he will do under the circumstances.

31. Illustrate.

Exemplify.

"Illustrate" is the general name for *throwing light* upon a subject, and includes analogies, parallel cases and the like. "Exemplify" is to throw light upon something by *adducing a specimen or sample.*

EXAMPLES

The argument here is enforced by many happily chosen *illustrations*.
We never see the true state of our condition till it be *illustrated* to us by its contraries.
His writings are adorned with a wealth of *illustration* that is almost unsurpassable.
Give me *examples* of the use of that word.
He *exemplified* his meaning very clearly.
The Holy Prophet's teaching was *exemplified* in his own life.
History is philosophy teaching by *examples*.

32. Lowliness.

Humility, Condescension.

"Humility" is lowliness of mind or *the refusal* to *estimate oneself above one's deserts;* "condescension" is the lowliness that *stoops* from a higher or exalted position to a lower, with a certain feeling of *self complacency* or *tinge of self-esteem* in the process, and thus has *reprehensible* associations attached to it.

EXAMPLES

The first requisite of true *humility* is self-knowledge.

There is a pride that apes *humility*.

Humility is the characteristic virtue of Christianity.

Humility has been described by Tennyson as the mother of all virtues.

Children resent patronage and *condescension* as keenly as most of their elders·

A favour loses all its value, if it is done in *condescension*.

He *condescended* to hear our complaint.

He gave us a *condescending* smile as we passed.

33. Mistake.

Error, Vice, Sin.

"Error" is, strictly, a mistake of *judgment*; "vice" is a breach of *the moral law* or *conscience* "sin" is a breach of *the law of God*. "Error" is a thing of the *head*; "vice" and "sin" are of the *heart*. "Error" is *mental* or *intellectual*; "vice" and "sin" pertain to the character. We "err" through *ignorance*; we "sin" through *depravity*. The opposite of "error" is *truth*; the opposite of "vice" is *virtue*; the opposite of "sin" is *righteousness*. "Vice" is *ethical* or *moral*; "sin" is a religious term.

EXAMPLES

He committed the *error* of supposing that, in this instance, silence meant consent.

There were no fewer than ten *errors*, in his dictation exercise.

There was an *error* in his calculations, which almost escaped observation.

Hypocrisy is a sort of homage that *vice* pays to virtue.

The *vice* of intemperance seems to be diminishing.

Each age has its own special *vices*.

The wages of *sin* is death (Bible).

Selfishness seems to be the very essence of *sin*.

He repented of his *sins*, and was forgiven.

There was a long catalogue of base *sins* laid to his charge.

34. Occurrence.

Incident, Event.

Both "incident" and "event" are "occurrences" or *things that happen;* but while the first is *instantaneous*, the second implies a *process* and needs *time*.

EXAMPLES

He dismissed the *incident* as of no importance.

There were several *incidents* connected with our short sojourn on the island that caused us much amusement.

There are passages in this book that will raise a smile, as well from the nature of the *incidents* recorded, as from the language in which they are depicted.

The first choice of a profession is one of the most important *events* in a young man's life.

Coming *events* cast their shadows before.
In Macaulay's *History of England*, the reader feels himself brought into the presence of real persons and stirring *events*.
He waited patiently for the progress of *events*.

35. Rhetoric.

Eloquence, Oratory.

"Eloquence" is a thing of *style*; "oratory" refers also to matter. A speech is "eloquent" when it is clothed in fine language; it is "oratorical" when its subject is *effectively handled*. "Eloquence" appeals to the *feelings*; "oratory" has respect also to the *understanding*.

"Eloquence" *stirs*, *gratifies* or *pleases* us; "oratory" *persuades*.

EXAMPLES

After listening to Abraham Lincoln's Gettysberg Address, the audience said that they had never heard such natural *eloquence*.
He went throughout the land, arousing people to action by his *eloquence*.
We were at first dazzaled by his *eloquence* and ingenuity.
Patriotism has been the great theme of *oratory*, in all ages.
Success in *oratory*, as in everything else, depends upon the adaptation of means to ends, the special end of the *orator* being to appeal to the quickest sensibilities of his audience.
We have in Sir Winston's speeches a very good specimen of the highest type of *oratory*.
To have spoken much, and yet to have committed himself to nothing, was no mean *oratorical* success.
There are many talkers and speakers in the House of Commons, but very few *orators*.

36. Risk.

Hazard, Jeopardize

To "hazard" is to risk *by staking on a mere chance* or accident ; to "jeopardize" is to risk by *exposing oneself to peril* or *extreme danger*.

EXAMPLES

There are men who have *hazarded* much for reputation.
He strongly condemned dice and every game of *hazard*.
A long and painful silence ensued, and everybody seemed afraid to *hazard* a remark.
Whatever proposal may be made with respect to good relations with India, care must be taken not to *jeopardize* the independence of Pakistan.
Not many people would *jeopardize* their lives to save a stranger.
By taking the unpopular side, his interests were greatly *jeopardized*.

37. Silent.

Reticent, Taciturn

"Reticence" is that form of silence known as *reserve* in speaking ; "taciturnity" signifies a *deeper and more habitual reserve*, and is usually regarded as a somewhat disagreeable quality.

EXAMPLES

She had been shy with him, and *reticent*, receiving what he gave, listening to what he said, of herself giving nothing.

Up to this time, his public utterance had been marked by a calculated *reticence*.

He complained that I was always so *reticent*.

The demeanour of his opponent was that of watchful *reticence*.

His *taciturn* disposition made him anything but a general favourite.

He happened that day to be in a *taciturn* mood, and we did not find him very pleasant.

One of our companions was lively and agreeable, the other unsociable and *taciturn*.

Let it be remembered that the cause of Addison's *taciturnity* was natural diffidence in the company of strangers.

38. Speech.

Talk, Conversation.

"Talk" is simply *easy and familiar discourse* of a *trivial* or *light* kind, and usually leading to nothing ; "conversation" is more dignified, and means the *friendly interchange* or communication of opinions or ideas.

EXAMPLES

Though men will do much in the way of *talking* against an evil, they are less zealous and active when it comes to opposing it.

Of course the debate terminated in mere *talk*.

There was much *talk*, but little *conversation*.

The *conversation* was free and witty.

The *conversation* glided imperceptibly from gay to grave and was always high-toned and charitable.

One favourite way of imparting information to young people is by means of *conversation*.

We found in his *conversation* marks of superior intelligence.

39. Wit.

Humour.

"Wit" is the *ingenious* combination of ideas, expressed *in words*, so as to give a pleasant surprise.

The following couplet of Akbar is an example of wit :—

اس کی بیٹی نے اٹھا رکھی ہے دنیا سر پر
خیریت گزری کہ انگور کے بیٹا نہ ہوا

The daughter of the grape (i.e. wine) has created a havoc in the world ; it was well that the grape had no son. The Persian and Urdu poets are fond of calling wine by the name of dukhtar-i-raz (دختر رز) or bint-al-'inab (بنت العنب) (the daughter of the grape). The poet says that if the grape had been endowed with a son, there would have been still greater havoc in the world.

"Humour" is the kindly handling of *peculiarities* in persons or circumstances, so as to raise a *general laugh*. "Wit" is *vivacious*; "humour" is *genial*. Harmless jests, banter, inoffensive raillery, practical jokes, are examples of "humour"; the pointed epigram, the worthy pun and repartee give us "wit".

The following couplets of Akbar are examples of humour :—

عاشقی قید شریعت میں جو آ جاتی ھے
جلوۂ کثرت اولاد دکھا جاتی ھے

When love is sanctified by law, it displays the phenomenon of a numerous progeny.

بھنے تیتر کھلا کر جان ڈالی جسم مردہ میں
تیرے ھوٹل کا بٹلر ابن مریم ھوتا جاتا ھے

He has revived the dead body by feeding us on roasted partridges. The butler of your hotel is, indeed, becoming Jesus, the son of Mary.

EXAMPLES

Steele's *humour* is that of a full and impulsive nature, careless and frank, and too warm-hearted to be satirical.

P. G. Wodehouse is one of the greatest *humorists* of the day.

He kept us laughing all the time, by his *humorous* remarks.

Inability to appreciate Dickens proceeds form lack of a sense of *humour*.

The sense of incongruity, according to the great French philosopher, Bergson, is one of the essential conditions of effective *humour*. If somebody compares a quaint face to the cube root of 3, it is a *humorous* remark.

He was famous for his sparkling *wit* in repartee.

Wit is one of the conditions of social success, but some men's *wit* is barely distinguishable from impudence.

Lord John Russell defined a proverb as "the *wit* of one man and the wisdom of many".

40. Mind.

Soul, Spirit

"Soul" is the *immaterial* and *immortal* part of man,—in opposition to body, which is material and mortal. "Spirit" denotes man's *higher* nature, as it is *turned towards God*, — and is opposed to flesh, which is earthly.

EXAMPLES

It is customary to speak of man as consisting of two parts, a body and a *soul*.

The immortality of the *soul* is one of the leading truths of great religions of the world.

The thought of what might have happened to me on that occasion sometimes sank my very *soul* within me.

It was only in his early days that the *soul* within him had been truly seen in his face.

His was a noble *soul*, spurning what was base.

'Oh, God ! it is a fearful thing
To see the human *soul* take wing

In any shape, in any mood'.

The body has been termed "the *soul's* dark cottage".

To us it seems strange that so great a *spirit* as Pascal's should have been enclosed in so frail an earthly constitution.

Man is something more than body and intellect; there is a *spirit* which the world itself cannot satisfy, and which can only be satisfied with God.

Then shall the dust return to earth as it was, and the *spirit* shall return to God who gave it.

EXERCISE I

A Useful Exercise from Shakespeare's "Julius Caesar" in drawing out in parallel columns the synonyms (single words and phrases) :—

"The man that hath no music in himself,
Nor is not mov'd with concord of sweet sounds,
Is fit for treasons, stratagems and spoils
The motions of his spirit are dull as night,
And his affections dark as Erebus,
Let no such man be trusted".

Here are the parallelisms :—

1. The man that hath no music in himself.	1. Nor is not moved with concord of sweet sounds.
2. Music.	2. Concord of sweet sounds.
3. The motions of his spirit.	3. His affections.
4. Dull.	4. Dark.
5. Night.	5. Erebus.
6. Is fit for treasons, stratagems and spoils.	6. Let no such man be trusted.

EXERCISE II

Central Superior Services Examination, 1966.

ENGLISH PAPER—II

What do you think is the difference between :

See, look.	Survey, view.
Watch, gaze.	Inspect, contemplate.
Stare, glance.	Think, meditate.
Notice, regard.	Ponder, reflect.
Observe, perceive.	Weigh, consider ?

ANSWERS

See, look.

See means — use the power of sight :

If you shut your eyes you can't *see*.

On a clear day we can *see* for miles and miles from the hill-top.

Look means try to see ; turn the eyes in some direction ; see attentively and deliberately :
Look up at the ceiling.
We *looked* but saw nothing.

Watch, gaze.

Watch means to keep the eyes on ; be on guard over :
Watch what I do and how I do it.
There is a policeman *watching* (i.e. looking for anyone or anything suspicious).

Gaze means to look long and steadily at :
What are you *gazing* at ?
Stop *gazing* round.

Stare, glance.

Stare means to look fixedly at with eyes wide open :
Do you like being *stared at* ?
They all *stared* with astonishment.
He gazed at the scene with *staring* eyes.

Glance means to take a quick look at :
Glance at the clock.
She *glanced* shyly at him from behind her fan.

Notice, regard.

Notice means to observe; to take notice of :
Did you *notice* him pause?
Did you *notice* his hand shaking ?

Regard means to look upon mentally :
I *regard* his behaviour with suspicion.
I *regard* his behaviour with horror.

Observe, perceive.

Observe means to watch carefully; see and notice :
Observe the behaviour of birds.
He *observes* keenly but says little.

Perceive means to become aware of especially through the eyes or mind :
On entering his house, we at once *perceived* him to be a man of taste.
From his talk and behaviour I could easily *perceive* that he was a man of culture.

Survery, view.

Survey means to take a general view of; to examine the general condition of :
Survey the countryside from the top of the hill.
The Prime Minister *surveyed* the international situation in his speech at the Parliament.

View means to look at; examine; consider :
The subject may be *viewed* in various ways.
Has the matter been *viewed* from the taxpayer's standpoint?

Inspect, contemplate.

Inspect means to examine carefully ; to see that the rules are obeyed and that work is done properly :

On *inspecting*, the currency notes proved to be forgeries.

The auditor carries out ten *inspections* a week to preclude all possibilities of embezzlement.

Contemplate means to look at with the eyes or in the mind ; have in view as a purpose, intention, or possibility :

She stood *contemplating* her figure in the mirror.

She was *contemplating* a visit to London.

Think, meditate.

Think means to exercise the mind :

Are animals able to *think* ?

Do you *think* in English when you speak in English or translate mentally ?

Meditate means to give oneself up to serious thought :

He sat there *meditating* upon his misfortunes.

He is *meditating* revenge.

Ponder, reflect.

Ponder means to consider; to think over :

We *pondered* many things.

He *pondered* over the incident.

Reflect also means to consider; to think on but involves greater effort and concentration :

I must *reflect* what answer to make (how to answer that question).

He *reflected* how difficult it would be to escape.

Weigh, consider.

Weigh means to compare and balance the value of one thing with another :

Weigh the pros and cons of this plan carefully before taking a decision.

Weigh your words before you speak.

Consider means to think about; take into account; make allowances for :

Please *consider* my suggestion.

We must *consider* the feelings of other people.

You should *consider* his youth.

We first weigh a thing in all its bearings and note its good and bad points. We are then in a position to *consider* its value. Bacon says in his essay *Of Studies* : "Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to *weigh and consider*".

This chapter is meant to be suggestive rather than exhaustive. Constant study of word-handling by such eminent masters of English prose as Hazlitt, Stevenson, Macaulay and Churchill will give you the requisite degree of insight into the effective use of synonyms.

CHAPTER VII

FELICITOUS PHRASES

The power of expression is one of the greatest gifts that God has bestowed upon man. In a singularly beautiful section of the Quran سورة الرحمٰن, God has recounted His manifold bounties and blessings. Mohammad Marmaduke Pickthall has rendered the opening verses of this highly poetical Surah in these words :—

'The Beneficent
Hath made known the Quran.
He hath created man.
He hath taught him *utterance*' (علمه البيان).

This faculty of intelligent speech is one of the greatest signs of God's grace and favour. We cannot thank Him adequately for the capacity, He has conferred upon us to understand clearly the relations of things and explain them in an effective manner.

The music of speech depends upon the selection and arrangement of words. There is no better way to cultivate the ear and taste for sentence-rhythm than to read aloud a selection from a prose masterpiece I suggest that you cut down some of the time you usually give to second-rate newspapers and devote it to reading the specimens of standard English prose. Frequently read the thoughts of such master minds, and shortly you will find your own mind flowering in the same manner. Plato was so acutely sensitive to the magic and music of words that he evolved a prose style of unique beauty and expressiveness. Blair says : "It is evident that those words are most agreeable to the ear which are composed of smooth and liquid sounds and where there is a proper intermixture of vowels and consonants. Vowels give softness and consonants give strength to the sound of words. The music of language requires a just proportion of both".

I want you to form the habit of observing and noting down the striking and felicitous phrases you meet in your general reading. If a thought is expressed better than you could have done it, look intensely at its construction. Possibly the idea is striking because it has a personal or original touch, as in the following examples :

You will easily note the euphonious effect of the following examples in which soft sounds predominate :

Delicacy of discrimination.
Generosity of soul.
The whisper of the wind.
As delicate as a woman's blush.

All the great eternal forces act in solemn silence.

You should seek to make your own, hundreds of expressions used by standard writers. By getting these clearly impressed upon your mind you will find other pleasing combinations of words springing up spontaneously and your facility of expression will increase in a surprising manner. Read aloud the following phrases :—

Pardonable pride.
Seasonable silence.
Divine wisdom.
Temperate firmness.
Effectual remedy.
Painfully sensible.
Natural impulse.
Laudable purpose.
Rapid progress.
Piercing eye.
Secret contempt.
Exuberant joy.
Living inspiration.
Invincible impulse.
Serene beauty.
Guiding influence.
Superb climax.
Voluntary devotion.
Grievously oppressed.
Pictorial beauty.
Vivid account.
Strong propensity.
Lively wit.
Glorious spectacle.
Affected grace.
Intricate problem.
Hazardous benevolence.
Quiet beauty.
Intellectual grasp.
Singularly attractive.
Serene sky.
Smiling valleys.
A winning smile.
Secret resources.
Loftiest ideals.
Perfect harmony.
Divine purpose.
Profound sincerity.
Noble instinct.
Unworthy successors.
Genuine humility.
Invincible courage.
Uncongenial toil.
Utter carelessness.
Nimble fancy.

Gracious smile.
Exquisite tragedy.
Ceremonious politeness.
Mutual animosity.
Gloomy apprehensions.
Versatile genius.
Final dissolution.
Honest pride.
Easy triumph.
Frivolous amusements.
Intense application.
Exalted perfection.
Devout attachment.
Delicate tact.
Matchless sincerity.
Fulsome praise.
Strenuous vitality.
Perpetual puzzle.
Imposing character.
Mischievous measures.
Moral grandeur.
Heavenly light.
Strange silence.
Virile achievements.
Noble intellect.
Potent voice.
Acute penetration.
Particularly distinguished.
Yearning tenderness.
Minute investigation.
Incessant diligence.
Impolite stubbornness.
Profound pathos.
Strangely sentimental.
Perfectly justifiable.
Caustic severity.
Whole-hearted praise.
Perilous license.
Lofty thoughts.
Secret throbbings.
Exquisite taste.
Meanest degeneracy.
Childish prattle.
Robust health.
A masterly effort.

A magnanimous soul.
Intellectual acuteness.
Profound satisfaction.
Lively surprise.
Forlorn humanity.
Impending doom.
Intellectual force.
Rugged grandeur.
Cruel affliction.
Prodigious power.
Infinite skill.
A natural sweetness of disposition.
Superficial narrative.
Undue sensitiveness.
Irresistible pathos.
Dazzling brightness.
Conscientious faithfulness.
Inexplicable hardships.
Effective measures.
Artistic means.
Graceful deportment.
Passionate intensity.
Elegant propriety of attire.
Successful endeavour.
Meditative spirit.

Alliteration is the repitition of the initial letter or sound in two or more closely associated words or stressed syllables. While some authorities do not favour the use of alliteration, it is nevertheless an effective ornament of language when it is properly used. It should not be purposely sought nor should it ever be overdone. The following are good illustrations of its proper use :—

A strange stirring of the spirit.
Persuasion tips his tongue whenever he talks.
Lightning and light, wind and wave, frost and flame.
The stealth and swiftness of midnight murder.

The use of similar sounds for alliterative effect is evident in Tennyson's oft-quoted lines :

'The moan of doves in immemorial elms
And murmuring of innumerable bees'.

Alliteration is not restricted to poetry. Ruskin and others have practised it frequently in prose and in popular speech we have such frequent examples as bag and baggage, fire and flood, might and main, thick and thin.

Lines like the following from Browning will repay careful analysis and study not only as an unusual example of alliteration but also for their euphony and naturalness :

"All the breath and bloom of the year in the bag of one bee.
All the wonder and wealth of the mine in the heart of one gem.
In the core of one pearl all the shade and shine of the sea.
Breath and bloom, shade and shine, wonder, wealth and how far above them,
Truth that is brighter than gem
Trust that is purer than pearl
Brightest truth, purest trust in the universe—all were for me
In the kiss of one girl".

There are numerous words and combinations of words that suggest much of their sense in their sound such as these :

Biting breeze
Whispering winds lulled to sleep
Bleak and bitter sky.

There are numerous combinations that are often expressed together. You should acquire a large fund of these for purposes of ready expression. Remember that word-building is thought-building. I give you the following list by way of suggestion and you will, of course, supplement the list with further combinations of your own choosing.

Hopes and fears.
Vice and virtue.
Faint and fitful.
Vitality and strength.
Beauty and sincerity.
Reading and reflection
Virtue and wisdom.
Weal and woe.
Decline and fall.
Loose and scattered.
Sunshine and shower.
Bright and clean.
Calm and courage.
Godliness and charity.
Short and precarious.
Despondency and dejection.
Knowledge and experience.
Temporal and spiritual.
Doubts and apprehensions.
Vivacious and vigorous.
Art and Science
Bread and butter.
Flesh and blood.
Over head and ears.
Heaven and earth.
Kith and kin.
Law and equity.
Light and shade.
Lust and cruelty.
Warmth and radiance.
Men and women.
Hill and valley.
Before and after.
Ancient and modern.
Simple and splendid.
Graces and gifts.
Stern and steadfast.
Soft and subtle.
Rejected and derided.
Stand and wait.
Injuries and insults.
Respect and decency.
Air and sunshine.
Simply and sweetly.
Bashful and awkward.
Grandeur and awfulness.
Truth and toil.
Grace and splendour.
Scepticism and suspense.
Ease and grace.
Formal and austere.
Alpha and omega.
Bag and baggage.
A fair field and no favour.
Friend and foe.
Heart and soul.
Hill and dale.
Life and limb.
For love or money.
Part and parcel.

Useful drill in word groups.

Monstrous claim.
Boastful arrogance.
Clumsy imitation.
Cherished illusions.
Unspeakable grief.
Entirely practicable.
Fantastic theorizing.
Reasonably accurate.
Unqualified admiration.
Flawless style.
Vigorous agitation.
Decently considerate.
Rank and file.
Root and branch.
Stateliness of bearing.
Travesty of justice.
Delicacy of touch.
Tenure of office.
Vein of sarcasm.
Elimination of waste.
Confession of failure.
Flight of fancy.
Tenacity of purpose.
Rhyme or reason.
Time and tide.
Character and integrity.
Life and death.
Style and structure.

Sum and substance.
Tooth and nail.
Wear and tear.
Wind and weather.
Black and blue
Business and industry.
Study and travel.
Skill and sagacity.
Faith and ardour.
Right and wrong.

Many felicitous phrases are composed of three terms thus :

Just, pure and true.
Humility, self-denial and unworldliness.
Strong, gentle and pure.
Thought, feeling and experience.
Faith, hope and charity.
Brave, simple and splendid.
Helpful, broadminded and generous.
Fortitude, patience and self-sacrifice.
Staunch, vigorous, robust.
Adroit, skilful, dexterous,
Buoyant, exultant, enthusiastic.

The ability to vary one's expressions, to refrain from the repeated use of the same phrase, when conversing or writing is a distinct asset in everyday life. The material contained in this chapter will be a constant aid in such emergencies. It would meet the needs of those who wish to acquire a graceful and forceful style in conversation, correspondence and composition.

Even well-educated people often become doubtful of their English because of their association with the uneducated, and because of a natural tendency to fall into careless habits. When one begins to wonder whether this word is right or wrong, or that is vulgar, one loses that confident clear ringing expression which is the mark of success. The following list of classified phrases of different kinds for use in a great many different connections will offer an effective means of acquaintance with good English :

Active, Alive, Alert :

Eager for the fray.
Teeming with life.
Up and doing.
As lively as a thrush.
With a fine swinging step.
Nobody wants to be caught napping.
A project tinglingly alive.

Admonition, Advice, Counsel :

No pains should be spared to avert this eventuality.
Better alone than in a bad company.

Anxiety, Worry, Apprehension :

As frightened as a child in the dark.
Harried by uncertainties.
With unwarrantable concern.
It haunted me like a ghost.

Apology, Excuse, Defence :

I should not have intruded on you at this hour.
In an unguarded moment.
It was a purely pagan impulse.
I offer my humblest spologies.
I have committed an indiscretion.
I am hardly presentable for polite society.
The horrible consciousness has just dawned upon me that I have behaved in a most objectionable manner.
'I did play a lamentable part'.
Shakespeare—*The Two Gentlemen of Verona IV., 4.*

Appreciative, Sympathetic, Sensible :

I am thoroughly imbued with respect for his noble spirit.
Let us give him a hearty word of appreciation.

Approbation, Approval, Confirmation :

You have my unqualified approval.
He was generous in his approbation.
This lends confirmation to what he says.

Astonishing, Surprising, Startling :

It takes away one's breath.
The thing fell like a thunder-clap.
It came like a bolt from the blue.
It completely surpasses my comprehension.

Audacious, Brazen, Presumptuous :

With unblushing impudence.
It was a case of sheer audacity.
He is full of all kinds of sure prophecies.

Beautiful, Attractive, Fascinating :

A perfect riot of colour.
Singularly attractive.

Bluff, Brag, Bluster :

I cannot abide swaggerers.
We consider him a huge joke.
He has parted company with facts
Farcical pretensions.
He can gloss over the facts by smooth words.
Where there is no wind every man is a pilot.
The worst wheel always creaks most.
He is camouflaging.
He is certainly not making a reputation for accuracy by some of his statements.
Too affected to be real.
Adroit excuses.
The whole proceeding was theatrical.

Calm, Unperturbed, Self-controlled :

He generally takes things with equanimity.
He kept a calm exterior in emergencies.
You could scarcely observe any evidence of inward perturbation.

With the utmost composure.
With stoical calm.
He maintains an unruffled exterior.
An air of quiet, unaffected assurance.

Cautious, Prudent, Careful :

I am not going to leap in the dark.
We must wait for a propitious moment.
He is prudence itself.
The dictum must be taken with reserve.
For prudential reasons.

Clear, Manifest, Plain :

As clear as daylight.
An axiomatic truth.
'Give me ocular proof'.
Shakespeare—Othello, III., 3.

With admirable clarity of mind.
Open, aboveboard and explicit.
That simplifies everything enormously.
The plain unvarnished fact is that he is hopelessly wanting in tolerance.
It requires no extraordinary perception to discern that he is a self-made man.
A cursory examination will make it clear that he is a great master of detail.
As simple and as matter-of-fact as a fever chart.

Commendation (Shakespeare) :

'He is the rock, the oak not to be wind-shaken'.
Shakespeare—(Coriolanus, V., 2.)

He reads much ; he is a great observer, and he looks quite through the deeds of men.

Shakespeare—Julius Caesar, I., 2.

A comment on the character of Cassius.

Her voice was ever soft, gentle and low, an excellent thing in woman.

Shakespeare—King Lear, V., 3.

Upon such sacrifices—the gods themselves throw incense.
Shakespeare—King Lear V., 3.

Commendatory, Praise, Encomiums (of persons) :

He is not swayed by any such considerations.
He has a humour that keeps the vision true and the mind sweet.
He is entirely free from all personal bitterness.
He has a good word for everyone.
He was kindness itself.
He carries sunshine.
He is free from ill-speaking.
A man of high probity.

A fine example of self-forgetfulness.
It comes from one whose praise is an honour.
One of the most amiable of men.
She is a very tender and indulgent mother.
He has a sunny temperament.
He is brimming over with new ideas.
He gives you a jolly shake of the hand.
He has a wonderful gift of making friends.
There is something very likable about him.
He understands the art of making allowances.
He would shun to break the bounds of courtesy.
He is above the meanness of tale-bearing.
She is a charming person to set people at their ease.
I have never seen you looking in better health.
It is an evidence of good breeding.
She is without a shadow of affectation.
He is incapable of hurting any one's feelings.
He possesses a masterly understanding of the subject.
He is irresistibly funny.
He is uncommonly quick.
A man whose merit equals his reputation.
He acquitted himself admirably.
He has a character of sterling excellence.
She is a model of propriety.
There is an indefinable charm about her.
He has an air of businesslike decisiveness.
He is a facile talker.
He was actuated by the most laudable motives.
He did it with good grace.
He fitted his environment perfectly.
My heart warms towards him.
He has such a kindly and sympathetic spirit !
No one ever displayed a sweeter spirit than he.
He impressed me prodigiously.
He possesses a suavity of manner which is rare to find.
There was something captivating in his manner.
He was eloquent without being declamatory.

Commendatory, Praise, Encomiums (of things) :

It is a fascinating theme.
Free from fulsome adulation.
A work replete with charm.
Of superlative excellence.
Truly admirable.
Without parallel.
It was a grand sight.
A very rare trait.
The loveliest and most endearing memories of life.
The occasion went off beautifully.
With singular appropriateness.
A matter of surpassing interest.
Handsome is that handsome does.

Most handsome terms.
It has the most notable merit of being a pioneering enterprise.
It is quite in keeping with the best traditions of the family.
We feel a special pride in his achievements.
The Holy Prophet was a rare combination of a man of action and a man of contemplation.
Beyond cavil and criticism.
It bears the stamp of excellence.
A work of unique value.
A master-stroke of policy.
An asset of incomparable value.
An experiment of absorbing interest.

Comment, Opinion, Note.

My idea of it is quite the reverse.
'This is the short and long of it'.
Shakespeare—The Merry Wives of Windsor, II., 2.
And thus the whirligig of time brings in his revenge.
Shakespeare—Twelfth Night, V., I.

Compliment, Adulate, Flatter.

Here is diplomacy of the highest order.
Cheerful company shortens the miles.
He is able to extract comfort out of hard experiences.
I always thought the hour struck sooner in your home than anywhere else.
I am not given to making compliments, but I would like to say that your sincerity of spirit entitles you to great esteem.

Conceited, Egoistic, Opinionated.

He is hypnotized by his own visions.
A self-satisfied confident attitude.
He has an overweening opinion of himself.
Complacently egoistical.
With pedantic exactitude.
It irked him to be in the second place.
He has a touch of the will to survive on the ruin of others.
He is inflexible in any resolution formed in his own interest.
An incarnation of self-importance.
With overbearing arrogance.
He is captivated by a sense of his own importance.
She came in with insufferable condescension.
In a very supercilious manner.
A few curt remarks.
He proceeded with the greatest gusto to describe his adventures.
Reticent and self-contained.
An affected civility.

Concern, Tenderness, Solicitude.

A mind teeming with tender concern for human happiness.
With a motherly tenderness.

Condemn, Denounce, Censure.

Atrociously bad.
In utter defiance of the rights of others and common decency.
A gross miscarriage of justice.
You can make your own mental deductions.
It is but a conspiracy to thwart justice.
They are all tarred with the same stick.
The mere thought of it fills me with disgust.
It is a shortsighted policy.
Reduced to plain language, the situation is disgusting.
A rather bold innovation.
Certainly injudicious and ill-timed.
Most reprehensible.
Utterly futile as well as mischievous.

Condone, Excuse, Overlook.

There are always two sides to a story.
It is time to bury the hatchet.
Not quite so radical as the description would seem to indicate.
Guilty of occasional indiscretions.
We must try to establish amicable relations.
Of course, there are mitigating circumstances.
We are willing to condone but not to forget.
There are extenuating circumstances.
Note : Extenuate—Make wrong doing seem less serious by finding an excuse ; Lessen the seeming magnitude of guilt or offence by partial excuse e.g., nothing can extenuate his base conduct ; he pleaded poverty in extenuation of the theft.
No doubt he was in a playful mood when he spoke it.
He did it all in good faith.
We must be willing to make the best of a bad bargain.
No hard and fast line can be drawn between the two points of view.
The best of us make mistakes.
Apparently he has done all he can to placate him.
One of the chronic frailties of human nature.

Consecration, Devotion, Dedication :

Men and women are living beautiful lives of sanctified service.
The depth and fervour of our belief.
To lay our tribute at the feet of one who is nobler than the noblest.
Perfect abandon to the will of God.
Into spheres of sublime service.
In harmony with his character.
Men who tried to stem the flood-tide of sin.
In fearless pioneering.
In plucky unyielding struggle with evil.
In unapplauded toil among the poor.
A path of whole-hearted consecration to God.

Considerate, Regardful, Thoughtful :

He has the courtesy of the old school.
In manner he was deferential.
The flower of courtesy.
Shakespeare—Romeo and Juliet, II., 5.

Contented, Satisfied, Gratified.

He loves the sunny side of the road.
An air of moderation and sweet reasonableness.
To every bird its nest seems fair.
It was hailed with unmixed joy.
Every cat loves its own garret.
It is the panacea for all ills.
There is no use blowing a fire that burns well.
Quite in keeping with the best traditions.
It will pass muster.
He must be a very confirmed pessimist who would refuse a smile of satisfaction at this happy wedding.
Smug as a bug in a rug.

Courage, Resolution, Mettle.

Unshakable resolution in the face of adversity.
As bold as a hawk.
A recklessness that snatches victory out of the jaws of danger.
There is no such word as compromise in his vocabulary.
He has the courage of his convictions.
Fighting for imperishable moral treasures.
Fortune aids the bold.
He had the fortitude to resist the lure of ease and luxury.
Look danger in the face.
Upholding the finest traditions of chivalry.
Our staying power is sure to be well-tested.
He has the stuff of a hero in him.
With a bold disregard for danger.
Not afraid to tackle big things.

Civility, Courtesy, Politeness :

'Life is not so short, but there is always time enough for courtesy'

Emerson.

I am afraid, I am trespassing on your time.
I beg your pardon for intruding.
I regret it more than I can express.
Excuse me for having detained you so long.
This is quite unforgivable, I fear.
Pardon my indiscretion.

Condolence.

I sympathize with you in your great affliction.
I wish to assure you of my heartfelt sympathy.
Please accept my sincere condolences.

On Leaving :

I will not forget this agreeable day.
I am under the greatest obligation to you for a charming evening.
I wish you were not going quite so soon.

Parting, On Chance Meeting :

Kindly convey my warmest regards to my friends.
It has given me great pleasure to have this chat with you.

Request :

Please accept this as a slight token of my gratitude.

Congratulatory — Shakespeare :

Many years of sunshine days !

Shakespeare — King Richard II., IV., I.

Prosperous life, long and ever happy !

Shakespeare — King Henry VIII., V., 5.

Greeting — Shakespeare :

A hundred thousand welcomes.

Shakespeare — Coriolonus, II., 1.

Your presence makes us rich.

Shakespeare — King Richard II., II., 3.

Sleep — Shakespeare :

I enjoyed the golden dew of sleep.

Shakespeare — King Richard III, IV., 1.

Criticism, Stricture, Animadversion.

His conclusions are hopelessly detached from his premises.
He is over-quick in reproof.
He richly deserves his fate.
A purely professional cheeriness of manner.
A most inexcusable breach of confidence.
That sort of thing not only wearies but disgusts sensible men.
It is a case of mean yielding in situations of responsibility.
No one with any polite breeding can possibly sympathize with his unbending attitude.
It is a situation to be lamented.

Dangerous, Perilous, Risky :

The risk is too plain to be blinked.
Things which snuff the light out of life.
The mischief is easier to do than to undo.
A warning which we dare not ignore.
Most sedulously to be avoided.
Subversive of all social order.
Nothing is more inimical to society than disregard of law and order.
A standing menace to human welfare.
A concession which the future will deplore.
Can any view that prospect with complacency when the conditions accepted are so unpromising ?
It is a delicate and dangerous thing to do.
The scheme will sink beyond all hope of salvage.
A very precarious situation for obvious reasons.
An evidence of a sinister plot.
A bit of fine-spun fallacious reasoning.
A supremely critical hour.

Deceit, Duplicity, Guile.

I refuse to be hoodwinked by this type of chicanery.
It lacks every mark of authenticity.
To play fast and loose with.
Birds of prey do not sing.
A whole web of intrigue.
It is a gigantic hoax.
A cowardly subterfuge.
As slippery as an eel.

Defeat, Frustrate, Thwart :

Out of the frying pan into the fire.
It made serious inroads upon our plans and purposes.
His plans suffered an eclipse.
He is an adept in getting into hot water.

Defend, Shield, Protect :

The matter should not be permitted to go by default.

Deny, Disavow, Disclaim :

I wish to disclaim any responsibility for this baseless rumour.
It is without a vestige of truth in it.
The thing was absurd and incredible on the face of it
Relegated to the limbo of forgetfulness.

Dependable, Trustworthy, Reliable :

Unalterable principles of rectitude.
Stable as the hills.
No mere makeshift policy.
Not swerving from the path of duty.
Painstaking and faithful in the performance of duty.

Descriptive (Of Persons) :

With feminine ease and grace.
In robust health.
A frightfully dissipated son.
A magnanimous soul.
A natural sweetness of disposition.
A quiet unassuming person.
I knew the sterling integrity of his character.
With the intuitive perception of a lover.
A heart alive to all the beauties of nature.
Skilled in the graces of conversation.
A man of dignity, force and ease of manner.
A mind of penetrating keenness.
A scholar of outstanding eminence.

Descriptive (Of Things) :

A lovely landscape.
A quiet nook.
Serene weather.
In very picturesque surroundings.

A rugged background.
A pool of transparent clearness.
The pleasing odour of good food.
Snowy table-linen.
The boundless beauty of springtime.
A rattling good story.
A quaint old house.
A suit of faultless cut.
A facile pen.

Deserving, Worthy, Meritorious :

He proved himself worthy of the confidence reposed in him.
It is the highest tribute to his sincerity of character.
He commands the respect of the entire community.

Desire, Wish, Crave :

He has a genuine hankering for knowledge.
"'Tis a consummation devoutly to be wished."
Shakespeare — Hamlet, III.; I.
I have a burning desire to see Kashmir liberated.
It would be the culmination of my fondest hopes to see Pakistan holding a position of great honour in the comity of nations.
An insatiable thirst for knowledge.
He has an irrespressible desire for social prestige.

Determination, Grit, Resolution :

Perseverance and pluck triumphed.
With the determination of a born fighter.
He faces life with a resolute purpose.
With indomitable zeal.
Invincible in determination.
Dauntless perseverance.
We had already steeled our hearts for the fight.
With unflinching determination.
He held on to his purpose with grim determination.
Gently but firmly.
With stoical fortitude.
With all the energy of one's soul.
With redoubled energy.
He gave us a clear and vigorous presentation of his own position.
With unremitting assiduity.
I would not give in.
It admits of no extenuation.
With splendid purpose in his eyes.

Difficult, Arduous, Hard :

A fight against overwhelming odds.
A hard nut to crack.
He had to face an arduous task.
Ay, there is the rub.
Shakespeare — Hamlet, III., 1.
Hard facts against which we chafe and fret.
It was rather a trying ordeal.

Discernment, Insight, Penetration :

He has eyes that see to the very heart of things.
He lets us into the soul of things.
Distinguished by candour and insight.
He knows the ins and outs of this complicated problem.
A shrewd, acute man of the world.
A fine discernment of the issue.
With keen discriminating insight.
He awoke to a vivid realization of the situation.
With the discerning eye of faith.
A fire which consumes the dross.
A deep knowledge of the things of God.
The delicate hand of a discerning nurse.
Submitted to the arbitrament of merciless justice.

Discriminating, Accurate, Particular :

Meticulously careful.
With discriminating nicety.
Nice distinctions.
With a constantly vigilant eye.

Disgust, Aversion, Repugnance :

Most vexatious blunders.
Profoundly distasteful.
It makes one shiver to think of this wretched business.

Doubt, Misgiving, Question :

It will provoke a challenge in minds.
We doubt the expediency of going farther.
The statement is so sweeping in scope that it requires very close scrutiny.
It was accepted with reluctance and misgivings.
With the shadows of uncertainty hanging over us.

Dull, Uninteresting, Tiresome :

As tedious as a twice-told tale.

Effectual, Efficacious, Operative :

To achieve the maximum result with the minimum effort.
Well begun is half done.
Weighed in the balance and not found wanting.
It represents the very acme of achievement.
Whatever is worth doing at all is worth doing well.

Efficiency, Ability, Aptitude :

Efficient in the highest degree.
A man of inexhaustible resourcefulness.
He is well-versed in all the intricacies of business and trade.
He has a singular aptitude for Mathematics.
He knows how to get things done.
He is past master in the art of influencing others.
One cannot do these things off-hand.

There are some who go instinctively to the bottom of any matter.
With consummate skill.
A typical example of efficiency.
Quite able to meet all emergencies.
Masterly execution.

Effort, Zeal, Work :

A zeal which we cannot but admire.
Many hands make quick work.
He has done much to redeem the honour of this organization.
No tree falls at the first stroke.
Labouring with honest zeal.

Emergency, Exigency, Urgency :

He took the bull by the horns.
Any port in a storm.
The urge underlying our efforts is irresistible.

English, Language, Rhetoric :

The gift of lucid expression.
Replete with literary charm.
He wields a facile pen.
A clear phrase and no frills.
With adroit felicity of speech.
A wealth of picturesque language.
Gifted with rare powers of speech.
In such neat and elegant language.
Transparency of expression.
A pleasing knack of expression.
The phrase brims over with melody and loveliness.
He has a talent for rhetorical expression.
Phrases of delightful aptness.
A crystalline lucidity of style.
The art of graceful expression.
In popular parlance.
Unique literary charm.
In exquisite literary form.
Ever ready with repartee.
With all the energy of diction.
Unable to express himself with any degree of force or fluency.
An eloquent, fascinating talker.
Iqbal was a man whose genius shone in conversation.
Phrases which cling.

Enjoyment, Complacency, Satisfaction :

The desert shall rejoice and blossom as the rose
The Bible.

With joy unspeakable and full of glory
The Bible.

Enthusiasm, Fervour, Energy :

Always abreast of the times.
Always abreast with progressive thought.

When he tackles a job, he tackles it vigorously.
Fired with enthusiasm.
With tremendous earnestness.
A fountain of boundless energy.
A brimming tide of energy.

Entreat, Appeal, Urge :

I want to press the thought with all the earnestness I have.
Pledge me your word that you will support this cause.

Error, Mistake, Blunder :

Utterly wide of the mark.
An absurdly distorted view.
Woefully mistaken.
A ridiculous contradiction in terms.
He is labouring under a false notion.
He put the saddle on the wrong horse.
He would kill the goose that lays the golden egg.

Esteem, Admiration, Regard :

He is a man of rare personal qualities.
Absolutely matchless.
If I were a pagan I would raise altars to him.
We give our admiration without reserve.

Evasive, Doulbe-minded, Shifting :

He evades the point at issue.
Veering to the other extreme.
You cannot serve God and Mammon.
(*Note* : Mammon is wealth regarded as idol or evil influence).
We cannot worship at two shrines at once.
That is neither here nor there.
It is hardly the language of strict propriety.

Evidence, Proof, Attestation :

Prima facie evidence against a person.
Indisputable and overwhelming evidence.
Substantial evidence.
The incontrovertible evidence is all against him.
I have no less an authority for the statement than the head of the office.
It seems to prove conclusively that he is in no way connected with this affair.
Tangible evidence.
Conclusive evidence.

Evil, Wicked, Corrupt :

Another sinister symptom of his intriguing nature is his outward suavity.
Blacker than Egypt's night.
He has dealings with the prince of darkness.
Incuribly asinine.
He has all the vices from the harshest brutality to the lowest shade of petty meanness.

In wanton defiance of every law of God and man.
Manifold inequities.
The sum of all his villanies is difficult to determine.

Exact, Accurate. Correct :

Mapped out with rigid precision.
It will bear the test of exact criticism.
No slipshod work.
Master of every detail.
Faultily faultless.
Severe exactitude.

Exaggerate, Overstate, Overdo :

He who proves too much proves nothing.
Violence of statement.
Stronger language than facts justify.
It is altogether too extravagant a fancy.
He makes a mountain out of a mole-hill.
He quite overshot the mark.
A gross exaggeration.
Extravagant promises.
He sees a glow-worm and thinks it a conflagration.
His geese are swans.

Exceptional, Excellent, Choice :

Second to none in importance.
A star of the first magnitude.
A notable exception.
On an unprecedented scale.
Scarcely to be paralleled.

Expectant, Hopeful, Anticipatory :

It bodes well for the future.
A most reassuring phase.
He hopes to ride safely into the harbour of success.
The net effort seems to warrant the hope that he will emerge successful.
What a gleam of hope in his unflagging energy !
As hopeful as the dawn.
I nurse a lingering hope that he will escape punishment.

Experience, Knowledge, Proof :

The burnt child dreads the fire.
A momentous experience.
Experience is the best teacher.
I know where the shoe pinches (understand from my own experience all about hardships etc).
Proof has been furnished with painful frequency that a rolling stone gathers no moss.

Failure, Shortcoming :

They have lost not only the meat from the bone but the bone itself.

He beat the bushes but another caught the birds.
This is the end of all that pleasing vision.
Many signs of hereditary degeneration can be seen.
It has gone stale.
It will collapse like a house of cards.

Fanciful, Visionary, Capricious :

The enticing illusions of fancy.
Building castles in the air.

Fickle, Wavering, Changeable :

He is a creature of moods and moments.
He is as whimsical as a butterfly.
He is without anchor and without port.
The mood of the moment.
Conquered by every passing whim.
The caprice of the moment.
Like a butterfly driven aimlessly before the breeze.
He flits from scheme to scheme.
Drifting like an idle straw at the mercy of the wind.
Fickle and irresolute.
"I am a feather for each wind that blows".

Shakespeare—The Winter's Tale, II., 3.

Final End, Last Resort :

Dead without hope of resurrection.
With an atmosphere of finality.
I agree that you have spoken the decisive word.
The irreducible minimum.
In the final analysis.
Ere the curtain is rung down on the drama.

Firm, Resolute, Steadfast or the reverse :

Proof against all propaganda.
As impregnable as Gibraltar.
Little better than sand and foam.
As frail and as fleeting as a bubble.

Forcible, Weighty, Trenchant :

The case was presented in a striking and strong light.
The argument is irresistible.
Every ounce of strength and vitality has gone into the organization of the project.
Under the dynamic leadership of Qaid-i-Azam, the Muslims of India became a power to be reckoned with.
Clear-cut and convincing.
A compelling reason.

Fortunate, Lucky, Favoured :

By a turn of good fortune, I missed the train which was involved in the accident.

Fraternal, Brotherly, Social :

A burning zeal for service.
A heart-warming fellowship.

Fundamental, Basic, Permanent :

The eternal verities of life.
A basis of enduring justice and right.
Long cherished opinions.
A very vital equation in the problem is strong and deep-rooted faith.
They have gone down beneath superfluities to bedrock foundations.

Futile, Useless, Unavailing :

I might as hopefully have entreated the wind.
He would dig a well with a needle.
He catches the wind with a net.
It is a hopeless proposition.
I am afraid he is indulging in a futile hope.
He is on a fruitless errand.
The conference will result in the inevitable breakdown of negotiations.
But in spite of all our optimism the evidence is overwhelming that war cannot be averted.
The game is not worth the candle.

Generous, Liberal, Magnanimous :

A man of generous disposition.
Not the least stingy.
His kindness knew no bounds.
Large-hearted men with liberal views.
Kinder than the kindest.

Gifted, Talented, Extraordinary :

He has a genuine aptitude for business.
He has considerable colloquial talents.
He is a man of real ability and fitness.
Few men have rendered more conspicuous service than him to the institution.
He presided with rare dignity.
He carries conviction.
He has the qualities of triumphant leadership.

Good-humoured, Good-natured, Cheerful :

Put the best construction upon every action.
Grumpiness is no feature of his nature.
(*Note* : Grumpiness means surliness, ill-temper).
An irrepressible youthfulness of heart.
Beaming with good humour.
His nature is all sunshine.
As full of happiness as a hive is full of bees.
As merry as a child.
Those were Halcyon days.
His good humour was so infectious that the whole company began to roar with laughter.

Grouchy, Petulent, Irritable :

(*Note* : Grouchy means sulky, grumbling, disconcerted).
As sullen as an ill-tempered boy.
As impatient as the wind
He could brook no delay.
One in whom the milk of human kindness had turned sour.
One of those people who make themselves wretched and pass on their misery to those near them.
Solemn as the day of judgment.
As acid as vinegar.
As gloomy as an old man by a fireless hearth.

Gullible, Ignorant, Stupid :

The optimism of ignorance.
He fell into the trap.
He nibbled at the bait.
The unsuspecting victim of intrigue.

Habitual, Customary, Usual :

An inveterate habit.
He moves in a rut.

Hasty, Premature, Rash :

Crossing the bridge before we come to it.
We need not say good morrow to the devil until we meet him.
Unseemly haste.
The more haste, the worst speed.
He shocked the proprieties.

Hesitant, Reluctant, Indecisive :

This shilly-shallying with the question is absurd.
With perceptible hesitation.
He was unwilling to go to the full length.
After a sufficient show of reluctance.
I am deeply sensible of my own limitations.

Hindered, Hampered :

Helplessly caught in the meshes of intrigue.
Many plans were disrupted.
A man who wants bread is ready for anything.

Honoured, Noted, Acclaimed :

No man is a hero in the eyes of his valet.
A name which stands very high on the scroll of fame.
It was a great pleasure to have known him.
A man whose life is rich in unselfish service.

Hope, Promise, Encouragement :

Hope is an anchor of the soul, both sure and steadfast.
The Bible

Hope to the end.
The Bible

From strength to strength.
The Bible

When smiles begin to chase the tears

Humorous, Ludicrous, Funny :

Irresistibly droll.
He has a whimsical way of expressing himself

Impartial, Just, Unbiased :

Every man has a deep-seated instinct for fair play.
Strictly impartial.
Let us not revert to old animosities.

Important, Significant, Momentous :

It is a fact of tremendous significance that he was absent from the scene of action.
The crucial question is whether he will come forward to help you at this critical hour.
Profoundly significant.
The dominant note of the situation is his complete standoffishness.

Impossible, Hopeless, Impracticable :

It is simply out of question.

Independent, Flippant, Uncontrolled :

It is not a matter of the slightest consequence.
He brushed the matter aside.
Without blush or tremor.

Indictment, Arraignment, Accusation :

Sad and sinful days.
The parching blight of sin.
Beware of artful, designing persons.
Over head and ears in debt and drink.
The peril of riches.
Trifling with spiritual realities.
Habits which quietly sap the foundations of life.
A sickening devotion to the pursuit of wealth.
A brewing storm of hostility.
A wretched, dejected, sin-blasted soul.
The grip of evil forces.
Some of these enormities put to blush heathenism itself.
A hardened cynic.
A sorry specimen.

Influence, Control, Sway :

He is in the hollow of his hand.
He dominates the situation by the sheer force of his personality.
He succeeded in making his presence felt.

Ingenious, Shrewd, Adroit :

He understands the fine art of the omission of unessentials.
With an intuitive sense of affairs.
Shrewdness of perception.
A first-rate master of affairs.

Interesting, Fascinating, Impressive :

It has all the fascination of an adventure.
With unflagging interest.
Fascinating as a romance.
Of enthralling interest.

Joy, Gladness, Bliss :

Tears of joy and gratitude.
The glory of His grace.
A balm for the weary.
A world of happy memories.

Justice, Judgment, Indignation :

The eternal principles of justice.
The foe of tyranny.
Very intolerant of sin but not vindictive.

Keen, Foxy, Cunning :

With an axe to grind.
He caught you napping.
A shrewd surmise.
Neutrals think to tread on eggs and break none.
Reared in the school of diplomacy.
A discipleship with mental reservations.
He turns a blow with a jest.

Kindness, Sympathy, Gentleness :

Of cosmopolitan sympathies.
Of a kind and forgiving disposition.
The spirit of brotherly kindness and concord.

Lazy, Dawdling :

As motionless as a tombstone.
He follows the path of least resistance.

For Letters of Condolence :

God is able to soothe and sustain the distressed soul.
He persisted in keeping mind and spirit on the sunny side of life, however hard the trials and difficulties.
You, who have so often comforted others, are now to be comforted.
In the furnace of affliction.
He healeth the broken in heart.
We must be brave in the face of trying circumstances.
May God's love shine more and more in our hearts until the day breaks and the shadows flee away.
A stronghold in the day of trouble.
A light which sorrow cannot quench.
We must all wait the call of God with a calm trust.
His sterling qualities of character will leave an indelible impression on those with whom he associated.
His good life will live on.
We commend you to the mercy and grace of God.
The Lord shall be thy everlasting light and the days of thy mourning shall be ended. *The Bible.*
May you have great comfort in the presence of Him, Who hath said " I will not leave you destitute".
Though we pass through thy valley and the darkness of death let

us fear no evil since He is with us.

Now that the time has come that you are 'like Niobe all tears' remember the word which says that "God shall wipe away all tears".

Love, Attachment, Affection :

Love, pure, warm and changeless.
Abounding love.
With undiminished love.
Love is the universal language.
What the world needs is love.

Manly, Strong, Upright :

A clear-eyed seer of the things of God.
He is a graduate of the University of Difficulty.
He takes a living, loving interest in men.
The imposing grace of a noble self-restraint.
A chaste refinement of spirit.
Walking in the blessed path of peace, power and purity.
With unfaltering lip and heart.
Men who love their fellow-men and prove their love by service.
Large-hearted and clear-eyed men.
Men who keep in the straight path of duty.
Every man shall bear his own burden.
A rare maturity of judgment.
He has an unswerving loyalty to principle.
He is unfalteringly devoted to duty.
He is not paralysed by fear of consequences.
He is proof against blandishments.

Memories, Impressions, Sentiments :

Among the most haunting memories of College life is my friendly association with Mr. Shiv Nath Dar.

I treasure the memory of it as one of my most precious recollections.

I brought away with me a store of memories.

Militaristic, Martial, Soldierly :

Tactical retreat.
Martial enthusiasm.
A crack regiment.
Universal disarmament.
The inevitable horrors of war.
The arbitrament of arms.
The federation of the world.
The policy of military preparedness.
War is the crime of Cain multiplied a million fold.
Deliberate and wanton vandalism.
Imbued with the spirit of war.

Mysterious, Dark, Inscrutable :

Clothed in a cloak of mystery.

The fascination of the inscrutable.
In some incomprehensible way.
Shrouded in mystery.

Opportune, Timely, Seasonable :

Seize with avidity this opportunity to improve your prospects in life.
Open sesame.
We must take time by the forelock.

Opposition, Protestation, Objection :

He set his face like flint against his opponent.
These are the issues which are poles apart in their true significance.
The answer will be a firm and decided negative.
It represents everything repugnant to my convictions.
It is a manifest absurdity.
It is time to protest and protest vigorously.
A point-blank refusal.
It was the only rift in a perfect lute.
The whole plan is repellent.
Such an opinion runs counter to the facts.
It is going to get a short shrift.
(*Note* :—Short shrift means little time between condemnation and execution or punishment).
A storm of protest.
Stubborn resistance.
Too heavily handicapped.
An insuperable barrier.

Optimism, Cheer, Gladness :

I am very sanguine about it.
The uplift of great ideas.
No news is good news.
We are with you to the last man and the last dollar.
Let us make the best of it.
Shakespeare — Coriolanus, V., 6.
In spite of dismal forebodings, the outlook is bright and encouraging in the highest degree.
Without grudge or grumbling.
No gloomy forebodings.
Not a lurking doubt or suspicion lingers.
Without the least misgiving.
It is an assured success.
Genuine confidence.
A place of peace and unfailing cheeriness.
A happy augury for the future.
Like a sunbeam on a winter's day.
With a superb optimism.
A jubilant mood.
I am fully prepared for all eventualities.
He has a sure grip on the facts,

Passion, Fervency, Zeal :

With a soul aflame for truth and justice.
His one absorbing passion was to serve others.

Patience, Endurance, Forbearance :

What cannot be cured must be endured.
Time brings everything to those who wait.
With the most angelic patience.
Least said, soonest mended.

Patriotic, Democratic, Loyal :

Aflame with the spirit of opposition against all forms of tyranny.
A magnificent form of self-abnegation.
Hearts afire with love for liberty.
A democracy as broad as humanity.
As fine soldiers as ever despised death.
England never did, nor never shall lie at the proud feet of a conqueror.

Shakespeare — King John, V., 7.

Perplexed, Nonplussed, Mystified :

I am really at the end of my tether.
This further complicates the problem.
Confusion worse confounded.
It would serve only to becloud the issue.
An inextricable dilemma.
A question of sufficient complexity to tax the power of the wisest.

Pessimistic, Cynical, Gloomy :

He has always had a plentiful stock of gloomy ideas.
Any attempt to improve the situation was foredoomed to failure.
No rosy delusions should be permitted to warp our judgment.
He indulges in the gloomiest forebodings.
He has fallen into the Slough of Despond.
He is in a woeful state of mind.
A sense of desolation overpowered me.
There came upon my heart an intolerable burden of despondency.
Friendless, homeless, helpless, undone.
He has the habit of dating existence by the memory of its burdens such as floods, epidemics and earthquakes.
He is etching (نقش کر رہا ہے) the black pictures deeper and deeper into his consciousness.
Hearts bursting with despair.
A dark and stormy sea.

Picturesque, Poetic, Graphic :

Delicious days.
Deathless music.
Chequered with sunlight and shadow.
The first kindling stars of dusk.
A bewildering field of fragrance and delight.
The balmy breath of spring.

Pleased, Glad, Delighted :

As bright as a sunbeam.
This is the panacea for all my disabilities.
This is the elixir of life.
There is an unfailing charm in it.
Of first-rate merit.
A sentiment worthy of emulation.
It was strikingly impressive.

Point, Crux, Gist :

That is the very core of it.
You hit the nail on the head.
The crux of the whole matter is that immediate action is absolutely imperative.
The paramount issue is.
That is the sum and substance of the whole matter.
Here in a nutshell is the whole issue.
A flagrant offence against public opinion.

Political, Diplomatic, Legislative :

Signs of a genuine awakening in the nation.
A blaze of popular resentment.
Blind partisanship.
An unfortunate deadlock.
Public apathy.
Under the old regime.
A shifty self-seeking politician.
An astute diplomat.
From long association with politics he has become a seasoned statesman.
The last word of political wisdom.
Close to the heart of affairs.
He is quick to anticipate the veerings of public taste.
The country is in the throes of an acute political crisis.
He is regarded as a mere eczema on the body politic.
The engrossing questions of the day.
A stroke of diplomacy.
Guilty of gross political impropriety.
A new world order.
Astute leadership.
Political prestige.
Leaving the individual decision to each man's enlightened judgment.

Possible, Contigent, Probable :

Entirely within the realm of probability.
It is by no means unthinkable that he will help you in this predicament.
Were it is not for 'If' and 'But' we should all be rich for ever.

Prejudiced, Biased, Narrow :

It is another case of not being able to the see the wood for the trees.
The wish is the father to the thought.

He is wedded to his opinions.
It is based purely on personal considerations.
Arrogantly ignorant.
He approaches every problem from a preconceived point of view.
If he does not understand a thing, he damns it.

Privilege, Latitude, Freedom :

The grant of a blank cheque.
(*Note* : Blank cheque means a cheque with the amount left blank for the payee to fill in).
Carte blanche—(French : Card blank) Blank paper given to a person to write his own terms on.

Progress, Advance, Development :

It passed from a dream to a reality.
I forged a new link in the chain of progress.
Unhampered development.
The desire is growing by geometrical progression.

Prophesy, Conjecture, Guess :

My forecast was correct.
Only a bold prophet would predict when the millenium would begin.
Extravagant conjecture.
I lay no claim to the predictive function of a prophet.
One may hazard the conjecture that he will come this evening.

Purpose, Aim, Ambition :

It has been a settled policy of my life to do my best and leave the rest to God.
It is singleness of aim that gives him a unique driving power.
To fulfil our purpose it is necessary to see clear and think straight.
The problem has now to be envisaged from a wider angle.
He is under the domination of great ideals.
The purpose is unimpeachable.
With rare purity of motive.
Not swerving from the path of duty.
The avowed aim of the Government is to work for the economic stability of Pakistan.

Real, Actual, Genuine :

After stripping off a lot of thin veneer we find that the situation is disappointing.
It touched the vital springs of reality.
It brought him face to face with reality.
With a passion for reality.

Redemption, Compassion, Forgiveness :

Though your sins be as scarlet, they shall be as white as snow.
—*The Bible*.
The forgiveness of sins is according to the riches of His grace.
—*The Bible*.
A bruised reed shall He not break. — *The Bible*.

Like as a father pitieth his children so the Lord pitieth them that fear Him. — *The Bible*.

Not by works of righteousness that we have done, but according to His mercy He saves us. — *The Bible*

Love covereth all sins. — *The Bible*.

The truth shall make you free.

—*Gospel according to St. John*.

Love suffereth long and is kind. — *The Bible*.

Unto the pure all things are pure. — *The Bible*.

Rich in sanctity, wisdom and redemptive power.

Reference, Relation :

In order to resolve the difficulty in question, we should review the whole position calmly.

No harm can come from restating calmly the facts bearing upon the situation.

We can never remind ourselves too frequently that calm thinking is a great asset in trying situations.

Regret, Remorse, Compunction :

It is too late to lock the stable-doors when the steeds have been stolen.

'Had I but served my God with half the zeal
I served my king, He would not in mine age
Have left me naked to mine enemies'.

(*Cardinal Wolsey says these words in Shakespeare's 'Henry VIII'*).

Unmistakable signs of a change of heart.

He has made a clean breast of it.

Religion, Morality, Reverence :

An inextinguishable sense of the things unseen.

It saps the defences of justice and morality.

A glow of religious sublimation characterises his life.

There are no memories like the mercies of God.

Redeemed and royal-hearted men and women.

The unmistakable signs of divine guidance.

The beautiful realm of the spirit.

'Let never day nor night unhallowed pass
But still remember what the Lord hath done'.

(*Shakespeare—Henry II., I*).

A spark of heavenly fire within.

Violations of moral rectitude.

A gate to immortal glory.

Heart hunger for the divine.

A life of serenity.

The ineradicable instinct of religious devotion.

Reply, Response, Answer :

It fits exactly with my notion.

I am fully in accord with you.

Negative :

I have neither grace nor gifts for such a responsibility.

The answer is a plain negative.

I have not the remotest idea of his approach to this question.

Tactful :

I regret that I have never given the subject due consideration.
It is a problem which no stretch of ingenuity can solve.
Ask me something easy.
I am neutral.
I should feel peculiarly embarrassed to answer this question.
That is a fascinating field for difference of opinion.
There seems to be a great diversity in our points of view.

Of Thanks :

You give me more credit than I deserve.
I feel amply repaid for my effort.

Reprehensible, Blameworthy, Culpable :

In bad odour.
This is viewed with disfavour in all respectable quarters.
Weighed in the balance and found wanting.
It must bo dismissed as moonshine.

Responsibility, Accountability, Liability :

There is no blinking the fact that he has been irresponsible in the discharge of his duties.
Facts are stubborn things.
A responsibility made doubly solemn by the march of events.

Result, Issue, Outcome :

It is the natural corollary of the stand that you have taken.

Ridicule, Scorn, Sarcasm :

He has the art of saying nothing with seriousness.
His sagacity is no more to be admired than his modesty.
One half humbug and the other half hypocrisy.
There is no activity within his cerebral cavity.

Sacrificial, Unselfish, High-minded :

Willing to go into the darkness of death that liberty might live.
Without any ulterior motives.
A few rare souls who think no evil.
Unconscious of a mean motive.

Salvation, Grace, Holiness :

Sweet with the perfume of God's breath.
To them that nestle down to His will, God is like a mother.
All the loving links that bind us to heaven.
In those lofty moments when the soul is near God.
The riches of His great grace.
The purest of the pure.
A way of fortifying one's soul.
Steadfast in the strength of God.
A celestial melody.
Free from narrow and selfish motives.
The sacred longings of the soul.

Satisfactory, Wholesome, Advantageous :

Singularly appropriate.

Eminently satisfactory.

It is beyond all contradiction a very happy situation.

It is fully up to our best traditions.

A most advantageous turn of affairs.

Secret, Hidden, Concealed :

I shall keep perfectly mum about it.

He has been keeping his own counsel.

Sensitive, Susceptible, Impressionable :

Sensitive to a fault.

Highly susceptible.

There are things which stamp themselves indelibly upon the memory.

SIMILES

As fragile as glass.
As grave as a judge.
As rough as a bear.
As still as a statue.
As swift as thought.
As blithe as a bird.
As evanescent as a bubble.
As deep as the sea.
As graceful as Apollo.
As beautiful as apple-blossoms.
As hard as steel.
As dark as pitch.
As illusive as a dream.
As cheerless as the Arctic.
As gray as ashes.
As bold as a hawk.
As dull as lead.
As broad as the sea.
As hushed as the grave.
As hopeful as the dawn.
As soft as the south-wind.
As swift as lightning.
As clear as a cloudless noon.
As vague as a dream.
As blue as violets.
As invigorating as a sea-breeze.
As happy as a child.
As lithe as a panther.
As impatient as the wind.
Like wax to receive.
Like marble to retain.

Sir Joshua Reynolds once remarked : 'Boswell clings to Johnson like a cur'.

Goldsmith retorted immediately: 'No, he clings to him like a bur' (اُلسوز).

Valiant as a lion.—*Shakespeare—Troilus and Cressida.*

Churlish as a bear.—*Shakespeare—Troilus and Cressida.*

Slow as the elephant.—*Shakespeare – Troilus and Cressida.*

As dead as a door nail —*Shakespeare—King Henry V.*

The inaudible and noiseless foot of time.—*Shakespeare—All's Well that Ends Well.*

As loathsome as a toad.—*Shakespeare—Titus Andronicus.*

As pure as the unsullied lily.—*Shakespeare—Love's Labour Lost.*
Constant as the northern star.—*Shakespeare—Julius Caesar.*
As like you as cherry is to cherry.—*Shakespeare—King Henry VIII.*

Sorrow, Bitterness, Grief :

A picture of despair.
A life of struggle, grief and pain.
He walked with bleeding feet the flinty path.
A figure of woe fit to melt the most obdurate heart.
The noble army of martyrs.
Passing through the school of affliction.
It is a tale for tears.
At the mercy of the merciless.
Sorely in need of consolation.

Straightforward, Candid, Frank :

Everything was open and aboveboard.
A candour which disarms criticism.
There was no pretence about it.
Perfectly frank and straightforward.
The message was expilcit and unequivocal.
With no inclination to blink facts.

Stubborn, Impervious, Obstinate :

Impervious to argument.
Perversely slow to understand the situation.
He is inflexible to all entreaty.
He has been inexorable to all appeals.
Prodigiously stupid.
He turned a deaf ear to all my suggestions.

Success, Victory, Realisation :

My most sanguine hopes have been realised.
He has the rare combination of courage and calculation which ensures success.
Nothing venture nothing have.
We must capture the innermost citadel.
It ought to prove a solar plexus blow.
(*Note*:—Solar plexus is the complex of nerves at the pit of the stomach).
It is a hard-won triumph.
It was a triumph of sheer grit.

Sufficient, Ample, Plenty :

A land flowing with milk and honey.
All that heart could wish.

Suggestion, Tip, Hint :

A word is sufficient to the wise.
Let me put you on your guard.

Suggestive, Inspirational, Helpful:

Lord Thou hast been our dwelling place in all generations. —*Psalms.*
The eternal God is thy refuge — *The Bible.*
Let thy words be few — *The Bible.*
Absent in body, but present in spirit — *The Bible.*
His eye was not dim, nor his natural force abated.— *The Bible.*
A soft answer turneth away wrath — *The Bible.*
Hide me under the shadow of Thy wings. — *The Bible.*
Eyes full of adultery. — *The Bible.*
Not greedy of filthy lucre. — *The Bible.*
A thorn in the flesh. — *The Bible.*

Superlative, Supreme, Highest:

In an unrivalled degree.
Of profound significance.
In a notable way.
In a conspicuous degree.
On a grand scale.

Sure, Certain, Positive:

With mathematical certainty.
Demonstrated beyond all possibility of contradiction.
That is one incontrovertible fact.
With unerring instinct.
It leads to the inevitable conclusion thar he did not rise to the occasion.
Unmistakable evidence.
Conclusive evidence.
Indisputably right.
There is no gainsaying the fact.
(*Note:*— "Gainsay" means to deny, contradict.)
Well-authenticated testimony.
Beyond all dispute.
It has the ring of finality about it.

Suspicion, Mistrust, Jealousy:

A lurking suspicion all the while.
The insinuation has a foundation in fact.

Tactless, Witless, Foolish:

The knack of setting everything and everybody by the ears.
It was not placatory but rather exasperating.
Wholly indifferent to expediency.
The intention was good but the method was wrong.

Terse, Succinct, Pithy:

Peculiarly becoming.
Studied moderation of statement.
Richly suggestive.
Graphic descriptions.

Trouble, Trial, Adversity:

Tried in the crucible of sacrifice and suffering.
In these turbulent days.
An adverse wind blowing from an unexpected quarter.
Bad news has wings.
An ill-advised and unfortunate attempt to stir up strife.

Unity, Concord, Harmony:

All indissolubly linked together.
Too many cooks spoil the broth.
He that hunts two hares will catch neither.
Everybody's business is nobody's business.
A long pull, a strong pull, and a pull all together.

Unsatisfactory, Unreliable, Undesirable:

He fixed his faith on an idol with feet of clay.
A weak reed to lean on.
Efforts which were mere flashes in the pan.
Who shall decide when doctors disagree.
A certain coarseness of fibre.
A case in which back-stairs gossip figures as sober truth.
Notoriously unreliable.
Utterly ineffective.
Yielding to a passing impulse.
He is persona non grata — He is an unacceptable person.
(Persona grata (Latin) an acceptable person).

Value, Worth, Excellence:

The salt of the earth.
Of inestimable value.
Intrisinc worth.
Ill blows the wind that profits nobody.

Shakespeare — King Henry VI.

All is grist that comes to his mill.
(*Note* :— Grist means corn for grinding).
He who prizes little things is worthy of great ones.
As valuable as a Brazilian diamond.

Valueless, Useless, Inconsequential:

Ammunition which does not explode.
It vanished into thin air.
Cheap and tawdry.
Arid and unfruitful.
A mere dilettante.
A dead issue.
A petty matter of detail.

Vexation, Impatience, Exasperation:

She hides all her vexation in her bosom.
An error of the most exasperating sort.
A sore trial to his temper.
It frets my soul to see him so provoking.

Virile, Clean-cut, Expressive phrases :

Ugly weather.
A tinge of irony.
Atrophy of will-power.
Back to prodigal ways.

Warning, Alarming, Awakening :

Lewd fellows of the baser sort. — *The Bible.*
They have sown the wind and they shall reap the whirlwind. —*The Bible.*
Worse than an infidel. — *The Bible.*
As he thinketh in his heart so is he. — *The Bible.*

Wealthy, Opulent, Rich :

Financially quite at ease.
He is well-supplied with worldly goods.
He is rich enough who owes nothing.

Wholly, Completely, Entirely :

From the cradle to the grave.
From first to last.
From alpha to omega.

Wise, Able, Sound :

He passes everything through the alembic of his own mind.
He grasps the subject in all its bearings.
A man of thoroughly democratic sympathies.
He is a man of rare sagacity.
He has an eye for essentials.

Worshipful, Devotional, Prayerful :

With Thine own gentle hand dry the tears of sorrow.
Heal with balm of heaven the wounded spirit.
Our days are swifter than a weaver's shuttle.
Send sweet messages of hope and love to all for whom we ought to pray.
Out of the fulness of Thy grace send us answers that shall make us glad.
Comfort those that mourn, may they be richer for their tears.
Enable us to meet with gentleness and forbearance any opposition to our wishes.
Fortify us by Thy spirit against the temptations that await us.
Rule Thou in our hearts.
Fill us with holy thoughts and noble desires.
May we be warned of sin and its dreadful consequences !
May our hearts glow with a renewed sense of Thy love !
Scatter the darkness from our minds by the beam of Thy heavenly truth !
Clothe us with all social and domestic graces.
May we be inflexible in every good purpose !
Unseal our spiritual vision.
We pray for those who are languishing on beds of sickness and have wearisome days and nights.

We are sorry that we are so fondly attached to the things that perish.
Encompass our minds this day with thoughts of Thee.
Wilt Thou take us into Thy keeping ?
Pity our frailties.
Inspire us with abiding gratitude.
In the defenceless hours of sleep Thou hast preserved us.
With the light of another morning we would lift our hearts to Thee in grateful acknowledgment of Thy goodness.
May no day pass without Thy blessing !
Keep us from distrustful thoughts.
Give us a cheerful and unfailing confidence that Thou art at the heart of affairs.
Encourage us in every right endeavour.
May the thought that Thou seest us check every wrong motive and evil impulse !
Give us calmness and self-control under every disappointment and provocation.
Fill our hearts with Thy rich grace.
Sanctify our deep distress.
The reading and reflection of a whole life-time has gone into the preparation of this portion of the book. This is one of the most interesting chapters in our course and I trust you will be benefited by it.

Exercise I

Rewrite the following sentences so as to make the thought more striking or felicitous :—

(1) I stopped abruptly.
(2) The quintessence of wit lies in conciseness.
(3) His voice was what you would call clear and harmonious.
(4) You should know all about one thing and a little about all things.
(5) I have come to look for happiness in keeping my wishes down, rather than aiming to fulfil them.
(6) The day is not ordinary if we see the beauty of it.
(7) There is force in words like that in engines.
(8) He put his very life into his words.
(9) Emerson's writing depends very little on the connection of thought. You might put the sentences together in any other order, and they would be just as good.
(10) Tact is made up of polite pacification.
(11) The basis of oratory is force.
(12) The assenting vote of common sense constitutes Grammar.
(13) Of all animals it is only man that colours up, and he needs to.

Answers

(1) I stopped like a man stunned.
(2) Brevity is the soul of wit.
(3) His voice was full of music and sweetness.
(4) Know everything about something and something about everything.

(5) I have learned to seek my happiness in limiting my desires, rather than in attempting to satisfy them.
(6) No day is commonplace if we have only eyes to see its splendour.
(7) Words are mighty engines.
(8) His sentences pulsated with his life-blood.
(9) One of Emerson's essays is like a string of pearls. You might break the string, and they would be pearls still, and in any other order, just as beautiful.
(10) Tact consists in graceful conciliation.
(11) Energy is the soul of oratory.
(12) Grammar is the universal suffrage of common sense.
(13) Man is the only animal that blushes, or that needs to blush.

Exercise II

Rewrite the following sentences so as to make them more striking or felicitous :—

1. His soul was much disturbed.
2. The man who can see the main idea and ignore the balance as unnecessary is talented.
3. To break down the arguments of your enemy and displace them with those that are better—that is oratory.
4. He smiled to himself grievously, gave a final worried glance at the building, and walked away.
5. The better the speaker, the more certainly will he put the sharpness of thought in the close of his main sentences.
6. That arrow goes the greatest distance which is pulled right up.
7. His argument had no vigour or convincing force.
8. You can see in his countenance and bearing the mark of unusual force.
9. Does a man's work pass away, burst and fade for ever ?

Answers

1. He felt a quaking in his soul.
2. The gifted man is he who sees the essential point and leaves all the rest aside as surplusage.
3. Oratory is the art of beating down your adversary's argument and putting better arguments in their place.
4. He smiled sadly to himeself, threw a last troubled look at the house and left it behind him.
5. The cleverer a speaker is, the more surely the sting of his meaning will be in the tail of his sentence.
6. That shaft flies farthest which is drawn to the head.
7. His argument was as dead as an engine without steam.
8. The stamp of power and irresistible force is on his face and figure.
9. Is man's work all ephemeral, all a bubble that bursts, a vision that fades ?

Exercise III

Rewrite the following sentences so as to make the thought more striking or felicitous :—

1. The verdict came as a great surprise.

2. You can run machinery with electricity and illuminate the place with it, but it is powerless to manufacture a leaf or flower.
3. We do not find it so difficult to put up with disagreeable people as with those who amount to little.
4. Style is a representation of the mind, and tells more about the real self than does the countenance.
5. People find foolishness when they pursue pretentiousness.
6. Where there is sunshine even the dust is bright.
7. I would like to do good but fail to do so, while I do the wrong I would rather not do.
8. Thought and speech are joined together.
9. The best product of the Maker is a man of integrity.
10. Saxon words may be adequate to express what we have to say, nevertheless we should not invariably avoid the use of classical terms.
11. The happy man is he who can say : 'I am ready for life no matter what happens ! I am ready for death no matter what it may be!"

Answers

1. Like a thunderbolt from a clear sky fell the verdict !
2. Electricity may impel the machinery or light the town, but it cannot shape a leaf or flower.
3. It is easier to bear with people who are disagreeable than with those who are insignificant.
4. Style is the physiognomy of the mind, and is a safer index to character than even the face.
5. When people run after smartness, they capture silliness.
6. Even dust glitters in the sunshine.
7. The good that I would, I do not ; but the evil that I would not, that I do.
8. Thought and speech are inseparable.
9. An honest man is the noblest work of God.
10. Even when Saxon terms are adequate to express our meaning, we need not always forbid ourselves the use of the classical equivalents.
11. He alone is happy who can say : "Welcome life, whatever it brings ! Welcome death, whatever it is !"

Exercise IV

Rewrite the following sentences so as to make the thought more striking or felicitous :—

1. A man's face, like an open book, is easily read.
2. The day was bright, the sky was clear and the garment of nature betokened prosperity.
3. Slowly the sun rode down to rest.
4. Human prejudice is stronger than anything else.
5. He bubbles easily in conversation and is the enemy of quietness.
6. There was a crowded city, just humming with noise and life.
7. He spoke his lines with tender and pathetic feeling, not as a ranting and bombastic elocutionist.
8. Can a shallow speaker say anything that will last ?

9. There were many apples on every hand ; large numbers hanging on the trees ; some packed ready for sale ; others piled up ready to be made into cider.
10. Whenever you meet an uneducated person, you should try to put a bright thought into his mind, that it may flicker and illumine others that are ignorant.

Answers

1. We have legible countenances, like an open book.
2. It was a fine autumnal day, the sky was clear and serene, and nature wore that rich golden livery which we always associate with the idea of abundance.
3. The sun gradually wneeled his broad disc down into the west.
4. There is nothing stronger than human prejudice.
5. In conversation he is bottled effervescency, the sworn foe of rest.
6. Beneath him is spread out the populous city, teeming with life and activity.
7. He spoke the lines not with the glib facility and hollow mouthing of a sonorous elocutionist, but in the faltering accents of a breaking heart.
8. Can a word that is immortal come from a speaker that is ephemeral ?
9. On all sides he beheld a vast store of apples, some hanging in oppressive opulence on the trees, some gathered into baskets and barrels for the market ; others heaped up in rich piles for the cider-press.
10. Whenever you fall in with an unlighted mind in your walk of life, drop a kind and glowing thought upon it from yours, and set it burning in the world with a light that shall shine in some dark place to beam on the benighted.

Exercise V

Rewrite the following sentences so as to make the thought more striking or felicitous :—

1. There was a slowness to the conversation.
2. The time for departing from this life is the beginning of the hereafter.
3. There is much to occupy one on an ocean trip, if one is given to idle fancy and meditation.
4. A speaker who is untrained is likely to be not only formal and self-conscious, but also awkward.
5. When we find a mind with all its parts balanced and matured, it is a machine at once delicate and lasting.

Answers

1. The conversation was flagging.
2. The day of death is the birthday of eternity.
3. To one given to day-dreaming and fond of losing oneself in reveries, a sea voyage is full of subjects for meditation.
4. The untutored speaker is likely to be conventional and consciously awkward.
5. A mind of balanced and finished faculties is a production at once of infinite delicacy and of most enduring constitution.

Exercise VI

Rewrite the following sentences so as to make the thought more striking or felicitous :—

1. It causes me ignominy and real suffering to say it.
2. When there is harmony and measure in the words of a sentence, there is something worth while at the back of them.
3. Is not thought, work, purity of soul, the offspring of pain ?
4. The birds appear to leave a black streak behind them in the atmosphere, so fast and direct do they fly.
5. Nature is very nice about keeping her accounts.
6. A man must give up all idea of lofty and enduring happiness, if he ignores the law that work comprises the deepest joy in the world.
7. I would much prefer to be badly treated by a real man than to be assisted by a nonentity.
8. His writing is very coarse and rough.
9. We should get from a book assistance in the matter of enjoyment of life, or how to stand it.
10. The grass grows beneath us, unmindful of everything around it.

Answers

1. I say it with shame and with stern sorrow.
2. Wherever you find a sentence musically worded, with true rhythm and melody in the words, there is sure to be also something deep and good in the thought.
3. Thought, true labour of any kind, highest virtue itself, is it not the daughter of Pain ?
4. The starlings fly so swiftly and so straight that they seem to leave a black line along the air.
5. Nature is a most scrupulous accountant.
6. It is so true that work is the profoundest joy of humanity, that whoever will not obey this law must renounce with it all uplifting and lasting joys.
7. I would sooner be knocked down by a man with blood than picked up by a man without any.
8. His style is more suggestive of the chisel than the pen.
9. A book should help us either to enjoy life or to endure it.
10. At our feet the grass grows, heedless of all that passes.

CHAPTER VIII

SOME COMMON IDIOMS AND PHRASES

A to D

The term idiom is derived from the Greek *idios*, meaning *own*, and is used to describe the forms of expression peculiar to a language. *A Dictionary of Modern Usage* by H.W. Fowler says that the closest possible translation of the Greek word 'idios' is '*a manifestation of the peculiar*'. These expressions cannot be literally translated.

'To carry out' may be taken as an example. Literally, it means to carry something out (of a room perhaps) but idiomatically it means to see that something is done, as 'to carry out a command'. The meaning of an idiomatic phrase is sometimes veiled in a metaphor. It consists in the use of a word or words in a metaphorical sense. Thus when we tell a person to *hold his tongue*, we do not mean that he should literally take hold of his tongue; it is a metaphor from holding a horse by the bit and is a figurative way of telling him to be *silent*. When we say that an incident *speaks volumes*, we say metaphorically that it conveys much information. 'To drive a sword home' means to drive it in up to the hilt, as when it is driven fully into its home, the scabbard.

Idiom is expressive of the living speech of a people. It is the life-blood of the language, vigorous and vital as compared to the dry bones of grammar which, after all, are mere codifications from established usage.

English is a language particularly rich in idioms and the beginner is sure to be puzzled by the peculiar nature of some of them. Thus you may be *cool as cucumber* but not as a pumpkin. The country may *go to the dogs* but not to the cats. You may see *eye to eye* (agree entirely) with a person but not nose to nose. You may *bury the hatchet* but not the axe. Your arguments may *hold water*, but not beer or wine. You may *laugh in your sleeve*, but not in your pocket or your collar. You may *rob Peter to pay Paul* but not Paul to pay Peter. Finally somebody may *go mad* and then it would be *all up* with him, for no grammarian would let him go sane again.

All idioms are not admissible in good prose. Some are colloquial and are allowed only in conversation. Such expressions as *cook a man's goose*, *dirt cheap*, *go the whole hog* are really slang and are, therefore, to be avoided in writing.

The knowledge of idiom is not to be acquired without some trouble. The best advice to the beginner is to read widely and to keep a notebook in which to set down all idiomatic expressions, he comes across with their meaning, and to study their use. He should

also consult on every possible occasion a good Dictionary of Idioms and familiarise himself with the ways of the language. He will find this both entertaining and instructive.

English idiom is the racy, unaffected English which it is natural for a normal Englishman to speak or write. Grammar and idiom are independent categories being applicable to the same material. They sometimes agree and sometimes disagree. The most that can be said is that what is idiomatic is far more grammatical than ungrammatical because it has the sanction of established usage. The so-called purists and preservers of English speech nail up the ungrammatical idioms such as 'It 's me', 'Who did you see', 'The room I slept in', 'The times we live in' as noxious birds and vermin. 'It 's I', 'Whom did you see', 'The room in which I slept', 'The times in which we live' are grammatically correct but are not idiomatic. 'It 's me', 'Who did you see', 'The room I slept in', 'The times we live in' are idiomatically correct. The ways of the language pronounce the final verdict and the established usage is the ultimate arbiter. In these cases, the idiom has overridden grammar.

As has been illustrated above, the idiom sometimes overrides grammatical rules and has been defined as 'the peculiar spirit of a language'! Even where grammatical forms are strictly observed, metaphorical idioms have come through years to have a form, colour and power peculiarly English so that these effective phrases are now embodied in the language, definitely and completely, as single words, and may be termed idiomatic. English swarms with such idiomatic expressions as these :

'Dash one's hopes', 'lose one 's ground', 'steal a march', 'fall to the ground', 'in full swing', 'pave the way to success', 'fly in the face of facts', 'a ray of hope', 'a fair field and no favour' 'in easy circumstances' and many another.

It was De Quincey who said, "Would you desire at this day to read our noble language in its native beauty and *idiomatic* propriety, steal the mail bags and break open all the letters in female handwriting". The best examples of idiomatic English are to be found in the writings of Shakespeare, Milton, Lamb, Cardinal Newman, Cowper and Longfellow. Modern prose writers such as Robert Lynd, E.V. Lucas, Hilaire Belloc, and A. G. Gardiner show a strong tendency towards the idiomatic style as it gives them a freedom and familiarity they would not otherwise possess. Cardinal Newman says of a great author: "He expresses what all feel, but all cannot say and his sayings pass into proverbs among his people and his phrases become household words and *idioms* of their daily speech".

The idioms in English cannot be mastered by a careful study of grammar. They sometimes override grammar. They depend on habit and association and can only be mastered by long-continued experience in hearing and reading sound English. In the words of Fowler: 'Good reading with the idiomatic eye open is essential. No one can use a language effectively who is not a master of its idiomatic usage'.

Correct Idiom	*Incorrect Idiom*
To fly *in* the face of	To fly *at* the face of.
To laugh *in* one's sleeve	To laugh *up* one's sleeve.
To lie stretched *at full length*	To lie *fully* stretched.
To *pick* a quarrel with anyone	To *pick up* a quarrel with anyone.
To *pocket* an insult	To *pocket up* an insult.
The matter *trembled* in the balance	The matte· *shook* in the balance.
To *throw* dust in a man's eyes	To *give* dust in a man's eyes.
Out of the frying-pan into the fire	*From* the frying-pan to the fire.
His *better* half (i.e. wife)	His *dear* half.
To go to *ruin*	To go to *ruins*.

Idiom denotes a peculiarity in the general structure of a language. Thus English idiom is different from Urdu idiom. If a Pakistani student wished to indicate that the bench on which he sat was full, he would say in Urdu (یہاں جگہ نہیں). Putting the remark in English he is apt to say : 'There is no place here' whereas he ought to say : 'There is no room here' since *room* is the English word which in this sentence idiomatically corresponds to the Urdu word (جگہ). Idioms are special forms of speech that for some inscrutable reason have proved congenial to the instinct of a particular language. To neglect them shows a writer to be no linguist and condemns him more clearly than grammatical blunders themselves.

There is a steady tendency in writing English to develop a simple, vigorous, idiomatic style, and to get rid of stilted, high-flown composition. In learning English idioms, therefore, the student should carefully study good modern authors. Periodicals and radio talks may also prove useful. We would say to the student who wishes to acquire the habit of using English idioms correctly, 'Read much; note idiomatic peculiarities; commit idiomatic expressions to memory; compare passages in which the same idiomatic phrase occurs and endeavour by translation into your own language to find out the precise force and scope of the idiom. When opportunity occurs, listen to an educated Englishman speaking, and endeavour to catch the exact expressions he uses. And write much, getting your compositions corrected by a competent person, and attend carefully to the corrections'. Preserverance in this course will in time give the student power in using English fluently and idiomatically.

Idioms are as varied as life itself. They have different sources. English like all living languages has generally drawn upon national and international sources.

This section of the book is not meant to be exhaustive. It only explains such idioms as are in current and frequent use.

IDIOMS

A

A1 (Colloquial) – excellent, best, of highest quality, in excellent health. A as the first letter of the alphabet, with 1 as the first number was used to denote a first class ship in Lloyd's register and so came to be used adjectively; in a general sense, for excellent : We have had an A 1 dinner.

I am feeling A 1 (in excellent health).
Considering the quality of the short story, *The Gift of the Magi* by O. Henry is A 1.

Achilles' heel—the one weak spot in a man's circumstances or character. According to legend, Thetis, the mother of Achilles, tried to make her son invulnerable by dipping him in the river Styx, and succeeded except that the heel by which she held him, not being immersed, remained vulnerable. In the Trojan War, Achilles was wounded by an arrow in this spot by Paris and died of the wound. Figuratively, it means the only weak or vulnerable point :
Egypt seemed not unlikely to prove *the Achilles' heel* of England.
To '*bruise the heel of Achilles*' is to attack a person or a nation at the weakest point.
To *bruise the heel of Achilles*, the allies invaded Italy from the south.
The fall of Singapore to the Japanese proved *the Achilles' heel* of the British power and prestige in South East Asia.

ABC—the rudiments of any subject; the simplest facts of a subject, to be learnt first, e. g., He is not even conversant with the *ABC* of politics.
He pretends to be a great singer. As a matter of fact, he does not know even the *ABC* of music.

Abound in, **Abound with**—have in great numbers or quantity :
The river *abounds* in fish.
The hut *abounded with* vermin.

Keep abreast of—to advance at an equal pace with; not to fall behind; to know the latest ideas, discoveries, events etc :
We must read the newspapers to *keep abreast of* the times.
He found abundance of time to *keep abreast of* all that was passing in the world.
You should read this journal, if you want to *keep abreast of* the latest literary trends.

Within an ace of—escaping by a hair's breadth : He was *within an ace of* death means he escaped death by a hair's breadth.

Have a nodding acquaintance with—have a slight acquaintance with a person or subject:
I have only *a nodding acquaintance* with him.

Adamant to—(Adjective) like a hard substance that cannot be cut or broken: He was *adamant to* their prayers means that he refused to be moved by them. On this point I am *adamant*—Nothing can change my decision.

Address oneself to—apply oneself to; be busy with :
It is time we *addressed ourselves to* the business in hand.
This is a riddle to the solution of which every statesman should *address himself*.

Take advantage of something—use something profitably for one's own benefit :
He *took the fullest advantage* of his success.
He always *takes full advantage of* the mistakes made by his rivals.

In the air—spreading about. To be widely or generally rumoured :
There are rumours *in the air* that war is imminent.
These questions are *in the air*. They are likely to be set in the examination paper.

On the air—broadcast :
The Prime Minister will be *on the air* (will be broadcasting) at 9-15 p.m.

Give oneself airs; put on airs—behave in an unnatural way in the hope of impressing people. To be conceited or arrogant in behaviour :
He makes a fool of himself by *putting on airs*.
He gives himself airs to such an extent that he becomes a laughing stock.

Establish an alibi—to prove that one was at another place at the time of an alleged act, especially a crime :
The accused was able to *establish an alibi*.

All in all—of supreme or exclusive importance ; all-powerful :
The Head Clerk is *all in all* in this office.

All the same to—a matter not causing inconvenience ; a matter of indifference to :
It is *all the same* to you whether the pull-over is home-knit or bazaar-made.
It is *all the same* to me whether you go or stay.

Allow for—take into consideration :
It will take thirty minutes to get to the station, *allowing for* traffic delays.

Let or leave somebody or something alone—abstain from touching or interfering with :
You had better *leave that dog alone* ; it will bite you if you tease it.

Let alone—Without referring to or considering :
He cannot find money for necessities, *let alone* such luxuries as wine and tobacco.

Take something amiss—to be offended by a thing ; to be hurt in one's feelings :
Do not *take it amiss* if I point out your errors.
He *took his remarks amiss* and dismissed him at once.

Tied to one's apron-strings—too long or too much under the control of somebody :
He is *tied to his wife's apron-strings*

Keep somebody at arm's length—to avoid too much familiarity :
Many of our Zemindars have been compelled *to keep themselves at arm's length* from the District authorities.
He is a dangerous agitator. *Keep him at arm's length.*

With open arms—warmly ; with enthusiasm ; affectionately :
I shall welcome him *with open arms*.

To make an ass of oneself—to do something that exposes one to ridicule ; to act stupidly or foolishly :

Do not *make such an ass of yourself* as to suppose that everybody is a gentleman unless he proves himself to be a scoundrel.

An apple of discord—a subject of envy and strife ; cause of contention. The origin of the term is the mythological story which tells that Eris—the goddess of discord — threw a golden apple among the gods and goddesses at the marriage of Thetis and Peleus to which she had not been invited. The words inscribed on this golden apple were :

"For the fairest"

The goddesses Juno, Minerva and Venus contended for it. It was adjudged to Venus and Paris gave it to her as the most beautiful of the three goddesses, from which action resulted indirectly the Trojan War :

The Shahid Ganj mosque turned out to be *an apple of discord* between the Sikhs and the Muslims.

The newly created seat in the Provincial Assembly threatens to prove a veritable *apple of discord.*

Add fuel to fire—to say or do something which contributes to increase the rage of a person already enraged ; to give a fresh incitement or provocation e.g., Avoid bandying words with a superior when he is incensed lest it should *add fuel to the fire.*

Add insult to injury—to affront or insult a person in addition to the injuries inflicted upon him e.g., The subsequent action of the officer was calculated to aggravate the offence and *add insult to injury.*

The apple of one's eye—a much-prized treasure. A thing delightful for a person to contemplate, and therefore very dear to that person. The apple of eye is the eye-ball so called from its round shape ; any cherished object; the most sensitive and precious part of the eye :

'Keep me as *the apple of thy eye*, hide me under the shadow of thy wings'———*Psalms.*

Being an only son, Salman was *the apple of his father's eye.*

Apple-pie order—in perfect order ; perfectly neat or methodical arrangement. The phrase lends itself to a simple explanation. A good cook will tell us that, for an apple-pie to look, as well as taste well, the apples must be carefully cut and arranged and packed in the pie-dish :

The Principal made his presence felt and soon everything in the College was *in apple-pie order.*

The new Superintendent hated confusion and disorder, therefore, everything was soon in *apple-pie order* in the office.

To have an axe to grind—to have a personal interest in the matter ; to have a private motive or end. The story is told by Benjamin Franklin (1706-1790) that when he was a boy in his father's yard, a pleasant-spoken man came up to him and made himself very

agreeable. Among other things, the visitor praised the grindstone and asked young Franklin to let him see how it worked. He then got Franklin to turn the grindstone while he sharpened an axe he had with him. The boy was flattered with his compliments and honeyed words and worked till his hands were blistered. When the man was satisfied, he sent the boy off with an oath. That man *had an axe to grind*—he had a concealed reason for his conduct. All his politeness was prompted by selfish motives.

Examples :

He was interested in the release of political prisoners because *he had an axe to grind*. His son was in jail.

Officials complain plaintively that they are bothered by a constant stream of callers who have all their little *axes to grind*.

At a pinch—in an emergency ; in difficulty ; under necessity ; in default of anything better ; when hard pressed :

We can utilise the library as our meeting place *at a pinch*.

This knife will do *at a pinch*, but we ought to have a better one.

Above-board — honest and straightforward ; openly ; without trickery.

Dr. Johnson in his Dictionary defined the term as 'In open sight ; without artifice or trick'. This is a figurative expression borrowed from gamesters. The man who cheats at cards keeps his hands under the table or board :

The secret of his popularity was that he was *above-board* in all his dealings.

The schoolmaster is abroad—education is becoming popular ; good education is spreading everywhere.

Examples :

It is gratifying to note that *the schoolmaster is abroad* in Pakistani villages.

'Let the soldier be abroad if he will, he can do nothing in this age. There is another personage—a personage less imposing ; in the eyes of some perhaps insignificant. *The schoolmaster is abroad*, and I trust to him, armed with his primer, against the soldier in his full military array'———*Lord Brougham*.

Aladdin's lamp—a lamp which gave its owner or rather the person who rubbed it, everything he wished. Anything which helps a person in realising his desire in a very short time. See *Arabian Night's Entertainments*.

Examples :

The execution of this plan will take time. I have no *Aladdin's lamp* to do it overnight.

Goodwill in business is almost as expeditious and effectual as *Aladdin's lamp*.

All and sundry—everyone without distinction :

He invited *all and sundry* to partake freely of the cake and pastry that he had brought from Shezan.

Alpha and omega—the beginning and the end. These are the first and the last letters of the Greek alphabet.

Examples :

I am *Alpha and Omega*, the beginning and the ending, saith the Lord.-*Rev 1,8.*

Interrogation of nature is the *alpha and omega* of science.

Animal spirits—the liveliness that comes from health and physical exhilaration ; natural buoyancy:

She had high *animal spirits—Jane Austen.*

The villagers seemed to be inspired by sheer *animal spirits* at the fair.

Keep up appearances—to put up outward show ; to behave in a seemly way before others ; to conceal the real state of things by wearing an outward show of normalcy :

He lived beyond his means simply *to keep up appearances.*

In trying *to keep up appearances*, the people are everywhere bringing themselves to ruin.

He was cut to the quick, but continued smiling *to keep up appearances.*

To cleanse the Augean stables — to perform a great work of purification. To bring about a drastic reform in some public evil.

The allusion is to the fifth labour of Hercules, of cleaning in one day the stables of Augeas. P. Augeas was a fabulous king of Elis, who imposed on Hercules the task of cleansing his stables, where three thousand oxen had lived for thirty years without any purification. Hercules performed this task in one day by letting two rivers flow through the stables. Augean stable has come to mean an accumulation of corruption or filth almost beyond the power of man to remedy :

Examples :

To abolish these evil customs is like cleansing the proverbial *Augean stables.*

In short, Malta was *an Augean stable* and Ball had all the inclination to be a Hercules.————*S. T. Coleridge.*

Every effort should be made to *cleanse the Augean stable* of this department.

To entertain an angel unawares—to be hospitable to a guest whose good qualities are unknown.

See the Bible (Genesis XVIII) for the origin of the phrase. It gives an account of Abraham entertaining angels. The Holy Quran also gives this episode, but while the angels eat the flesh of the calf served in the Bible, they avoid it in the Quran, because they are angels. Read the second رکوع of سورہ الذریت.

Examples :

In the course of the evening some one informed her that *she was entertaining an angel unawares*, in the shape of a composer of the greatest promise.

When she knew that he was a great painter, she felt astonished ; it seemed that *she had been entertaining an angel unawares.*

Against a rainy day — for a rainy day ; in provision for evil times ; a rainy day in its metaphorical meaning is a time of adversity, a time of trouble and difficulty.

Examples :

A prudent man does not spend all he earns, but lays up something *for a rainy day*.
We should put by something *against a rainy day*.

The Almighty dollar — money by which almost everything can be accomplished in the material world.

The Americans, worshippers though they be of the *Almighty dollar*, spent large sums of their own on educating the Filipinos (natives of the Philippine Islands).

The idea contained in the phrase has been expressed in the following Persian couplet :

اے زر تو خدا آ ولیکن بخدا
ستار عیوب و قاضی الحاجاتی

O gold, you are not God, but by God you possess the attributes of drawing a veil on men's sins and supplying their needs.

As ill-luck would have it — unfortunately e. g., There is a ray of heaven in John Ruskin. But, *as ill-luck would have it*, John Ruskin is not earnestly studied and cultivated in Pakistan.

As old as the hills — very ancient, very old :
My dear child, this is nothing new to me—to any one. What you have experienced is *as old as the hills*.—Florence Marryat.
The information is nothing new ; it is *as old as the hills*.

As plentiful as blackberries — numerous e. g., Patriots now-a-days are *as plentiful as blackberries*.

As the crow flies — directly ; without any deviation from the straight line to one's destination ; in a straight line e. g., We went *as the crow flies* through hedge and ditch never pausing to draw breath.

At a discount — poorly esteemed; not in demand, e. g.,
Morality is *at a sad discount* in our Schools and Colleges.

At a premium — much sought after ; highly valued e. g.,

1. 'Suicide is *at a premium here*' (the men here are fond of committing suicide)—*Charles Reade.*

2. Servants are *at a great premium*, masters at a discount, in the colony.

3. There are no gentlemen now-a-days ; the age of chivalry is gone; vice is *at a premium* ; virtue at a hopeless discount.

At a white heat—in intense excitement or passion ; very angry or excited :

All that we claim for Tipu Sultan is that in him we find the spirit of independence *at a white heat*.

To be at daggers drawn—is said to be of two persons or parties between whom there is as much enmity as if they stood face to face with daggers drawn, ready to stab each other; bitterly hostile to:
The quarrel between these two men has unhappily grown more bitter till now they are *at daggers drawn*.

To be at home in a subject—is to be fully acquainted with it; perfectly conversant or familiar with a subject:
A discussion arose about the moral teachings of Socrates, but only one person in the company was *at home* in the subject.

To be at home with a person—to be on friendly and familiar terms with a person; to be on easy terms with a person:
He received me so cordially that I was *at home* with him at once.

At large—without restraint or confinement; free, at liberty:
His dog is chained in the day time, but *at large* at night.
The culprits are still *at large*.

At loggerheads—to be at loggerheads with; quarrelling or disputing with:
Salim and Shamim are *at loggerheads* with each other.

To be at the beck and call—of another is for you to be so subserviently under his rule that he makes unreasonable demands on your service; at one's bidding; under one's perfect control:
You really must not expect me to be *at your beck and call*. I have my own business to attend to.

To be at sixes and sevens—is said of persons who cannot agree. The phrase implies, more or less, that the parties carry on strife and do not wish to agree. It is also used of things which are in a muddle and out of order:

Home rulers, who are all at *sixes and sevens* among themselves agree only upon one thing and that is the freedom of India.
The servants have gone off, leaving everything *at sixes and sevens*.

Adam's ale or Adam's wine—pure water.
We will drink *Adam's ale.- Hood.*
I slake my thirst with *Adam's wine*.

The Augustan age—the period of highest purity and refinement in any national literature, so called from the Emperor Augustus, under whose rule Virgil and Horace wrote their immortal works:
The reign of Queen Anne is often called the *Augustan age* of England.

All is grist that comes to his mill—grist is corn for grinding.

The literal meaning would be that everything that came to his mill was used as corn for grinding. The figurative meaning is that *he succeeds in making profitable use of everything that comes his way*.

The Mitchell Fruit Concern near Renala Khurd makes use of every portion of the citrus fruit for profitable purposes. *All is grist that comes to their mill.*

B

Back out (of)—withdraw from a promise or undertaking ; to retreat cautiously from a difficult position :
He promised to help me but *backed out* at the eleventh hour.
He is trying *to back out of* his bargain (escape from the agreement).
He was determined that Morris should not *back out of* the scrape so easily.—Scott.

Backbone—figuratively—chief support :
Such men are *the backbone* of the country.

Backbone—strength, firmness :
He hasn't enough *backbone* = he is weak in character.

To the backbone—thoroughly, in every way :
He is British *to the backbone*.
He is a Socialist *to the backbone*.

Back-date—date back to a time in the past.
The wage increases are to be *back-dated* to January.

Go bad—become unfit to eat :
Fish and meat soon *go bad* in hot weather.

Make a bee-line for—go by the shortest way.
Bee-line means a straight line between two points:
As she spoke, he *made a bee-line for* the door.

To have a bee in one's bonnet —to be obsessed by an idea ; to be slightly crazy or unbalanced mentally ; to be slightly out of wits :
He is always labouring under the delusion that he is being pursued by C. I. D. He has *a bee in his bonnet*.
Don't take his remarks seriously, he does not know what he is talking, in fact he has *a bee in his bonnet*.

Have one's name bandied about—be talked about in an unfavourable way ; be a subject for gassip :
Do not *have your name bandied about*.

A bar to—figuratively barrier or obstacle ; something that hinders or stops progress :
Poor health may be *a bar to* success in life.
Poverty is not always *a bar to* happiness.

The be-all and end-all—the supreme end or aim ; the final end ; consummation or conclusion :
Acquisition of wealth is not the *be-all and end-all* of life.
Our College young men look upon Government service as the *be-all and end-all* of their existence.

Bear upon—have relation to; have influence upon; be relevant to :
These are the matters that *bear upon* the welfare of the community.

To beard the lion in his den—to attack a dangerous or much-feared person boldly in his own quarters:
Miss Masterman returned to the inn for lunch and then prepared for her momentous visit to the clergy-man's house for she had resolved *to beard the lion in his den* (attack her enemy in his

own house) and to denounce him in the presence of his family as a hypocrite.—Chamber's Journal.

Fierce he broke forth—"And dar'st thou then
To beard the lion in his den
The Douglas in his hall ?"—Scott : *Marmion.*

In all its bearings—in all its relations and aspects :
We must consider the question *in all its bearings.*

To beat about the bush :—to avoid a direct statement of what must be said ; to convey one's meaning in a roundabout fashion ; to approach a matter indirectly as in conversation or investigation:
A man comes to me with a request, but before stating it, he enters into a long explanation, until growing weary of his tediousness, I say, "You need not *beat about the bush* ; come to the point at once".
Why beat about the bush ? Let me have a direct reply to my question.

As you make your bed, you must lie on it—(Proverb) you must accept the consequences of your deliberate actions ; suffer the consequences of one's acts, specially misdeeds :
You are responsible for this riot. You must lie *in the bed you have made.*

Beg the question—assume the truth of the matter that is in question ; to take for granted the very thing which requires to be proved e.g., To say of any one that he could not steal because he was honest is *to beg the question.*

To beggar description—make words seem poor and inadequate. A scene in nature or in human life is said to beggar description when it is of such a kind as to be beyond one's power to describe adequately :
According to Shakespeare, the charm of Cleopatra *beggars all description.*

To hit below the belt—give an unfair blow ; fight unfairly. A pugilist is not allowed by the rules of boxing to hit his opponent under the waist-belt. The belt is a significant part of a boxer's attire :
Only a coward like him *can hit below the belt* in a quarrel like this.
To refer to his private distresses in a public discussion was *hitting below the belt.*
Explanation—It was unfair, in public discussion, to refer to his private distresses.

Besetting sin—a sin which is habitually attending a person ; a prevailing or predominant vice.
His *besetting sin* is laziness.
We regret to say that apathy is the *besetting sin* of our rural population.

Beside the mark, beside the question, beside the point—all these three phrases mean wide of the mark ; having nothing to do with what is being discussed :

His financial position is *beside the mark* when we are discussing his moral and intellectual worth.

Get the better of — overcome; defeat :
His shyness *got the better* of him.
Explanation—He was so overcome by shyness that he could not express himself.

See better days — Orlando has *seen better days.*
Explanation : He has not been always so poor or unfortunate as he is now.

Know better—be wise or experienced enough to do something : You ought to *know better* than to go out without an overcoat on such a cold day.

Know better — refuse to accept a statement :
He says that he didn't cheat but I *know better* (feel sure that he did).

Had better — would find it more suitable ; more to your advantage :
We *had better* be starting back now.
I *had better* begin by explaining that all that I have said is in good faith.

Bid fair to — seem likely to ; to give fair prospect of :
Our plan *bids fair to* succeed.
His health is so good that he *bids fair to* live till he is seventy.
These trees *bid fair* to outgrow those planted five years ago.

Once bitten twice shy—a person who has been cheated once is likely to be cautious afterwards :
I have seen through his intentions and cannot be taken in by him again. *Once bitten twice shy.*

Blow over — pass by ; (figurative) be forgotten ; pass away without injurious effect :
The storm (scandal) will soon *blow over.*
We have to bear the brunt of the severe measures adopted in different parts of the country. But we are certain all this *will blow over.*

Keep body and soul together — to keep alive ; to maintain bare existence ; to keep from starving :
He earns scarcely enough *to keep body and soul together.*
One of the maids having fainted three times, the last day of Lent, we put a morsel of roast beef into her mouth *to keep body and soul together.* (Lent is a period of fasting and penitence among Christians).
He is very poor and it is with great difficulty that he *keeps body and soul together.*

Boil down—make less by boiling ; figuratively condense.
Boil down this long article to two hundred words (make a precis of it).

Out of bounds — outside the limits of areas that one is allowed to enter (used especially of places that the school children at boarding schools or that soldiers must not visit).
Most of the bars had been placed *out af bounds* to troops.

The College premises have been placed *out of bounds* to students on Saturday evenings and Sundays.

Bound up with — closely connected with :
The welfare of the individual is *bound up with* the welfare of the community.

Bow down with — The branches were *bowed down with* the weight of snow.

Backstairs influence — is influence exerted secretly and in a fashion not legitimate ; private influence of an unworthy nature, underhand intrigue at court. A backstairs minister is one who is not trusted by the country, but is supported by domestic influence in the king's household.

The Earl of Bute was despised as a backstairs minister, because he owed his position to the favour of George the Third's mother.
This accusation was easier to get quashed by *backstairs influence* than answered—Carlyle.
There must have been some *backstairs influence* in the disposal of this vacancy.

Bad blood — angry and vindictive feelings :
The assassination of Dr. Martin Luther King has helped to create *bad blood* between the two races :

Bag and baggage — completely ; leaving no property behind. The phrase was originally used of the complete evacuation by an army of an enemy's territory, and is now employed generally to signify the wished-for departure of an unwelcome guest.
Sir G. Sprigg, the Cape Premier, seems to have gone over, *bag and baggage*, to the Bond party.
The *bag and baggage policy* of Gladstone in relation to the Turks was meant to drive them completely out of Europe. But Kamal Ataturk came forward as the hero and saviour of his country at the crucial moment. He not only routed the enemy but also won a position of lasting honour and glory for his nation. The Muslim world is rightly proud of him.

Balance of Power — a just proportion of power among the states that does not allow one nation to preponderate so as to endanger the safety or independence of another :
If Russia or Britain had been allowed to conquer Turkey, it would have disturbed *the balance of power* in Europe.

Bask in the sunshine of — enjoy the genial influence shed by e. g.,
Those whose great ambition in life is to *bask in the sunshine* of official favour, abstain from all independent political activities.

Be carried away by — under the guidance of emotion and not of reason; overcome by emotion ; be influenced by ; be charmed by :
There was none but was *carried away* by the eloquence of the speaker.
He was not *carried away* by the popular prejudice because he had an honest and sincere mind.

Be Greek to one — (Colloquial) be unintelligible to one :
The lecture which he delivered was all *Greek to me.*

See Shakespeare's *Julius Caesar* Act 1 Scene 2 :

"Cassius—Did Cicero say anything ?

Casca—Ay, he spoke Greek.

Cassius—To what effect ?

Casca—Those that understood him smiled at one another and shook their heads but for mine own part, it was *Greek to me*".

Be in a person's good books—be in the good graces of a person ; be in favour with him :

The Muslims were not in the good books of the English Officials after the War of Independence in 1857.

Be in bad odour—to incur unpopularity by giving offence. Ill spoken of ; having a bad reputation :

The British rule was in *bad odour* everywhere in India after the Jallianwala Bagh tragedy.

He was in *bad odour* with women because of his shady character.

Be master of the situation—have the situation under control :

Jim Hawkins was *the master of the situation* in his fight with Israel Hands in Stevenson's *Treasure Island*.

The moral victory is with the people but the government is *the master of the situation*.

To be oneself again—to be in one's normal state of health after illness ; to be restored to one's normal state of health or of composure :

Last night you were in such a passion that you seemed to have taken leave of your wits ; I am glad to see *you are yourself* again today.

Be the order of the day—be the rule or fashion ; be the common feature ; what every one is striving after :

Committees and Conferences are *the order of the day*.

Dress yourself as best as you can because dress is *the order of the day*.

To bear or have a charmed life—to escape death in almost a miraculous manner ; have a life which is fortified against all evil by charms or supernatural influences. To bear a charmed life is said of one who passes through grave dangers without receiving injury.

The phrase is derived from the old notion that charms or spells could render one invulnerable to danger. This superstition is exploded, but the phrase remains.

Up and down the ladders, upon the roofs of buildings, over floors that quaked and trembled with his weight, in every part of that great fire was he, but he *bore a charmed life* and had neither scratch nor bruise. ———*Dickens*.

Here is a nurse who has attended all kinds of infectious diseases and yet has never caught any infection. She *has a charmed life*.

In their numerous adventures and hairbreadth escapes Kamal Ataturk and Sir Winston Churchill seemed to *bear charmed lives*.

Bear the brunt of—endure the main force or shock of :
The ship could not make for any harbour but had to *bear the brunt of the storm*. *i.e.*, had to endure its fury.

Bed of roses—an agreeable position. The phrase as suggestive of beautiful and sweet smelling flowers, and warm, sunny weather, is used figuratively to mean a situation of ease and comfort. It is generally used negatively e.g., It was by no means *a bed of roses*.
A military life is not *a bed of roses*

To bell the Cat—at great personal risk to render a common foe harmless for evil ; to do something dangerous in order to save others. A phrase borrowed from a well-known fable told upon a historical occasion with great success.

When James III was King of Scotland, he irritated the old nobility by the favour he showed to painters and architects. One of the latter named Cochran, who had succeeded to the estates of the Earl or Mar, was specially hated by the nobles. At a meeting in the Church of Lauder they discussed how best to get rid of Cochran. Lord Gray, afraid that the discussion would lead to no practical result, told the story of the mice and the cat. "A colony of mice had suffered greatly from the attacks of a cat, who pounced upon them before they had time to escape. They were much concerned over the matter, and resolved to do something to defend themselves A young mouse rose up and proposed that they should fasten a bell round the cat's neck which would warn them of her approach. This proposal was warmly received, until an old mouse put the pertinent question : 'But which of us will bell the cat?' The orator had not thought of this, and was speechless". When Lord Gray had finished, Archibald, Earl of Angus, a man noted for his bodily prowess and daring rose up and swore that he would *bell the cat*. He kept his word, captured Cochran and had him hanged over the bridge of Lauder. Afterwards he was always known as *Bell-The-Cat*.

Hence, *to bell the cat* means to encounter great personal hazard for the sake of others :

The expedient of *belling the cat* was easily hit upon, but the only difficulty lay in finding somebody to use it.

Every body disliked the man at the helm of affairs but no one had the courage to tell him so, because the problem was "*who should bell the cat ?*"

To be beside oneself—to be completely out of one's wits or senses.

Examples

(1) He was *beside himself* with joy.
(2) Jeffrys was *beside himself* with fury. ———Macaulay.

Between the devil and the deep sea—between two menacing dangers ; to be between two equally unpleasant situations :
He could neither advance nor retreat, for he was sandwiched between the two armies. He was, so to say, *between the devil and the deep sea*.

Black sheep—a member of society who is not considered respectable ; a disreputable member of society :
The country could not win freedom earlier as some *black sheep* were always opposed to the national aspirations.
'I am forbidden the house. I am looked upon as a *black sheep*—a pest, a contamination.'—Edmund Yates.

Blink the fact—shut one's eyes to the fact :
We must not *blink the fact* that poverty is sometimes a blessing in disguise.

There is no blinking the fact—We cannot ignore the fact :
There is no blinking the fact that the blisters on your feet are due to tight shoes.

Blood is thicker than water—kinship will cause a man to befriend his relatives ; it is better to trust for kind treatment to one's kinsmen than to strangers ; kinship is stronger than friendship :
I am aware that there is a family tie, or I should not have ventured to trouble you. *Blood is thicker than water*. Isn't it?
—*A Trollope.*
His father would never disown him even though all his friends had. *Blood is thicker than water.*

A bolt from the blue—a sudden unexpected misfortune. 'A bolt' here is a thunderbolt, 'the blue' is the cloudless sky ; a thunderbolt from a clear sky.
Captain Mazhar Ahmad's sudden and premature death fell on our heads like a *bolt from the blue*.
The news of Quid-i-Azam's death came to us like a *bolt from the blue*.

Bolt upright — quite upright ; perfectly upright :
He sat *bolt upright*.
Awakened by the noise of robbers, he sat *bolt upright* and called out : 'Who's there ?'

A bone of contention — something which causes a quarrel, as a bone does when thrown among dogs ; a matter of sharp division between two persons or bodies of people ; an apple of discord :
This property is a *bone of contention* between the two brothers.

Be born with a silver spoon in one's mouth — be born in affluent circumstances. The image is that of a child who, belonging to a rich family, is fed with a spoon made of silver instead of one made of baser metal. Goldsmith in *The Citizen of the World* says, "One man is *born with a silver spoon in his mouth* and another with a wooden ladle."
The settlement I have made is more than enough—five thousand pounds. One can see, young fellow, that you were *born with a silver spoon in your mouth*.

To break the ice — to commence a conversation where there has been an awkward silence ; to speak first on a delicate matter ; to put an end to formality, stiffness, shyness, in one's relations with people. In a company conversation flags, there comes an awkward

silence, the person who then introduces a topic which soon becomes a matter of general conversation is said *to break the ice.* The phrase also means, to get over the feeling of restraint which one may have in the presence of a new acquaintance. The expression in its primary literal sense meant to break the frozen surface of a river, lake etc. for the passage of boats.
We all want to talk on this subject, but no one is willing *to break the ice.*
The Ratepayers' Association of Ward VI deserves every credit for being the first *to break the ice* and make a beginning in this direction.

Bridge over — make a passage when the way is obstructed ; bring about a reconciliation between two persons or parties that have been at variance for a time :
It is not easy *to bridge over* an arm of the sea.
There is a good deal of bad feeling between these two men ; can you do nothing to *bridge over* their differences ?

To bring grist to the mill — produce money or profit. Grist is corn for grinding ; add to the income or profit ; to be a source of profit. The lawyer may be several things at the same time—a trader, a politician, a practical agriculturist, a land-agent :
Everything *brings grist to his mill* and the more irons he has in the fire, the larger will be the number of his clients.

Bring a person to his knees — force a person to submit ; reduce him to submission ; humiliate :
By securing a close alliance with Russia and U.S.A., Churchill succeeded in *bringing Hitler to his knees.*

A bull in a china shop — a person who is rough and clumsy at a place where skill and care are needed ; one who does harm through ignorance or fury ; something in a place where it will do an excessive amount of damage ; a reckless or clumsy destroyer.
A wild bear in Covent Garden is as unwelcome as a *bull in a china shop.*
Poor John was perfectly conscious of his own ponderosity. He felt like a bull in a china shop.

A burning question — a subject causing widespread interest ; a question demanding solution :
The war in Viet Nam is a *burning question* of the day.
The people want *burning questions* for getting opportunities of talk and discourse.
Kashmir is a *burning question* of the day.

To burn the candle at both ends — to expend one's resources in two directions ; to consume one's energies in a double way ; dangerously exhaust one's energies by overworking in two different directions :
Charles Kingsley in his book *Two years Ago* describes a character who *burnt the candle at both ends* by sitting up till two in the morning and rising again at six.
Kalim was as prodigal as indolent and thus *burnt the candle at both ends.*

To bury the hatchet — to make peace. The allusion is to the custom of the Red Indians, on making peace, of ceremoniously burying their axes (tomahawks). The hatchet referred to in the phrase, was a weapon, used by North American Indians. When tribes of these people who had been at war, made peace, it was a custom among them that their leaders should sit down together and all smoke in turn from the same pipe, called the 'pipe of peace'. They then used to bury their hatchets and other weapons of war.

"Buried was the bloody hatchet ;
Buried was the dreadful war-club,
Buried were all warlike weapons
And the warcry was forgotten
There was peace among the nations."

Longfellow : *Hiawatha*.

It is much to be regretted that the American Government having brought the great war to a conclusion, did not *bury the hatchet* altogether.

By fits and starts — spasmodically ; without steady application; at intervals :

- He works *by fits and starts* (with intervals of idleness), and does not apply himself steadily.

By leaps and bounds — by a series of rapid and sudden advances ; very rapidly :

Since the recent victory on the Yalu, Japan's credit in Western countries has been rising *by leaps and bounds*.

To escape by the skin of one's teeth — to escape very narrowly ; to come within an ace of falling a victim :

The women working in the coal-mines, to the number of something like five thousand were last summer saved *by the skin of their teeth* from having their bread taken from them by a liberal government.

Mr. Sher Dil was carried off by the lion while others escaped *by the skin of their teeth*.

Once in a blue moon —extremely seldom; rarely.

It is under special conditions that the moon has a deep blue colour. The phenomenon is rare and happens when there is fine dust in the atmosphere with particles of suitable size.

He smokes *once in a blue moon*.

A blue stocking — a woman who affects literary taste ; a woman who is pedantic and showy ; a woman who prides herself on her learning. The term was applied originally to a literary society comprising women, one prominent member of whom wore blue stockings.

No one considers her to be a scholar, she is merely *a blue stocking*.

To burn one's boats — to leave no means of retreat ; to act irrevocably ; take a step that will make retreat impossible from a course, policy etc. The allusion is to the action by military leaders of burning the boats in which an army had crossed a river

so that the soldiers would know that they must conquer or die, as retreat was impossible. Tariq, the great Muslim general, adopted this course after landing on the coast of Spain :
I have returned home with no idea of going back to England, *I have burnt my boats.*

To get at the bottom of — to find out the truth about a thing e.g., The Policeman wanted *to get at the bottom* of the secret.

One's bottom dollar — one's last coin :
I would have parted with my *bottom dollar* to relieve her.

To be at the bottom of anything :—to be the chief instigator in any affair.
I am sure that Matin is *at the bottom of* this movement to get rid of our present musical conductor.

A bear with a sore head — a very ill-tempered person e.g. The new superintendent comes down upon every clerk. In fact, he *behaves like a bear with a sore head.*

The early bird catches worm — the person who rises early is rewarded for his effort e.g., I knocked at his door early in the morning and found him in his bed. "Well", said I, "It is the *early bird that catches the worm*".

In cold blood — deliberately ; without any provocation : e.g., He murdered the merchant in *cold blood.*
It can be clearly seen that the insults were offered *in cold blood.*

To know on which side one's bread is buttered — to be well aware of one's own interests ; to be full of worldly wisdom regarding one's own interests :
Do not think I am a fool. I *know on which side my bread is buttered.*

To look as if butter would not melt in one's mouth — to look unconcerned, harmless and innocent ; to pretend to look innocent and harmless :
This chap is very mischievous, although he *looks as if butter would not melt in his mouth.*
These good young ladies who *look as if butter would not melt in their mouths*, are not a whit better than the rest of us.
Explanation :—
These good young ladies who look so very harmless and innocent are in no way better than the rest of us.

His bark is worse than his bite — He uses strong language but acts with mildness :
You have learned by this time that his *father's bark is worse than his bite.*

Beauty and the Beast —a lovely woman with an ugly male companion. The expression is borrowed from an old nursery tale : *Beauty and the beast* was what they called us when we went out walking together, as we used to do everyday.

Beauty is but skin-deep —beauty is a thing which can be easily destroyed, and should not, therefore, be valued too highly.
Marry a woman for her good qualities ; *beauty is but skin deep.*

Beggars should not be choosers —those who ask for favours should submit to the terms imposed upon them.

To make the best of both worlds — to manage so as to get the good things of earth and also be sure of a good place in heaven. There have been great Christians seeking to *make the best of both worlds* (being at once worldly and heavenly in their aspirations).

Between two fires — subject to a double attack, a position of peculiar danger in warfare :
Poor Dawson is *between two fires* ; if he whips the child, its mother scolds him and if he lets it off, its grandmother comes down on him.

To have kissed the Blarney stone — to be full of flattery and persuasive language. There is a stone in the village of Blarney in Ireland which was supposed to confer this gift of persuasive speech on those who touched it :
You are so full of compliments today that you must have *kissed the Blarney stone.*

Blindman's buff — an ancient game still very popular with children. One of the company is blindfolded and the fun of the game consists in his efforts to capture some one :
Mr. Burchell was always fond of seeing some innocent amusement going forward and set the boys and girls to *blindman's buff.*—Goldsmith : *Vicar of Wakefield.*

Blood and Iron — military compulsion ; the force of arms. A phrase usually associated with Bismarck :
Bismarck's philosophy of *blood and iron* culminated in Hitler's ambition to dominate the world.

To make a clean breast of — to make a full and free confession of something that has been kept a secret :
She resolved *to make a clean breast of* the whole affair before she died—*Scott.*

To hold a brief for another — to devote oneself to his defence ; to urge all that can be said in his justification :
Professor Dowden *holds a brief for Shelley—Matthew Arnold.*

To take the bull by the horns :—to attack a formidable person in a bold and direct fashion :
Happening to meet his adversary one windy morning, he resolved to *take the bull by the horns.*

Every bullet has its billet — billet here means a destined resting place. It is appointed beforehand by fate what soldiers will fall in battle ; it is no use contending against fate. Life has an appointed span.
The tragic end of the Nawab of Kalabagh proves the truth of the saying : "*Every bullet has its billet.*"
Dr. Martin Luther King, 1964 Nobel peace prize winner and America's leading exponent of non-violence in the Negro civil rights struggle was shot to death by a white man on the 4th April 1968. *Every bullet has its billet.*

Good wine needs no bush — a good thing needs no advertisement ; it commends itself. Formerly the branch of a tree was hung out in front of a tavern to indicate that liquor was for sale :

'If it be true that good wine needs no bush (is its own recommendation) it is true that a good play needs no epilogue'
—*Shakespeare*

Note : Epilogue—A speech or short poem addressed to spectators by an actor at the end of a play meant to elaborate its good points.

C

A wild goose chase — a search expedition that can have no success :
To trace the culprit, under these trying circumstances, is nothing short of *a wild goose chase.*

Say something with one's tongue in one's cheek — to say something mockingly or insincerely ; to say something and mean another ; to say something that one does not intend to be taken sincerely :
It is not a mark of sincerity to *say something with one's tongue in one's cheek.*

To take a child to Banbury Cross — to swing a child up and down on one's feet. Grown up people often amuse children in this way, sitting on a chair or a sofa, and repeating the following nursery rhyme :—

Ride a cock-horse
To Banbury cross
To see an old woman
Ride on a white horse
With rings on her fingers
And bells on her toes
She shall have music
Wherever she goes.

Note : *Cock-horse* is a child's imaginary or toy horse :
She caught up little Miss Toodle who was running past and *took her to Banbury Cross immediately.*

Under a cloud—out of favour ; under suspicion ; in disgrace :
Abdul Haye was in the habit of harassing his subordinates by telling them that they were *under a cloud* without rhyme or reason.

To carry coals to New Castles—to take goods to a place where they are already plentiful ; to do something that is absurdly superfluous :
To send tea to China would be like *carrying coals to New Castle.*

Command of ; command over ; at one's command—possession and mastery :
His *command of* spoken and written English is excellent.
He has no *command over* himself (cannot control his feelings, temper etc).
He offered me all the money *at his command* (all the money he controlled.

Compromise oneself—bring oneself under suspicion by unwise behaviour :
You will *compromise yourself* (your reputation) if you spend much time with these rogues.

Consist of—be made up of :
A committee *consisting of* ten members was constituted to draw up a scheme for the rehabilitation of the refugees.

Consist in—have as the chief (or only) element :
The happiness of a country *consists in* the prosperity of its citizens.

To be in a tight corner—be in an awkward or difficult situation :
The character of a man is tested when *he is in a tight corner*.

Turn the corner—pass a critical point (in an illness or a period of difficulty) :
The patient *turned the corner* when he came under the treatment of Dr. P. B. Barucha.

Not cricket (Colloquial)—unfair; unsportsmanlike.
Hitting an opponent below the belt is *not cricket*.

To call a spade a spade—to be straightforward in the terms one uses ; to speak without mincing matters ; to be outspoken :
He did not hesitate to *call a spade a spade* regardless of consequences.
He is not reckless or vulgar in his language, but still he can *call a spade a spade*.

Call in question—to throw doubt upon ; to challenge the truth of :
The honesty of this man cannot be *called in question*.

Carry all or everything before one—to be completely successful or popular ; to bear down all obstacles ; to carry the day :
For a time Gautma Buddha carried all before him.
How is it that of these two men engaged in the same business, one can scarcely get a living, while the other *carries all before him* ?

To carry the day—to win a victory ; to be successful in a struggle or contest :
When such discussions arise, money generally *carries the day*.
The fanatics *carried the day* in this debate.

Cast in one's teeth — reproach a person for having done something. The statement made may be true or false, it is said in passion and is intended to sting the person to whom it is spoken:
He cast it in his friend's teeth that he had seen him drunk, whereas on inquiry it turned out that he had mistaken another man for his friend.
It has often been *cast in our teeth* that we Bengalis are wanting in valour and fighting capacity.

Cast into the shade, put into the shade, throw into the shade—these are equivalents, and mean, to eclipse, to render less noticeable or less attractive or less remarkable:
The two ladies *threw* my girls *into the shade* — *Goldsmith*.

Cast to the winds — to discard thoroughly e. g. The theory was *cast to the winds* when it came into conflict with facts.

Catch a Tartar — to have to deal with a rough, violent, and troublesome person especially one who is more than one's match; find that the person in question is more formidable, troublesome and tough than one had expected. The Tartars were reputed to be a ferocious people:

In North Viet Nam, U. S. A. would appear to have *caught a Tartar.*
Reckless Rashid soon found that he had *caught a Tartar* in his new master.

Caviare to the general — too good or delicate to be appreciated by ordinary people; not pleasing to ordinary people; a good thing unappreciated by the general public or by the ignorant. Caviare, a delicacy in eastern Europe especially Russia consists of the pickled eggs of the sturgeon or certain other large fish. It is a substance prized by epicures in Russia. The phrase comes from Shakespeare's *Hamlet.*
'For the play, I remember, pleased not the million, it was *caviare to the general.*' — *Shakespeare.*

A chip of the old block — a son having the characteristics of his father e. g., The part taken by Professor F. M. Velte in this debate has marked him out prominently once more as a *chip of the old block.*

A cock-and-bull story — an absurd tale; an extravagant story:
A cock-and-bull story was published that Pakistani students were throwing their money and opportunities away by going to Japan.

Cold comfort — something offered as comfort which not only does not soothe the sufferer but increases the pain or produces irritation:
Alluring as the decline of plague may appear, there is *cold comfort* in it, for cholera has supervened and carries away more victims than the plague ever did.

Confusion worse confounded — confusion increased:
A good deal of noisy talk and behaviour has gone on for some time but as weeks glide by, the *confusion has become worse confounded.*

To cool one's heels — to be kept waiting; to be made to wait while paying a visit to some important personage:
Let him *cool his heels* in the outer office, that will teach him to be more polite.

Count for nothing — add nothing to strength or influence; be considered of no importance e. g., In the presence of such forces as steam, compressed air and electricity, human strength *counts for nothing.*

Have the courage of one's convictions — to be fearless in the expression of one's beliefs ; to be brave enough to do what one feels to be right :
Qaid-i-Azam succeeded in his life-mission because he had *the courage of his convictions.*
The enthusiast imagines that he alone *has the courage of his convictions.—James Anthony Froude.*

Dutch courage - courage induced by drink. The phrase has originated from the habit of heavy drinking by Dutch soldiers :
These soldiers cannot be called brave because they can only fight under the spell of *Dutch courage.*

Creature comforts—material needs such as food and drink; things which conduce to the comfort of the body:
The *creature comforts* of which he is most fond are a good cigar and a cup of tea.

Crocodile tears—the origin of the phrase was the fabulous belief that the crocodile wept while devouring its victims. Bacon wrote satirically of the wisdom of the crocodiles that shed tears when they would devour.
Hence *crocodile tears* mean affected, hypocritical tears shed by an unfeeling person; pretended sorrow; hypocritical show of grief:
It was plain that she was shedding *crocodile tears* on the death of her mother-in-law.

Cross swords — to have a duel; figuratively dispute with e.g., When Prince Bismarck was the Chancellor, there was nothing he enjoyed more than *crossing swords* with the socialist leaders.
Sir Stafford Cripps recognised the mettle of Mr. Muhammad Ali Jinnah when he *crossed swords* with him in the law-courts of London.

To cross the Rubicon—to take a decisive and irrevocable step; to adopt a measure from which there is no retreat; to venture on a great and dangerous undertaking.
The Rubicon is a small river which separated republican Italy from Cisalpine Gaul. Caesar, whose military command was limited to Cisalpine Gaul arrived at this river and after some hesitation crossed it. By doing so he broke the law and became an invader of his own country. This brought on the Civil War:
Compelled to choose between two alternatives, he laid the matter before his wife, and awaited the verdict from her lips, "It is your duty, the consequences we must leave. Go forward and to victory." The die was cast, the *Rubicon crossed.*

Keep one's fingers crossed—crook one finger over another to bring good luck; to make a sign of cross with one's fingers to invoke divine protection. The phrase is used when one is confronted with a trying situation in which hope of success is counterbalanced by the possibility of disaster because of the powerful adverse forces working against the person or persons concerned.

Examples:

The doctors thought that an operation was inevitable but the patient was so weak that they were *keeping their fingers crossed.*

The situation is apparently hopeless and I am *keeping my fingers crossed.*

The standard of hockey in the world has risen so high that *I am keeping my fingers crossed* about the success of our team in the Olympic Games.

Cry in the wilderness—a cry which no one listens to; an unavailing cry, e. g., We hope our prayer will not prove to be *a cry in the wilderness.*

To curry favour—to use mean arts to obtain patronage ; to seek to gain favour by flattery or officious civilities ; ingratiate onself by flattery. The phrase is derived from an old French verb which means 'to rub down a horse with a curry comb'. Hence 'curry favour' means to win favour by gifts or flattery.

Many changed their religion to *curry favour* with King James. (They tried to gain his patronage in a mean way).

It is obvious that by your presents of fruit you are only trying to *curry favour* with him.

The curtain drops or falls—the performance closes ; the scene comes to an end :

And my closing prayer is that we may not be found wanting when the *curtain drops* (when we die).

A curtain lecture—A scolding reproof given by a wife to her husband in the privacy of the bedroom. The expression in its literal interpretation meant a reproof in the conjugal bed. The curtain referred to the hangings that used to be round beds. The phrase, though of earlier origin, is immortalized in the celebrated *Mrs. Caudle's Curtain Lectures* by Douglas Jerrold, published in 1845 :

Lala Bansi Lal was given *a curtain lecture* every night. He recounted it to his friends in the morning with great gusto.

Cut short—to bring to a sudden termination :

Jafar's life was unexpectedly *cut short* by the cruel hand of destiny.

To cut short—also means to shorten or abridge, what is likely to lengthen out. A man is said to *cut short* his speech when he ceases speaking sooner than he might have been expected to.

Cut off in its prime—to destroy a fair thing in its prime :

Cholera *cut him off in his prime*.

To cut the Gordian Knot—to overcome a difficulty by short and bold measures ; to solve a difficulty in a speedy fashion. There was a knot tied by a Phrygian peasant, about which the report spread that he who unloosed it would become the King of Asia. It was shown to Alexander the Great, who cut it in two with his sword, saying, "It is thus we loose our knots".

The phrase is sometimes used when an unexpected turn of affairs opens a way out of a serious difficulty :

The eldest son maintained that all his father's property belonged to him, the other sons insisted that they should have equal shares with him. This led to strife, which was likely to prove endless till the eldest son's sudden death *cut the Gordian knot*, for he died intestate and left neither wife nor children behind him.

But if this question has defied the efforts of the leaders of the Social Reform movement, Islam has *cut the Gordian knot* by placing the lower castes on an equal footing with the higher castes.

Cast pearls before swine—do things for people that they are incapable of appreciating.
The phrase comes from the Sermon on the Mount : 'Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet and turn again and rend you' (Matthew, 7.6).
To entertain those persons with classical songs who have no ear for music is like *casting pearls before swine*.
The professor had not yet finished his lecture when the bell rang. The students at once closed their books and wanted impatiently to rush out of the room. To express his disapproval of their rude behaviour, the professor wittily remarked : "Just a minute boys—only *one more pearl to cast* !"

To be not fit to hold a candle to is not to be fit to be compared to ; to be very inferior to :
This speaker *is not fit to hold a candle to* the speaker who has stood first.

The cat is out of the bag—the secret is known ; the mystery is explained.
I perceived that *the cat was out of the bag*.

A cat-and-dog life—a life of petty quarrels and bickerings ; to be always quarrelling :
The old husband and the young wife could not get on well together, they led *a cat-and-dog life*.

Caesar's wife should be above suspicion—when Caesar whose own reputation was not above reproach was criticised for putting away his wife on a mere suspicion, he replied that it did not matter for Caesar, but Caesar's wife should be above suspicion in matters of morality. The phrase is now used in a general way to express the need that those immediately connected with great men should have a flawless reputation.
People connected with great men should not be an object for the finger of scorn to point at. *Caesar's wife should be above suspicion*.

You can't both have your cake and eat it—a common proverb signifying the impossibility of reaping the advantages of two wholly opposite courses of conduct. A person must choose which course he will follow and which set of advantages he prefers, and be prepared to resign any claim to the other set of advantages:
You cannot amass wealth as well as give it away in charity. *You can't both have your cake and eat it*.

To throw up one's cards—to cease to struggle; to despair of success in an enterprise; to confess oneself vanquished:
He perceived at once that his former employer was right, and that it only remained for him to *throw up his cards*.

To put the cart before the horse—to put the wrong thing first:
To begin physics at this stage is *to put the cart before the horse* (begin with a subject that should come afterwards). Study mathematics first.

A cat has nine lives — a proverb expressing the prevailing belief that it is very difficult to kill a cat. He struggled hard, and had as they say, *as many lives as a cat.*

Care killed a cat — this proverb refers to the depressing effects of care upon bodily health; it even killed a cat which has nine lives.

"Come, come," said Silver, " stop this talk. *Care killed a cat.* Fetch ahead for the doubloons."—*R. L. Stevenson.*

To make a cat's paw of — to use as a mere tool. The phrase is taken from the fable of the cat and the monkey. The latter wished to reach some chestnuts that were roasting on the fire and used the paw of his friend the cat to get at them.

She *made a cat's paw of* you, that is plain enough.—*Florence Marryat.*

The man who posed as the uncle of Aladdin *made a cat's paw of* him to get the magic-lamp.

To grin like a Cheshire cat — to be always smiling, displaying the gums and teeth:

I made a pun the other day and palmed it upon Shams-ud-Din who *grinned like a Cheshire cat.*

To fight like Kilkenny cats — to fight with deadly desperation. The Kilkenny cats are said to have fought until only their tails remained.

They *fight* among themselves *like* the famous *Kilkenny cats* with the happy result that the population never outgrows the power of the country to support it.— *H. R. Haggard.*

Count not your chickens till they are hatched — be sure that a thing is actually in your possession before you speak of it as yours, or act as if it were yours:

But *are we not counting our chickens before they are hatched?* We can only bank upon the dividend when it has materialised.

Crow's feet — the wrinkles which age or trouble causes to form about the eyes:

Years had told upon George more than they had upon Philip, and though there were no touches of gray in the flaming red of his hair, the bloodshot eyes and the puckered *crow's feet* beneath them, all showed that he was a man well in middle life.

—*H. R. Haggard.*

To cry "Wolf" — to raise a false alarm. A phrase taken from one of Aesop's Fables:

A shepherd boy, who watched a flock of sheep near a village called out, "Wolf ! Wolf !" When his neighbours came to help him, he laughed at them for their pains. The wolf, however, did truly come at last. Then the shepherd boy called out in earnest for help, but no one paid any attention to his cry. They had got accustomed to it, and despised it. He lost nearly all his flock.

The person who *cries 'Wolf'* comes to grief because nobody is prepared to believe in him.

To take up the cudgels on behalf of another—to defend him warmly :
On seeing the correspondence, Zaheer immediately *took up the cudgels* for the widow (espoused the widow's cause).

To cudgel one's brains—to make a painful effort to remember :
Cudgel thy brains no more about it. — Shakespeare.
In vain we *cudgel our brains* to find out the faith and principle of these monsters.

Cupboard love—affection springing from an interested motive ; affection that is shown in the hope of getting something by it (e.g. a child hoping for cake):
A *cupboard love* is seldom true.
A love sincere is found in few. —*Nares*

D

Turn a deaf ear to—unwilling to listen :
He *turned a deaf ear to* all our entreaties.

Distinguished for, distinguished in — He is *distinguished for* his knowledge of economics.
He has had a *distinguished* career *in* diplomatic service.

The sword of Damocles — immediate danger in the midst of prosperity ; evil foreboded or dreaded ; a sword suspended by a single thread and ready to descend and kill the person sitting below it ; an ever-impending danger.
Damocles was a courtier in the palace of Dionysius, the Elder, ruler of Syracuse in the fourth century B.C. Having extolled the felicity of the princes, he was answered in the following fashion by his master. He was invited to a sumptuous banquet and arrayed in royal robes, was given the principal seat, but over his head hung a sword suspended by a single horse hair. By this Dionysius meant to intimate the precarious nature of his happiness. The sword of Damocles has come to mean an ever-present imminent danger in the midst of pleasures :
Damocles' sword will always remain hanging over the head of the ministers.
The fear of dismissal was hanging like the *sword of Damocles* over the head of the dishonest clerk.

Damn with faint praise :—praise, but so slightly as to mean condemnation ; to condemn anything by praising it very slightly ; to praise so frigidly as to suggest condemnation or disapproval.
Pope was in the habit of running down Addison by calling him an adept in the art of *damning others with faint praise* :
This critic has obviously tried to *damn me with faint praise*.

Dark horse—a race horse with unexpected or unknown capabilities ; figuratively a person whose capabilities may be greater than they are known to be ; a competitor about whose chance of winning the world knows nothing ; a candidate of the same kind :
The Derby was my only chance. I betted heavily on the favourite horse, but a *dark horse* won.

The day of reckoning—the day when accounts are settled ; judgment day :
The *day of reckoning* is near at hand.

Dead shot—an unerring marksman :
In Hindu epics Arjuna was a *dead shot*.
Pathans are generally *dead shots*.

Diametrically opposed—entirely opposed to ; completely adverse :
The views of Qaid-i-Azam were *diametrically opposed* to those of Jawahar Lal Nehru on the question of Pakistan.

Diamond cut diamond—a phrase used when one sharp person outwits another ; cunning outwitting cunning :
The Irish leaders are extremely clever, and hitherto English administrators have only coped with them in a blundering dull-witted way. Sir Redvers Butler gets the credit of this *diamond cut diamond* move.
Notwithstanding their difference of years, our pair are playing a game very common in society, called *diamond cut diamond*.

A rough diamond—is a diamond uncut and unpolished. The term is used metaphorically of a person of unprepossessing exterior, but of sterling worth ; a person without much education, culture, social manners, but not lacking virtues of character etc. A diamond before it has been cut is a dull, unshowy stone. A person with an unattractive exterior who possesses good qualities of mind and heart is described as a rough diamond :
As for Warrington, that *rough diamond* had not had the polish of a dancing master and he did not know how to waltz.—*Thackeray*.

Diamond of the first water—is a diamond perfectly pure and transparent. And the term is applied by metaphor to a reliable thing which is perfect of its kind; a man of the highest excellence:
Hazrat Khawaja Muinud din was a *diamond of the first water*.

Die-hard—(Noun) a person who obstinately resists being compelled to do anything ; a politician who obstinately opposes new policies and fights hard in defence of old policies.
Sir Winston Churchill was strongly opposed to the Indian aspiration for independence. He proved himself a *die-hard* when he remarked that he was not going to preside at the liquidation of the British Empire.

Die in harness—die while engaged in one's regular work not after retiring :
The best and the brightest episode in Maulana Muhammad Ali Jauhar's noble career was that he *died in harness* for India's sake.

Din into one's ears—to impress with clamorous repitition in one's ears e.g., It has been *dinned into our ears* time and again that government can never depart from its policy of religious neutrality.

Divide and rule—divide a nation into parties and you can have your own way. You can easily rule a people by creating a split among them :
The policy of *divide and rule* finds favour with certain governments and persons.

Do up—to make tidy :
Her beautiful house in Clifton has been thoroughly *done up*.
"But who is *to do up* your room every day ?" asked Violet.
To get exhausted or fatigued :
I feel quite *done up* after this long walk.

Do yeoman's service—do good and faithful service ; do excellent work :
By translating the *Masnawi of Maulana Room* into English, Professor Reginald Nicholson has *done yeoman's* service to Persian literature.

A dog-in-the-manger policy—a churlish man is said to follow such a policy when he cannot himself use what another wants, and yet will not let that other have it. The phrase comes from Aesop's fable of the dog that though it had no use for the hay in the manger, growled at the oxen and would not let them eat it.
A dog lay in a manger, and by his growling and snapping prevented the oxen from eating the hay which had been placed for them. "What a selfish dog !" said one of them to his companions." He cannot eat the hay himself and yet refuses to allow those to eat who can". — *Aesop's Fables*.
He is a regular *dog-in-the-manger*. He will neither marry this girl himself nor allow anyone else to marry her.

Draw a veil—to cenceal :
Fain would I *draw a veil* over this plague-spot in our social system.

Drop in—come in to pay an informal visit :
Guests began *dropping in* just a little before 5 p. m.
I *dropped in* to have a chat with you.

A drop in the ocean—a very insignificant part in a large body ; a contribution scarcely worth mentioning :
The trade of Malta is *a drop in the* great *ocean* of the British trade.

The under-dog—a down-trodden person ; a person at a disadvantage e. g., John Galsworthy was a champion of *the under-dog*.

To help a lame dog over a stile—to assist a poor fellow in a difficulty ; to help a person in trouble :
I am really in great distress. If you advance me some money, it would be really like *helping a lame dog over a stile*.

Let sleeping dogs lie—not to disturb persons who may cause trouble :
He was by nature a cautious man. It was his principle to *let sleeping dogs lie*.

To look or speak daggers—to look at a person angrily or to speak bitterly against a person ; to gaze upon a person with animosity :
There he sits behind the mainmast, *looking daggers at us* (glaring angrily upon us)—*Charles Reade*.
I will *speak daggers* to her ; but will use none. — Shakespeare : *Hamlet*.
She *looked daggers* at me at the party.

At daggers drawn—bitterly hostile; to be on inimical or bad terms :
The two families have been *at daggers drawn* since this elopement.

To have had one's day—to be past one's prime ; to be old-fashioned; to be discarded for something newer ; to be old and out of fashion:
Novelists of this type *have had their day*.

To go to the dogs—to go to ruin :
Any one who reads the newspapers and studies the present-day political trends can infer that the world is *going to the dogs*.

To pay the debt of nature—to die :
Coleridge is just dead, having lived just long enough to close the eyes of Wordsworth who *paid the debt of nature* but a week or two before. — *Charles Lamb*

To throw dust in a man's eyes—to try to lead him astray ; to deceive a person :
The culprit tried to *throw dust in the eyes* of the policeman by giving him the wrong address.

To do full justice to—to do a thing thoroughly :
You have *not done full justice* to Browning's genuis in this article.

Give the devil his due—allow even the worst man credit for what he does well ; do justice to a person one dislikes by admitting a point in his favour ; to give credit even to a wicked man for his good qualities :

'Arthur Brooke was a straightforward and just young fellow ; no respecter of persons, and always anxious *to give the devil his due*.'
—*W. E. Norris*.

Deus ex machina—Latin—god from the machinery (by which in ancient theatre, gods were shown in air). Power or event that comes in the nick of time to solve a difficulty ; providential interposition especially in a novel or play ; an unexpected deliverer or helper, who comes just at the very time of danger or difficulty. The phrase is a classical one, and alludes to the supernatural deliverance of heroes on the Roman stage by the descent of a god, by mechanical contrivance, who bears them off in safety :
Where, in this case, were we to look for the *deus ex machina* who should play the father's role and sever the daughter's chains by one happy stroke ? —*W. E. Norris*.

To dog-ear a book—to turn down the corners of the pages of a book so that they resemble a dog's ears :
They are quite young girls, who blot their books, *dog-ear* their dictionaries, make grimy their grammars and vie with each other in committing just as many faults as can possibly be made in a given number of words. —*Besant*.

To drop off—to fall asleep :
Every time I *dropped off* (fell asleep) for a moment, a new noise awoke me. —*Mark Twain*.

CHAPTER IX

SOME COMMON IDIOMS AND PHRASES

(*Continued*)

E to L

E

Eat one's words— take a statement back; say in a humble way that one was wrong; to retract one's assertions under compulsion:
A man may be brow-beaten and coerced into *eating his words* where, nevertheless, what he said was right.
When the audience protested against his remarks, the speaker had to *eat his words*.
It is hard for a haughty man to *eat his words*.

Eat one's heart out or eat out one's heart — to suffer intensely from disappointment and forced inactivity; suffer in silence; be very sad :
She withdrew to hide her head and *eat out her heart* in the privacy of her own uncomfortable home.
A good many deserving men were obliged to go without promotion and *eat their hearts out* in the lowly position which they filled.

Eat into— destroy as if by eating; corrode:
Acids *eat into metals*.
Rust *eats into iron*.
Selfishness is the canker that is *eating into* the vitals of our society.

How goes the enemy ? What is the time ? Time has been called the enemy because its passage shortens the span of human life.

غافل تجھے گھڑیال یہ دیتا ہے منادی
گردوں نے گھڑی عمر کی اک اور گھٹا دی

O heedless one, the gong proclaims to thee that the sky hath reduced another hour of thy life.

Explain something away— to get rid of a blame by offering a plausible explanation; show why one should not be blamed for a fault or mistake:
You will find it difficult to *explain away* your use of such offensive language.

Eat humble pie — submit meekly and apologetically to blame or humiliation; to apologize abjectly; to yield in a very humiliating manner.

Humble or umble pie was made from the umbles or entrails of the deer, and fell to the lot of the inferiors at a feast.
These inner parts were considered very mean fare, and were formerly given to huntsmen and servants who sat at the lower end of a baron's table in the hall where meals were served:
Tilak brought an action for libel against *The Globe* which resulted in its *eating the humble pie*.
In the long run the haughty and boastful Secretary of the Club had to *eat humble pie*.

Elixir of life—(آب حیات) a tincture or decoction supposed by the alchemists to prolong life indefinitely:
If we do not succeed in materialising an *elixir of life*, science will at least provide serums that can prevent its premature extinction.

Enter the lists — to engage in a contest or controversy e. g., I am unwilling to *enter the lists* against you.

The eternal city — Rome:
Nero must continue to fiddle even when the *eternal city* is in flames.

Extenuating circumstances — circumstances which palliate a fault or crime e. g., The judge passed a light sentence upon the prisoner, saying that his youth and inexperience were *extenuating circumstances*.
He pleaded poverty *in extenuation* of the theft (to make his crime less serious).

Eye-wash — literally liquid for bathing the eyes; colloquially something said or done to deceive somebody ; mere professions; trickery; deceit; deception:
All his sympathy and concern for me was merely an *eye-wash*.

Eye for eye — revenge :
A Pathan does not believe in legal redress; he believes in '*an eye for an eye* and a tooth for a tooth'.

At the eleventh hour — at the latest possible time; at the very last moment. *The Shorter Oxford English Dictionary* refers the origin of the phrase to the parable of the labourers in the Bible (Matthew, 20). 'Eleventh hour are the words used for the time in a twelve hour's working day when the last batch of labourers was engaged:
'Have you no shame to come here *at the eleventh hour* among those who have borne the heat and burden of the day?

—*R. L. Stevenson.*

He promised to help me but backed out *at the eleventh hour*.
The fort was saved from falling into the hands of the enemy *at the eleventh hour*.

See eye to eye with — be of the same mind ; have the same opinion on any subject; to agree:
I am sorry I cannot *see eye to eye with* you in this matter.

To make both ends meet — to make one's income cover one's expenditure; to keep out of debt; to live within one's income.

The two ends are expenditure and income which are regarded as coming together so as not to leave a gap:
My income is so small that I cannot *make both ends meet.*

To be at one's wit's end — in a state of utter perplexity; wholly puzzled how to act ; to be utterly at a loss :
I am *at my wit's end.* Try as I might, I cannot solve this mystery.

Take exception to — to object to; to be offended:
He strongly *took exception to* the remarks made by the President.
Her manner was so perfectly respectful that I could not *take exception to* (find fault with) her retorts.

To be at the end of one's tether — to be able to do no more:
The besieged soldiers were *at the end of their tether* when the succour arrived.

A bad egg — a worthless fellow :
His younger son is admittedly *a bad egg.*

Ex officio — by virtue of one's office :
The Principal is *ex-officio* a member of this committee.
All over the continent the ministers of the crown sit *ex officio* in either house from the day they are appointed.

To set by the ears — to cause to quarrel :
I little thought when I ran in with this good news that it would have the effect of *setting us all by the ears* (causing us all to quarrel).

Ill at ease — in an unquiet state; restless:
But the general is *ill at ease*; he cannot get that infernal anonymous letter out of his head.

To take effect — to operate; to act as intended:
The medicine *took effect* and the patient fell into a sound sleep.

To have all one's eggs in one basket — to risk all one's goods in the same venture; to have everything dependent on one particular undertaking:
Do not *have all your eggs in one basket.*

The evil eye — malign influence (supposed to exist in the glance of certain persons).
The concluding verse of (سورة القلم) in the Holy Quran relates to this experience. Its translation by Marmaduke Pickthall and Abdullah Yousaf Ali is given below:—
" And lo! those who disbelieve would fain disconcert thee *with their eyes* when they hear the Reminder, and they say:
'Lo! he is indeed mad;'
When it is naught else than a Reminder to creation.—*Pickthall.*
"And the unbelievers
Would almost trip thee up
With their eyes when they
Hear the Message; and they say : 'Surely he is possessed'.
But it is nothing less
Than a Message
To all the worlds". —*A. Yusuf Ali.*

The eye of Greece — Athens. A name applied to it by Milton:
Athens, *the eye of Greece*, mother of arts

—*Milton's Paradise Regained (Book IV.)*

The thin end of the wedge — (figuratively) a small change or demand likely to lead to big changes or demands; the first small beginning which may lead to what is serious and important. When a man in cleaving wood uses a wedge, his efforts are first directed to getting the thin end of the wedge inserted; once he has this firmly in, he will soon cleave the log.

The efforts of reformers are in the first instance directed to get in *the thin end of the wedge*.

The commercial enterprise of the East India Company was meant to be a *thin end of the wedge* for the British to gain political ascendancy in India.

F

Save one' face — evade shaming oneself openly; avoid losing one's dignity or suffering loss of credit or reputation:

He held out a hope to help her, without having any such intentions. He was simply *saving his face*.

Fair play —justice ; equitable treatment ; courteous and just treatment:

'A career of security with undoubtedly liberal emoluments and with moral certainty of *fair play* in promotion has been opened up to character and talent throughout the land'.

—*W. E. Gladestone*.

If justice and *fair play* continue in the future, race distinction will not stand as a bar to progress.

Fair-weather friends—persons who cease to be friends when one is in trouble ; selfish and deceitful persons who desert their friends in adversity:

The abundance of *fair-weather friends* led Goldsmith to repudiate friendship altogether.

"What is friendship but a name
A charm that lulls to sleep
A shadow that follows wealth and fame
And leaves the wretch to weep".

—*Goldsmith*.

I found that he was only a *fair-weather friend* because he deserted me as soon as I became penniless.

Fake up — make, as for example, a work of art, a story in order to deceive:

There was not a word of truth in what he said; the whole story had been *faked up*.

Take a fancy to — become fond of :

The children *have taken quite a fancy to* their cousin.

Go far towards — help or contribute greatly to:

The loan will *go far towards* overcoming your financial troubles.

Hard and fast rules—rules rigidly laid down and adhered to ; rules that must not be broken :
There are no *hard and fast rules* about essay-writing.
It is more than necessary that the rigour of these *hard and fast rules* should be relaxed.

Play fast and loose with—change one's attitude towards ; trifle with :
It is cruel to *play fast and loose* with a girl's affections.

Find one's feet—be able to stand and walk :
How old was the baby when it began to *find its feet* ?

Finish off—destroy ; kill :
That fever nearly *finished him off*.

Fish in troubled waters—try to win advantages for oneself from a disturbed state of affairs ; to interfere in some quarrel with the object of securing a personal gain:
It is not a wise policy *to fish in troubled waters* because the parties or persons concerned can see through the game and react forcefully.
When two communities quarrel with each other, the third generally tries *to fish in troubled waters*.

A fly in the ointment— a small circumstance that prevents pleasure from being perfect :
His misbehaviour on the occasion proved *a fly in the ointment*.

Small fry—young or insignificant creatures, persons of no importance ; children :
If the ring-leaders of the criminals are rounded, the *small fry* will automatically get crippled.

Face the music—meet a certain crisis or criticism boldly without flinching ; show no fear at a time of danger, trial or difficulty :
He *faced the music* of public criticism calmly because he was sure of the righteousness of his stand.

Fair and square—honest, just :
His conduct all through the transaction has been *fair and square*.

Fair field and no favour—equitable opportunity and impartiality e.g., *Fair field to all and no favour* is a principle which is as sound in theory as in practice.

To fall between two stools—to adopt two plans of action and to fail ; to lose oneself by trusting to two supports instead of boldly choosing a single one :
She was likely *to fall between two stools*, having two lovers, neither of whom was dependable.

Fall flat—to fail completely in attracting attention or causing interest :
Counsels—entreaties—tears everything *fell flat, on* the ears of the wife.
'The paper read by Warren Hastings *fell flat*, as the best written defence must have *fallen flat* on an assembly accustomed to the animated and strenuous conflicts of Pitt and Fox'.
—*Macaulay.*

Fall to the ground—to come to nothing ; to be abandoned :
The theory has *fallen to the ground.*

Fan the flame—to foment ; to excite :
Such writings do no good at all, but only serve to *fan the flame* of racial antipathy.

Far and away—by a great deal :
Jute is *far and away* the cheapest wrapper that the world can get for its commerce.

The feast of reason and the flow of soul—intellectual and social enjoyment e.g., The speeches of Maulana Zafar Ali Khan were *the feast of reason and the flow of soul.*
'There St. John mingles with my friendly bowl
The feast of reason and the flow of soul'.—*Pope.*

A feather in one's cap—an honour ; a distinction to be proud of :
The victory won by the Pakistanis at Sialkot has helped to add a fresh *feather to their cap.*
By winning the mile race in addition to the cycle race, Hamid *added another feather to his cap.*

Feather one's nest—to provide for one's own personal comfort and interests ; to lay by money for oneself ; to reap an advantage in an unfair manner :
Mr. Matthews who was a public functionary *feathered his nest* well.

A fish out of water—a person in very uncomfortable and uncongenial surroundings ; a person who is out of his element :
A stay-at-home student who leaves his parents for the first time to live in a boarding-house feels for some time like *a fish out of water.*
As a man he is most estimable, but as Prime Minister he is *a fish out of water.*

Fourth estate—the press ; the newspapers :
The Three Estates in England are, Lords Spiritual, Lords Temporal and Commons.
In a democracy, *the fourth estate* is a power to be reckoned with.
The power of *the fourth estate* is nowhere so great as it is in England.

French leave—to slip away unnoticed :
It being a fine cloudy day, the boys have taken *French leave*.

Few and far between—at distant intervals :
The visits of the Inspector to the school are 'like angel visits *few and far between*'.

Fight shy of—to avoid :
Whilst the Indians aped only too readily the vices of the ruling class, they *fought shy* of the virtues which made them what they were.

Fight to the bitter end—to carry on a contest until the end, perfectly heedless of the consequences :
The Africans are determined to *fight to the bitter end.*

Flow with milk and honey—abound with the good things of life:
I am come to bring them out of that land unto a land *flowing with milk and honey*.—*The Bible*.

Fly in the face of—to oppose directly and in a reckless fashion; to defy when it is foolhardy to do so:
'You shall not be permitted to *fly in the face of* your superiors in this exceedingly gross manner'—Dickens.
An order like this *flies in the face of* old traditional usage.

To fly off or go off at a tangent—to break off suddenly into a new line of thought which does not bear on the matter under consideration. A tangent is a line which touches a circle. To go off at a tangent is literally to leave the circle and go off in a line which would never lead back to the circle again. The phrase is used of a person who instead of following a train of thought or a line of action, strikes off into something else.
A lawyer should be skilled in the art of reasoning; it will not do in arguing a case *to fly off at a tangent* into outside matters.

Follow suit—to behave in the same manner; to do as the person before you has done. Literally it means to play a card of the same suit or sort as that first played, hence to follow the line of conduct adopted by a predecessor:
'In the infant school, one little urchin began to cry and all the other children soon *followed suit*, so that in a short time we had fine music'.—*Mc Mordie*.

Fool's errand—a foolish or fruitless enterprise; search for what cannot be found:
They seem, for all practical purposes, to have been sent on a *fool's errand*.

A fool's paradise—a state of happiness where everything is unreal and certain to be shattered; a state of felicity based on fictitious hopes:
I feel a little humiliated, but I think I am the better for all these lessons. See in what *a fool's paradise* (deceptive state of happiness) I used to live.

For ever and a day—a tediously long time e.g., If you send this man to the market he will be gone *for ever and a day*.

For love or money—for any consideration:
They could not obtain the necessaries of life *for love or money*.

For the life of me—Although I should lose my life as a penalty e.g., I cannot *for the life of me* understand what he means.

A foregone conclusion—a predetermined decision e.g., That the prisoner would be acquitted was *a foregone conclusion*.

From pillar to post—from one position of difficulty to another; hither and thither:
I am afraid we shall be pretty well knocked about *from pillar to post* during the next month.
The complainant has been driven from *pillar to post* and no proper enquiry has yet been instituted.

To have one foot in the grave—to be approaching death :
He was appointed a minister when he *had one foot in the grave.*

To have a thing at one's finger-tips or finger's ends—to know a thing thoroughly :
He *has* all the formulae of trigonometry *at his finger tips.*
He had Greek *at his finger's ends.*

To flog a dead horse—to revive a controversy or subject that is out-of-date :
To condemn the theory of evolution on religious grounds is like *flogging a dead horse* :

To have too many irons in the fire—to be engaged or interested in too many enterprises :
He cannot attend to any enterprise properly as he *has too many irons in the fire.*

To pull a long face—to look serious or dismal :
His mother *pulled a long face* when he informed her that he could not marry the girl of her choice.

To fall upon one's feet—to escape injury ; to be fortunate.
The metaphor is borrowed from the natural fact that a cat, when thrown from a height, alights on its feet and thus escapes any serious hurt :
As usual I observe that you have *fallen upon your feet.*

To play the second fiddle—to take a subordinate position :
She had inherited from her mother an extreme aversion to *playing the second fiddle* (occupying a secondary place).
As Satan is strongly averse to *playing the second fiddle*, he says in Milton's *Paradise Lost* :
"Here we may reign secure ; and in my choice,
To reign is worth ambition though in Hell :
Better to reign in Hell than serve in Heaven".

To fish for compliments—to converse in a way that induces people to pay compliments to you ; to lead people to praise you, because they see you wish to be praised :
She is in the habit of *fishing for compliments.*

To hang out the white flag—to show willingness to come to terms, generally in token of surrender :
Nelson refused to *hang out the white flag* (intimate to the enemy that he was willing to surrender).

To hang out the red flag—to intimate danger. The red flag warns of danger. The Mnemonic Rhyme for Railway Signalmen is as follows :

White is all right
Red is all wrong
Green goes gently bowling along.

To take the floor—to rise to address a public meeting :
Mr. Hardcastle then *took the floor* (rose to speak) and in a long and able speech advocated the cause of free adult franchise.

The cloven foot—one of the marks of the devil. To show or display the cloven foot is to betray an evil purpose :

But they had not been long man and wife before Tom began *to show the cloven foot*.

To take (seize) time or occasion by the forelock—to avoid delay ; to be on the alert for every available opportunity. Time, in Greek mythology, is represented as an old man with a single lock of hair on the forehead and an hour-glass and a scythe in his hand :

Time flies here with such a frightful rapidity that I am compelled *to seize occasion by the forelock*.—*Thackeray*.

Ferret out—to search out by patient efforts ; to follow out till one finds, as a ferret does, its prey. Ferret is a half-tamed albino variety of the polecat, employed in unearthing rabbits :

The lawyer will not rest till he *ferrets out* all the information he needs.

The swindler has hid himself, but the police are sure to *ferret him out* before long.

Fight out—to continue fighting till a definite end is reached :

The controversy should be *fought out* once for all.

Frost-bitten—destroyed ; blighted :

A neighbour becomes aware that an eccentricity of his is a household joke within your family. Your friendship with him is permanently *frost-bitten*.

G

Gab.—The gift of the gab—*Gab* (*colloquial*)—To chatter, prate—(noun) idle or fluent talk, prattle, twaddle.

Stop your *gab*.—Be quiet, hold your tongue.

The gift of the gab is colloquial for readiness or fluency of speech; loquacity. The phrase is slightly contemptuous :

'I always knew you had *the gift of the gab*' (were ready in speech) —*Dickens*.

You are not a great politician but you certainly *have the gift of the gab*.

Gain ground—to advance; to make progress; to grow; to prevail :

'His troops animated by his example *gained ground* fast'— —*Macaulay*.

There is hardly a village in West Pakistan where quackery has not *gained ground*.

Gall and wormwood—a very bitter, disagreeable thing; said of what is excessively bitter and distasteful :

If the kinship with a conquered race is *gall and wormwood* to the European, neither can the subject race be said to be altogether enamoured of it.

Game (Idiomatic sense)—Scheme, plan or undertaking ; dodge or trick :

That is *a game* two people can play (said when one person uses a scheme to win an advantage for himself).

So, that is your *little game* (said when one discovers what somebody is scheming to do).

The game is up—success is now impossible ; the scheme has failed :
He saw that *the game was up* and that the long blockade would strangle and starve him at last.

The game is not worth the candle—The game is not worth even the cost of the candle that lights the players ; the advantage to be gained will not repay the trouble spent in gaining it ; one is not sufficiently rewarded for one's pains:

I can earn a few rupees by writing this novel, but I fear *the game is not worth the candle*.

In this country our young men and women will rather be doctors, pleaders and magistrates than be scientific men for they see that *the game is not worth the candle*.

A good Samaritan—one who behaves in a kind and compassionate manner to those who have no claim upon him ; one who befriends a stranger or friendless person in difficulties.
The parable of the good Samaritan is given in the gospel according to St Luke (Chapter X, verses 30—37) :

"And Jesus answering said, A certain man went down from Jerusalem to Jericho and fell among thieves which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way : and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was : and when he saw him, he had compassion on him. And went to him, and he bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host and said unto him, "Take care of him ; and whatever thou spendest more, when I come again I will repay thee". Which now of these three, was neighbour unto him that fell among the thieves. And he said, "He that showed mercy on him". Then said Jesus unto him, "Go, and do thou likewise".

'I took leave of *the good Samaritan* who appointed two of his servants to see me out of the wood'.

America means to play *the good Samaritan* to India in right style.

Get into a scrape—to become involved in a difficulty :
I fear he will one day *get into a scrape* if he does not mend his ways.

Get scent of—get an inkling of :
The accused *getting scent of* the whole affair left the place secretly.

Get the upper hand—get an advantage or superiority :
The lowest depths of degradation are reached when materialists *get the upper hand*.

Give and take—mutual accommodation and forbearance :
The party now feels that there must be toleration, and mutual *give-and-take*, if it is to be useful to the country.

Give a wide berth to—keep at a safe distance from ; to avoid ; keep well away from :
In view of his conflict with the authorities, he considers it wise to *give a wide berth to* politics.

Give one a bit of your mind—to scold one :
One of the soldiers missed the target several times and the old military officer training them, *gave him a bit of his mind*.

Give oneself away—to damage one's cause by a slip of the tongue ; to say unwittingly what damages one's own cause :
The Viceroy *gives himself away*, when he attempts to cross swords with such eminent civilians as Sir Henry Cotton and Sir Charles Stevens.

Give one the benefit of the doubt—to take a favourable view of one's conduct in case of doubt :
The judge *gave the prisoner the benefit of the doubt* and ordered his release.

Give up the ghost—to die :
According to the Christians Jesus Christ *gave up the ghost* on the Cross.
He is waiting for the old man to *give up the ghost*.

Go a-begging—go about asking for acceptance. The expression is used when a post or situation though offered to many is accepted by none, hence, used of a thing which can be had for the trouble of taking it :
Seats on the Corporation have *gone a-begging*.
Mangoes are literally *going a-begging* this year in this part of the country.

Go all lengths—to proceed to the utmost limit in anything ; to adopt extreme views or measures :
Maulana Muhammad Ali Jauhar was willing to *go all lengths* in his advocacy of the cause of freedom for India.

Go a long way—to be sufficient for ; to be of great service ; to go beyond the limits of prudence :
The newspapers *went a long way* in criticising the government.

Go hand in hand—go together ; when two or more persons cordially agree in pursuing the same course, they are said to go hand in hand :
Diligence and prosperity *go hand in hand*.

Go (or be) on all fours—to agree or be exactly similar in all points:
'It is not easy to make a simile *go on all fours*'. —*Macaulay*.

Go to the dogs—take to bad courses with bad companions ; lead an irregular life that will end in ruin. Go to ruin. The selection of dogs as typical creatures living disorderly lives probably reflects biblical influence. In the Bible the dog appears, not as the friend of man, but as an unclean and degraded creature.

'Give not that which is holy unto the dogs,
neither cast ye your pearls before swine ;'
'Beware of dogs, beware of evil workers !'

The sect of Greek Philosophers founded by Antisthenes of Athens was given the name Cynics (snarlers) from a Greek word meaning a dog. They were regarded as shameless for their behaviour in following the precept of Diogenes that everything that was natural was right and therefore one should not hesitate to do it in public: One candidate speaking against the Indian National Congress says : "Fellow citizens, this country is *going to the dogs* at a rapid rate."

Go the whole hog—(American slang) to do a thing thoroughly or completely ; to commit oneself to anything unreservedly ; to have everything that can be got; to refuse to be satisfied with merely a portion ; to go to the fullest extent :

The Indian fanatics are doing their cause serious injustice by *going the whole hog* in occupied Kashmir.

Go to rack and ruin—to be utterly ruined or destroyed :

The commerce of the country *went to rack and ruin* when the politicians started feathering their own nests.

Go to the wall—to be hard pressed ; to fare badly :

'Big bones and large muscles rule, the weak *go to the wall*'.
—*Froude.*

Go without saying—to be plainly self-evident :

It *goes without saying* that people in straitened circumstances are open to temptation.

The Greek Calends—a time that will never come since the Greeks had no Calends. (The Calends or Kalends was the Roman name for the first day of the month). There was no such term as the Calends in use among the Greeks ; and hence—at the Greek Calends—came to be among the Romans a euphemism for never ; a time that would never come. Hence, to pay a debt or do anything at the Greek Calends meant never to pay it or do it at all.

The Government has been persuaded to postpone the consideration of the bill till a later date which we trust will be *the Greek Calends*.

A great gun or more usually, **a big gun**—a noted personage ; a man of note :

In a long succession of mediocrities he was regarded as *a great gun*. No one could impress Qaid-i-Azam by making a show of his qualities or attainments. That is why humble and sincere workers and not *big guns* lacking sincerity received encouragement from him.

For good—finally; permanently :

Thackeray makes a girl home from a boarding school say, "I have come home *for good*", *i.e.* I have now left school and do not mean to return.

For good and all—is similar in meaning to *for good*, but is a shade more forcible as expressing greater finality :
He has left this town *for good and all*.
I have got rid of him *for good and all*.

As good as one's word—faithful to one's promise :

I said I would make you a present at your birth-day, and I will be *as good as my word*.
If the gentleman promised you an appointment, he will surely be *as good as his word*.

Make good—to accomplish; to compensate for :

The police ran after the thief, but he *made good* his escape.
The loss is large, but the Insurance Company is bound to *make it good*.

All his geese are swans—the swan is like the goose but larger and finer-looking. The phrase is applied to a man who always represents his own possessions as better things than similar things belonging to another. For instance, when a farmer boasts of his land, his cattle, his children, and so on as the best in the neighbourhood, even though they are just like other people's we say of him, '*All his geese are swans*'. The phrase is, of course, ironical and means : "He regards ordinary things and events he has to do with, as remarkable."

Get about—to go about ; to move from place to place :

It is a relief to a man who has been ill to *get about* again.
The storm is so severe today that it is impossible to *get about*.

Get round a person—(a colloquial phrase) to wheedle or prevail with him ; to circumvent him by deception or flattery :
He will try to *get round* the money-lender and thereby meet his present commitments.

To give one the sack—to dismiss a person :

His employer lost his temper and threatened to *give him the sack*.

With a grain of salt ; take a statement etc. with a grain of salt—feel some doubt whether it is altogether true ; to believe only a part of it ; with some reservation:
He is a great liar ; you should take his story *with a grain of salt*.
Some of the adventures narrated may require to be taken *with a grain of salt*.

To throw down the gauntlet or glove—to challenge ; defy :

'The company *threw down the gauntlet to* all the maritime powers of the world.'
—*Macaulay*.

To take up the gauntlet or glove—to accept a challenge :

To run the gauntlet—to pass through a severe course of treatment in the way of criticism or obloquy. The phrase used in this

figurative sense comes from the custom of inflicting a punishment bearing this name. A prisoner stripped to his waist, had to run between two lines of soldiers armed with gloves, and sticks, with which they struck him as he passed.

'We went to the landing-pier to see the husband's boat come in and formed part of the long row of spectators who had assembled to watch the unfortunate passengers in the boat land and *run the gauntlet* of unscrupulous comments and personal remarks all down the line'. —*Quarterly Review.*

Those who live in glasshouses should not throw stones—people who are themselves open to criticism ought not to criticise others :

There is an old proverb about the inexpediency of *those who live in glasshouses throwing stones.*

To worship the golden calf—to bow down before something unworthy. The reference is to the action of the children of Israel at Mount Sinai mentioned in the Quran and the Bible.

The materialistic mind prostrates before *the golden calf* of commercial prosperity.

The goose that lays the golden eggs—the source of one's wealth or most cherished possession :

This affectionate anxiety was partly due to a certain apprehension the old gentleman experienced when *the goose that laid the golden eggs* for him was out of sight.

To kill the goose that laid the golden eggs—to destroy the source of one's income or profit ; do something that, designed to produce more benefits from a certain source, destroys the source and leaves one without any benefits. The allusion is to a fable of Aesop in which a man, having a goose that laid a golden egg everyday, cut it open to get what he imagined would be a large number of eggs, to find that all he had was a dead bird.

If you continue to offend your employer persistently, *you will kill the goose that lays the golden eggs.*

H

Hail-fellow well-met—familiar ; on terms of easy intimacy :

It was not a righteous beginning to a young life like that of Shakespeare to be a *hail-fellow well-met* with a gang of deer stealers.

His role was that of a *hail-fellow well-met* with everybody.

Halcyon days—days of peace and happiness :

The *halcyon days* of the British association with Asiatic and African countries have departed for ever.

Hand and glove or hand in glove—on very intimate terms :

The old man and I were *hand and glove with* each other. —*Charles Reade.*

The handwriting on the wall—the sign of an approaching calamity; the announcement of an approaching catastrophe. The expression is taken from the Bible. In the Book of Daniel it is recorded

that at the feast of Belshazzar, the King of Babylon, there came forth fingers of a man's hand and wrote upon the plaster of the wall of the king's palace : 'God hath numbered thy kingdom and finished it. Thou art weighed in the balance and found wanting. Thy kingdom is divided and given to the Medes and Persians'. In that night was Belshazzar slain. And Darius the Median took the kingdom :

It is small wonder that the Englishman should be roused from its day-dreams to read the *handwriting on the wall*.

Hang like a mill-stone round one's neck—to oppress one's mind as with a very heavy load :
Kashmir *hangs like a mill-stone round the neck* of India.

Harp on the same string—to dwell on the same subject tediously :
He is an intolerable bore who is always *harping on the same string*.

To have a fling at — to attack sarcastically :
It was not sporting on his part to *have a fling at his adversary* after his defeat.

Have a thing for the asking — get a thing if only one asks for it :
Roots and herbs which are rare in Europe and America *can be had* in Pakistan *for the asking*.

He that runs may read — so plain that even the most careless observer may see it ; easily understood :
What we have been struck with in Pakistan is not so much the general poverty of the country — evidences of which *he that runs may read* — as the misuse of their wealth by our wealthy people.

Head and shoulders — by the height of the head and shoulders ; by a great degree ; by far ; much :
My son is *head and shoulders* taller than his mother.
She was *head and shoulders* above them in erudition.

Heat and burden of the day — excessive toil; exposure and fatigue incurred in the contest :
Under his command they bore the *heat and burden* of the day.

Hewers of wood and drawers of water — drudges ; those who are employed in performing the most menial offices ; slaves. The phrase is Biblical and is taken from *Joshua* in *The Old Testament* : 'And the princes said unto them, Let them live ; but let them be *hewers of wood and drawers of water* unto all the congregation'. This is taken from the story of Joshua's dealings with the wily Gibeonites who were spared death to become slaves to the Israelites.
The worthiest among us is but a *hewer of wood and a drawer of water*.

Hide one's light under a bushel — from modesty keep one's talents hidden. The phrase comes from a passage in the Bible, where Christ says: 'Neither do men light a candle, and put it under a bushel, but in a candlestick ; and it giveth light unto all that are in the house' (Matthew) : that is they do not put it in a place

where it will remain unseen. The bushel is a measure of capacity (8 gallons) for corn, fruit etc. Literally the phrase means—to put a box over a light and thus conceal it. Generally it means to conceal or obscure one's talents :

To keep such a learned man in his present position is *to hide his light under a bushel*.

Captain Forbes is unusually gifted with histrionic talent and we all hope he will no longer *hide his light under a bushel* but will show us what he can do in his performance tonight.

—*Blackwood's Magazine*.

High water mark — the line on the seashore which the highest tide reaches ; (figuratively) the highest degree of excellence or skill attained by anyone :

Shakespeare attained the *high water mark* of his genius in his four tragedies : *Hamlet*, *King Lear*, *Macbeth* and *Othello*.

History repeats itself — events of a similar nature are constantly recurring in the lives of nations :

If *history repeats itself*, we are very probably on the threshold of a great war.

History repeats itself nowhere more often than in China.

Hit the nail on the head — to do or say the right thing; to touch the exact point in question. When one wants to drive a nail into wood, the proper part to strike is the head :

Mr. Hamilton *hit the nail on the head* when he said that countries in the east wanted something more than philosophy.

This merchant *hit the nail on the head* by buying a large quantity of wheat yesterday : the price has risen today.

Hobson's choice — no choice at all ; the acceptance of what is offered when there is no alternative.

In the Spectator (No. 509 : 14th October 1712) Steele gave an account of the origin of the phrase. Tobias Hobson kept an inn at Cambridge and hired out horses. Though he had a large number of horses, he always insisted that a prospective hirer should take the horse nearest the stable door : Whence, said Steele,'it became a proverb, when what ought to be your selection was forced on you, to say, "Hobson's choice".

It has been pointed out that Hobson's practice was sensible, because the horse nearest to the door was the one that had been longest in the stable since it was previously used, and so the most rested.

The *Dictionary of National Biography* has a page and a half about Hobson who died in 1631, eighty years before the publication of this account in the *Spectator*. He amassed a handsome fortune and made bequests to Cambridge, in which a street is named after him ; and Milton wrote two humorous epitaphs on him :

No University man would ride that horse, even upon *Hobson's choice* (if he could get no other horse to ride).

Hoist with one's own petard — destroyed by one's own machinations framed for the destruction of others ; be defeated or foiled by the very means taken to injure others. The medieval petard was an engine of war, charged with gunpowder, that was used for blowing in a gate or door making a breach in a wall. Hoist is used here as past participle meaning 'blown up'. Shakespeare says in *Hamlet*. 'It is the sport to have the enginer *hoist with his own petard*'. Sometimes the men working this engine would be injured or even killed by it :

'It is too disastrous a defeat. I am *hoist by my own petard* — caught in my own mouse-trap'.

—*W. D. Howells.*

To hold water — to bear close inspection; to be valid or sound ; a phrase generally used negatively ; to be sound or accurate :

This theory *does not hold water today.*

That won't *hold water.* It does not commend itself to reason.

—*R. L. Stevenson.*

Hold with the hare and run with the hounds— to play a double and deceitful game :

Iago in Shakespeare's *Othello* is an adept in the art of *holding with the hare and running with the hounds.*

Only a mean and degraded person *holds with the hare and runs with the hounds.*

Hope against hope — to continue hoping for better things although there is little or no ground for hope ; to hope even when the case is hopeless :

He had not done his papers well ; yet he *hoped against hope* that he would succeed.

How vain and deceitful are human hopes ! But still we must hope, indeed, *hope against hope.*

Hope deferred maketh the heart sick — we feel mortified at heart when the realisation of our hopes is put off or delayed :

Hope deferred makes the heart sick and it was hardly a matter for surprise that the best minds of the country who never lost hope, were at last succumbing to despair.

Hum and haw — to hesitate in speaking :

When administrators rise on their feet to make even a short speech they *hum and haw.*

Humanly possible — by human means :

The doctors have done all that is *humanly possible.*

Idiomatic use of hard —

He is *hard of hearing* — he is rather deaf.

He is having a *hard time* — he is sore pressed with difficulties ; he is in straits.

A *hard bargain* is a bargain made rigorously or closely.

To be hard up mean to be in extremities, to be sore pressed :

I was never so *hard up* in my life i.e. sore pressed for money.

Idiomatic use of high —

High living, is living on rich luxurious food and drink :
Gout is often brought on by *high living*.
High life — means aristocratic life, life among the upper classes :
A writer sprung from the humbler strata is almost sure to make bad blunders in attempting to depict *high life*.
High time.—It is *high time* to do a thing; means the time for doing it is fully come :
It is *high time* to get up.
It was *high time* that we had a readable memoir of this great statesman, Mr. Muhammad Ali Jinnah.
To be high-handed, is to be arbitrary, tyrannical, overbearing, oppressive :
Many a prince has brought himself to ruin by *high-handed* attempts to govern.
To be *high-minded* is to be of noble mind, to be magnanimous, and is opposed to *mean* or *base* :
A *high-minded* man will bear adversity with patience.

A henpecked husband—is a man habitually snubbed by his wife :
Washington Irving has depicted in Rip Van Winkle a most amusing example of *a henpecked husband*.

To husband one's resources—to manage one's means with frugality; to use one's resources in such a manner as to reserve something for an emergency :
A careful general will *husband his resources*, if there is any fear of his supplies being cut off.

Hush money—a bribe paid to secure silence; money paid to prevail on someone to keep back information and to prevent a disclosure of unpleasant or compromising facts; money paid to hush up something scandalous or discreditable; a bribe to secure silence regarding some iniquitous transaction :

Honest and upright persons spurn all offers of *hush-money*.

حق گوئی و بیبا کی آئین جوانمرداں
اللہ کے شیروں کو آتی نہیں روباھی

Speaking the truth and boldness are the traits of brave men. The lions of God know not the wiles of a fox.

Out-Herod Herod—exceed in wickedness even the most notoriously wicked character; to be more outrageous than the most outrageous; to pass all bounds; to rant. King Herod is taken as a prime example of wickedness on account of the crimes he committed, especially his ordering the massacre of the children in Bethlehem. He was also the blustering tyrant of the old English mystery plays :
I fancy, your praise of that player must be ironical, because in the very two situations you mention, I saw that player *out-Herod Herod* and exceed all extravagance.
His account of his travels really *out-Herods Herod*.

Don't halloo till you're out of the wood—be careful about showing premature signs of exultation. A favourite saying of the Duke of Wellington :

When Wellington had driven the French out of Portugal, the Portuguese issued a print of the Duke bearing the legend underneath "Invincible Wellington, from grateful Portugal". A friend having sent the Duke a copy of the print, he struck out the word "Invincible" with a dash of the pen and wrote below, "*Don't halloo till you're out of the wood.*"

To hang fire—to delay the accomplishment ; to come to no decisive result :

The problem of Kashmir has been *hanging fire* for the last so many years.

As mad as a March hare—crazy; insane :

He is *as mad as a March hare*. Putting him in irons will make him worse. It is a case for a lunatic asylum.

To die in harness—to continue at one's occupation until one's death ; to refuse to retire from active life :

It was Lord Shaftesbury's constant prayer that he might *die in harness* and his last years were full of unceasing activity.

To make neither head nor tail of anything—to be unable to understand or find meaning in a statement or event :

Your speech was so confused that I could *make neither head nor tail of it*.

You did say some queer things but I could *make neither head nor tail* of what you said.

His heart is in the right place—he is faithful and true-hearted ; he is of a kindly and sympathetic disposition :

I have no doubt that my grandfather has his *heart in the right place*.

'My daughters are plain, disinterested girls, but their *hearts are in the right place*'.—*Thackeray*.

To have one's heart in one's mouth—to be frightened or startled :

When the bomb scored a direct hit, all the sailors ran to the deck with their *hearts in their mouths*.

His heart sank into his boots—he lost hope or courage ; he became deeply disheartened :

'My *heart sank into my boots* when I had my first look at the Treasure Island'.—*R. L. Stevenson*.

To be on the horns of a dilemma—faced with a choice between things that are equally undesirable ; to be in a position of extreme difficulty from which there seems no way of escape ; to be in a fix :

He is *on the horns of a dilemma* and does not know how he can retain a position of honour with the people as well as the Government.

To bring a hornets' nest about one's ears— to cause a host of critics or enemies to rise up against one ; to create an unpleasant situation for oneself :
By publishing *Mother India* Miss Mayo *has brought a hornets' nest about her ears.*
The chief offenders were flogged and kept in bounds but the victorious party had *brought a hornets' nest about their ears.*

As hungry as a hawk—very hungry :
I made a hearty supper, for I was *as hungry as a hawk.*
—*R. L. Stevenson.*

A hard nut to crack—a problem which cannot be easily solved.
To solve the problem of unemployment is *a hard nut to crack.*

Off-hand—(Adverb) without preparation or calculation; immediately :
He can give you *off-hand* any information about the capital you may want.
I cannot tell you *off-hand* which books to read.

I

In a nutshell—in a small compass ; briefly :
This little book gives all the information on the subject *in a nutshell.*

In common parlance—in the way of speaking commonly used ; in ordinary phrase ; in the usual form of speech :
'What was known, *in common parlance*, as the Government of India, had more of the character of a European Government'.—
19th Century.

In embryo—in an incipient or undeveloped state :
Lord Curzon's advice to lawyers old, to lawyers budding, and to lawyers *in embryo*, was quite sound.

In hot water—to be in hot water means to be in trouble or difficulties ; to have people angry with one :
"Tom was *in* everlasting *hot water* as the most incorrigible scapegrace for ten miles round".—*T. Hughes.*

In leading strings—in a state of dependence ; under control :
We cannot always keep public opinion *in leading strings.*

In round numbers or figures—in whole numbers, given to 10's, 100's, 1000's etc. ; not troubling about smaller denominations :
The house cost him Rs. 50,000 *in round numbers.*

In sackcloth and ashes—in grief and repentance ; in a dress of mourning or penance. This is a scriptural expression and comes from the habit of Eastern nations on occasions of sorrow and remorse :
The tragedy that happened at Jullianwala Bagh in Amritsar was so deplorable that humanity should mourn for it *in sackcloth and ashes.*
'This is a deplorable error and misfortune for which humanity should mourn *in sackcloth and ashes.*'—*J. S. Mill.*

Unless we repent for our sins *in sackcloth and ashes*, our fate as a nation is doomed.

In season and out of season — in proper as well as improper or inopportune time :
Certain English newspapers are wont to shower encomiums on Lord Curzon *in season and out of season*.

In so many words—in these words precisely :

Mr. Aftab Ahmad is of the same opinion although he does not formulate it *in so many words*.

In the heyday of—in the zenith of :
This custom was unknown in ancient times when Islam was *in the heyday of* its glory and renown.

In the teeth of—in defiance of :
The Bill was passed *in the teeth of* popular opposition.

In the throes of—suffering the pain or agony caused in giving birth to or producing :
It seems such a curious anomaly that a country *in the throes of* famine like India should spend so much on its military preparations.

In unmeasured terms—in immoderately strong language :
Magistrates are sometimes censured *in unmeasured terms* by the High Court.

The irony of fate—the curious Providence which brings about the most unlikely events ; the happening of events in a manner contrary to what may naturally or probably be expected ; a stroke of misfortune :
By a strange *irony of fate*, European votes exalted an Indian above a European of good repute and tried public service.
By a strange *irony of fate* he fell seriously ill on the eve of the examination.

It is an ill wind that blows nobody good—few calamities are harmful to all concerned ; someone is benefited by every misfortune ; few events are misfortunes to everyone concerned.
Sickness benefits physicians, death puts money in the pockets of undertakers (those whose business is to prepare the dead for burial and manage funerals) ; fires are popular with carpenters. *It is an ill wind that blows nobody good*.

It is a thousand pities—it is very much to be regretted :

It is a thousand pities that questions such as this, should be dragged into the light of common day or submitted to the comments of the crowd.

It never rains but it pours—whenever it rains, it rains in abundance. A phrase often used when a rapid succession of events occurs. It signifies somewhat the same as "misfortunes never come singly", but has a wider application by its reference to all kinds of events ; the phrase generally means that events especially misfortunes always come togather :

In spite of the proverb, 'It never rains but it pours', good fortune seldom befalls us mortals without alloy. There are generally drops of bitterness in our cup.—*James Payn.*

In a jiffy—without any delay ; forthwith ; in a moment :
Please wait for me : I will bring the book *in a jiffy*.

In a fix—to be in an awkward or difficult situation ; in a state of perplexity ; to be in a difficulty and unable to extricate oneself :
The farmer was really *in a fix* ; he had no money and he wondered how he could buy the medicine for his wife.

To strike when the iron is hot—to act at the opportune moment :
Don't lose this opportunity. Act at once. *Strike when the iron is hot.*

An itching palm—an avaricious disposition :
'Let me tell you, Cassuis, you yourself
Are much condemned to have *an itching palm* ;
To sell and mart your offices for gold
To undeservers'.—*Shakespeare* : *Julius Caesar.*

To travel incognito—to travel under an assumed name. This is sometimes done by celebrities, so that they may escape intrusive attention :
One of the kings of Scotland used often to *travel about incognito* through his kingdom so that he might find out the real feelings of his subjects.

An iron will—a will not easily bent; an inflexible will; indomitable determination :
Napoleon conquered several countries by the force of his *iron will.*

J

A Jack of all trades is a person who can turn his hand to any kind of business. Commonly a *Jack of all trades* is not expert in any; hence the colloquial maxim, 'Jack of all trades, master of none' :
He should confine himself entirely to portrait painting. As it is, he does landscapes also. "*A Jack of all trades*", as I ventured to remind him, "is master of none".

Jedwood Justice—hanging the criminal first and trying him afterwards :
"The case of Lord Byron was harder. True *Jedwood justice* was dealt out to him : First came the execution, then the investigation, and last of all, or rather not at all, the accusation".—*Macaulay.*
They have dealt *Jedwood Justice* to the Congress.—*Leader.*

A Job's comforter—one who comes avowedly to comfort a friend, but who really annoys him. See the Bible (Book of Job). Job had three friends who came to him in his trouble as comforters, but spent their time in reproaching him.
" 'I told you so, I told you so!' is the croak of a true *Job's comforter*".—*A Trollope.*

John Bull—a representative Englishman : Dr. Arbuthnot's *History of John Bull* made the expression current :

"What a thorough John Bull you are Arthur!"—*W. E. Norris.*

We dare say, impartial, fair-minded, honest *John Bull* will not view his action with approbation.

Join hands with—be united with :
When merit *joins hands with* perseverance, success is certain.

Jump to a conclusion—to rush to a conclusion hurriedly and without due consideration; to judge hastily. The phrase is commonly used when a conclusion hastily reached turns out to be a wrong one :
When the census was taken in India, many people *jumped to the conclusion* that it was for the purposes of taxation.

Jack o'lantern or a Jack with a lantern—Ignis fatuus or Will-o'-the wisp, the light of combustion of marsh gas which flits about bogs and often leads travellers to destruction; any delusive ideal that leads one astray :
He was a complete *Jack o' lantern*—here, and there, and everywhere.

Jonah's gourd—a phrase applied to what grows in a night and withers with equal rapidity :
"I belong to the order of Jonah's gourds" said Campion bitterly. —*F. Anstey*.

Read the last section (رکوع) of سورة الصفت in which the following verse occurs about Jonah (وانبتنا عليه شجرة من يقطين)

And we caused a plant of gourd (کدو) to grow above him Jonah (يونس عليه السلام)

K

Keep (hold) somebody or something at bay—keep an enemy, etc at a distance; prevent him from coming too near :
The plague was *kept at bay* so far as the Punjab was concerned.

Keep one's own counsel—not to divulge one's own purposes; to preserve a discreet silence :
If he had been really so disposed, Mr. Waris's fate would have been a sufficient warning to him *to keep his own counsel*.

Keep one's head above water—to avoid being over head and ears in debt; to be able to pay one's way :
We should not be surprised if the peasants fail to *keep their heads above water* this year which is one of severe scarcity and agricultural hardship.

Keep the wolf from the door—to obtain sufficient to sustain life; to avoid dying of hunger; keep out hunger or poverty; avoid starvation or acute poverty; keep away death by hunger :

His ten pounds would *keep the wolf from the door* until better times come round.

We should give that employment to the people without which they would in many cases find no little difficulty in *keeping the wolf from their* humble *doors*.

The wolf, as a fierce animal, is taken figuratively as *a symbol of destructive force*. In days past, when wolves infested the forests and lanes of England, the phrase must have had more significance than it has today. It appears in John Heywood's collection of proverbs in 1546.

Kick the beam—to be deficient in weight or importance; to fly into the air. Said of a scale in a balance :
'The evil has eclipsed the good, and the scale, which before rested solidly on the ground, now *kicks the beam*'.—*Gladstone*.

To knock on the head—to destroy; to stun or kill by a blow on the head; to put an end to :
As the practice is fraught with danger to public, it ought to be *knocked on the head*.

Kick the bucket—die :
Oxford English Dictionary gives a quotation from a newspaper that says 'bucket' was used in Norfolk for the beam on which a pig was hung by its heels after it had been killed, and that was the origin of the use of 'kick the bucket' to mean 'die':
I wonder if the old man is ever going to *kick the bucket*.

To kick up a row or a shandy—to cause a disturbance; to be violent in behaviour; to cause a quarrel :
The labourers *kicked up a row* and got their demands accepted.

Knock the bottom out of—to render an argument invalid :
By his powerful speech he tried to *knock the bottom out of my arguments*.

To keep to oneself—to be retiring in one's habits; of a reserved disposition :
We do not see much of our neighbours; they live very quietly, and *keep to themselves*.

L

The last straw—that which finally causes a catastrophe; the final culminating circumstance that makes a situation unendurable. The allusion is to the proverb "It is *the last straw* that breaks the camel's back".
The partition of Bengal was *the last straw that broke the camel's back* and maddened the Congress to desperation.

Laughing gas—the gas known as nitrous oxide is called *laughing gas*, because when inhaled it produces exhilaration and laughter.

Laughing-stock—an object of ridicule :
He talked nonsense and made himself the *laughing-stock* of his hearers.—*Macaulay*.

Laugh in one's sleeve—laugh to oneself; be secretly amused; laugh inwardly while preserving a serious demeanour towards the person laughed at; to smile inwardly while preserving a serious countenance The idiom no doubt came into use at a time when men wore pendant sleeves, which they could hold in front of their face to hide a smile. The figurative use of this expression appears as far back as 1506:
When he began to sing, all of us began to *laugh in our sleeves*.

Laugh to scorn—to treat with ridicule; to treat with mockery :
Some of the British politicians *laughed* Gandhi's doctrine of passive resistance *to scorn*.

A law of the Medes and Persians—an unalterable law ; an irrevocable law :
But custom has often the force of law and can no more be violated than the oft-mentioned *laws of the Medes and Persians*.
'We looked upon every trumpery little custom and habit which had obtained in the school as though it had become *a law of the Medes and Persians*'.—*Thomas Hughes* : *Tom Brown's School Days*.

To lay one's finger on—to find out ; to specify :
They have rightly *laid their fingers on* the true plague-spot.
'When Goethe's death was told, we said :
Sunk then is Europe's sagest head.
Physician of the iron age
Goethe has done his pilgrimage
He took the suffering human race,
He read each wound, each weakness clear ;
And *struck his finger on* the place,
And said : Thou ailest here and here!'
—*Matthew Arnold* : *Memorial Verses*.

Lay the axe to the root of—to destroy completely :
He tried to *lay the axe to the root of* the evil.

To lay a flattering unction to one's soul—to soothe oneself with a pleasant fancy. A Shakespearean phrase. In act III, scene 4 Hamlet says the following words to his mother :
"Mother for love of grace
Lay not that flattering unction to your soul
That not your trespass, but my madness speaks:"
'Sometimes a temporary lull in crime leads Government to *lay the flattering unction to its soul* that Ireland is about to go on her knees but the next moment there is a recrudescence of crime with fourfold violence'. *Manchester Guardian*.

Leading question—a question so worded as to suggest an answer ; a question so put to a witness as to suggest to him the answer which he is desired to give : e.g., Have you stopped beating your wife ? :
Some *leading questions* were put to the witness when he was cross-examined.

Leave no stone unturned—to adopt every possible method of search or inquiry ; to take every possible means towards gaining an object ; spare no effort in trying to accomplish an aim. A phrase borrowed from the Greek dramatist Euripides. Polycrates asked the Delphic oracle how best to find the treasure buried by Mardonius, the general of Xerxes on the battlefield of Platea. The oracle replied : "Turn every stone" :
That the railway employees are determined *to leave no stone unturned* in the pursuit of better conditions is very evident.
He *left no stone unturned* in pleasing his immediate officer.

To leave in the lurch—to abandon ; to leave in a helpless condition ; to desert a person in a difficulty when he expects you to stand by him : *Lurch* is a technical term from an old card game meaning something like 'low score' :
He stood by me so long as all went well, but at the first approach of trouble he went off and *left me in the lurch*.

To let the cat out of the bag—to disclose a secret ; to divulge a secret, especially inadvertently. Brewer says that formerly country folk going to market would sometimes put a cat in a bag or poke that they pretended held a sucking-pig, hoping to impose this on a greenhorn who would buy it without examination ; but if the intending buyer opened the bag, the trick was disclosed. The phrase, *to buy a pig in a poke* means to buy something without previous examination or knowledge.
Poke=bag or sack is now obsolete. *A pig in a poke* means something bought without inspection ; goods accepted and paid for blindly.
The War Minister himself has, in an unguarded moment, *let the cat out of the bag*.
He bought *a pig in a poke* when he purchased shares in this new company.

Let the grass grow under one's feet—to be inactive ; to be idle and lazy ; to loiter, to linger, to lose time :
We trust, the Government will not *let the grass grow under its feet* until the plague is extirpated altogether.

Lick into shape—to give form or method to a person or thing ; to make fit and presentable. The phrase owes its origin to the fable that the cubs of a bear are born shapeless and are licked into shape by their mother.
There is also the contemptuous phrase, *an unlicked cub* applied to an ill-disciplined youth.
Of course, the Bill is being *licked into shape* to the liking of the ruling party :
"But", said the doctor, as he resumed his chair, "tell me Bonnycastle, how could you manage to *lick such a cub into shape*, when you did not resort to flogging" ? —*Captain Marryat*.

Let a person stew in his own juice—do nothing to help him when he is in trouble for which he is himself responsible :
Let the dishonest politicians stew in their own juice because they deserve to face the consequences of their mal-practices.

Light-fingered gentry—thieves ; pickpockets :
Some big men have been among the victims of the *light-fingered gentry*.

The lion's share—a disproportionately large share ; the larger part ; all or nearly all ; the greater profit or benefit that one party in a transaction receives or insists on taking. In one of Aesop's fables the lion went out hunting with a wild ass. "I will take the first share", he said "because I am king ; and the second share as a partner with you in the chase" :
Government officials get *the lion's share* of these honours.

A little bird whispered it to me or told me—this is a jocular way of saying one has heard something, without divulging who was the informant ; I have heard something from a source which I do not want to disclose. The reference is to a passage in the Bible (Ecclesiastes X, 20) :
'Curse not the king, no not in thy thought, and curse not the rich man in thy bed chamber, for a bird of the air shall carry the voice, and that which hath wings shall tell the matter' :
A little bird whispered to me that the Governor is exceedingly annoyed at the apparent apathy of the Police in this matter.

Live from hand to mouth—to live without making any provision for the morrow ; consuming everyday what is earned ; live precariously without any provision for the future ; to use up one's income as fast as it comes in. This is commonly said of poor people who spend all their money as soon as it is earned and therefore implies improvidence, want of prudent saving for a time of difficulty :
Our middle class people live generally *from hand to mouth.*
No winter passes without reports of bitter distress in Korea. The general mass of the inhabitants live *from hand to mouth* and can barely support themselves at the best of times.—*Japan Mail.*

The loaves and fishes—the actual profits ; the material benefits ; the emoluments of office ; a phrase taken from the New Testament. Christ fed a multitude with some loaves and a few small fishes. Those who followed him not for his teaching, but for the mere gratification of their appetites were said to desire the loaves and fishes :
Thenceforward he was rich and independent and spared the temptation of playing the political game with any pressing regard to *the loaves* and *fishes* of office.

The long and short of a thing—the whole of it tersely stated ; a matter viewed briefly in its most important aspects ; the sum and substance of a thing :
The long and short of what I have to say to you is this : 'If you don't do your work as you ought, I will dismiss you'.
This is *the long and short af* the story as we published it.

Look a gift-horse in the mouth—examine a present too critically ; look into the quality of a thing which has been received gratis. The expression is nearly always used negatively, in an injunction that this is an undesirable thing to do. A horse's age is judged by the number and condition of its teeth.
Better not look a gift-horse in the mouth.

Do not examine too critically what is given to you as a gift :
It is universally admitted that we should not *look a gift-horse in the mouth.*

Look askance—to look at something with suspicion or disdain :
He *looked askance* on my proposal.

Lynch law—lynch means to put to death somebody believed to be guilty of crime, without a lawful trial. Lynch law is the procedure of persons who execute a supposed criminal in this way. It is the law administered by private unauthorised persons without judicial trial. A farmer named Lynch, of Virginia, in the United States of America, once punished a criminal without having him legally tried. He took the law into his own hands and was accuser, judge, jury and executioner all in one. From his name came the term **lynch law,** which denotes the practice of punishing men for crimes where the punishment is inflicted by unauthorised persons and without judicial trial. **Mob law** denotes the same course when carried out by a mob.

There is nothing so dangerous to human society as the reign of *lynch law*.

To read between the lines—to see a writer's concealed meaning ; to perceive or infer what is not clearly expressed in words ; to detect a meaning not expressed :

In his letter he does not openly refuse to lend me money, but if you *read between the lines* you can see that he is not willing to advance me a single pie.

It is necessary *to read between the lines* to ascertain the true meaning of this declaration of Government policy.

He has not enough experience *to read between the lines* of the Bible—to discern where he ought to rest his whole weight and where he ought to pass lightly'. —*Matthew Arnold.*

To lend countenance to—to support :

No sensible man *lends countenance* to this foolish theory.

To lose ground—to grow less popular or acceptable :

The belief in the existence of ghosts is fast *losing ground*.

There is no love lost between them—they are not on good terms ; This is a euphemism for, 'there is hatred between them' :

These two neighbours do not quarrel openly, but certainly there is no *love lost between them*.

To lead by the nose—to dominate a person in such a way as to fully control him :

He is a hen-pecked husband and is *led by the nose* by his wife.

To pay lip-service to—to pretend to be faithful :

None was sincere to the new king ; everyone *paid lip-service* to him.

A left-handed compliment—a saying which, though apparently meant to flatter, really depreciates ; an unlucky piece of flattery ; *a left-handed compliment* is one of doubtful sincerity or ambiguous meaning.

'He paid me *a left-handed compliment* with his unpunctuated speech, fishy eyes and immovable face'.

—*Mrs. E. Lynn Linton.*

On its last legs—about to perish; ready to fall; in a tottering or sinking condition; about to collapse:

'This poor man is *on his last legs*'. This, if said of a man's business, would mean that his business had failed and he was unable to hold out any longer. But if said of a man in respect of health, this phrase would mean that he is about to die.

In some sections of the Hindu community, the caste system is *on its last legs*.

'If Lord Randolph Churchill holds to his condemnation, the London coal tax must be *on its last legs*'.

— *W. E. Gladstone.*

Leather and prunella or prunello—what is on the exterior; non-essential. Prunella or prunello is a cloth used by shoemakers in making the uppers of boots:

'Worth makes the man, and want of it the fellow
The rest is all but *leather or prunello*'.—*Pope.*

To lick the spittle of—to crouch before; to be meanly servile towards:

'His heart too great, though fortune little,
To lick a rascal statesman's *spittle*'.—*Swift.*

To lock the stable-door after the steed is stolen—to take precautions too late, when the mischief is done: The metaphor appears in many languages. Stevenson cites 1370 as the year of its earliest use in English.

'When the sailors gave me my money again, they kept back not only about one third of the whole sum, but also my father's leather purse so that from that day, I carried my gold loose in a pocket with a button. I now saw there must be a hole and clapped my hand to the place in a great hurry. But this was *to lock the stable-door after the steed was stolen*'.

—*R. L. Stevenson.*

Live for—to devote one's life to:

'*I live for* those who love me
For those who know me true'.

Look down on or upon—treat with indifference or contempt:

He is so proud of his promotion that he *looks down upon* all his former friends.

A laconic speech—a short pithy speech; a bald statement of facts without any of the embellishments of oratory. Such speech the Spartan warriors, who despised oratory, were wont to indulge in; and as Sparta was the capital city of that province of Greece called *Laconia*, any abrupt, bald, pithy speech came to be called *a laconic speech*:

The *laconic speech* he made on the occasion fell flat on the audience.

Let down—to fail a friend:

I thought I could rely on him, but *he let me down*.

Look into—to examine or inspect closely :

When we *look into* the works of nature, we find marvellous evidences of skill and design.

Look to—resort to in the hope of obtaining something :

Look to God in all your perplexities.

Let by-gones be by-gones—to let things that are past remain forgotten :

It is a pity that *let by-gones be by-gones* could not be applicable to the fate of poor Tess.

To live fast—to indulge every appetite, taste and whim ; to lead a life of dissipation :

He who *lives fast* dies soon.

To be at a loss—to be unable to decide ; to be uncertain :

He is never *at a loss* for an appropriate word.

To be lost or dead to all feeling—to be so callous as to be past feeling ; to be utterly hardened and heartless :

I once heard of a youth who was so *dead to right feeling* that he would not pay for the medicine for his sick father.

CHAPTER X

SOME COMMON IDIOMS AND PHRASES

(Continued)

M to R

M

To make a mountain out of a mole-hill—to magnify a small matter, making it unnecessarily important ; to exaggerate difficulties or obstacles ; to magnify trifles ; to overrate or exaggerate a thing :
A man through timidity or sloth exaggerates a small obstacle and *makes a mountain out of a mole-hill.*
The real cause of the riot was that both the parties had *made a mountain out of a mole-hill.*

Make an appointment—make an arrangement for a meeting :
'Tell him that when he *makes an appointment* with a gentleman he ought to keep it'.——*Thackeray.*

To make a virtue of necessity—to do a very disagreeable thing as a duty because you cannot help doing it ; to submit with a good grace to what is inevitable (ستر بی بی از بے چادری) ; to pretend to do willingly that which cannot be avoided :
Seeing that his life was in jeopardy unless he complied with the demands of the highwaymen he made over to them all the money he had in his pocket *making a virtue of necessity.*
As he could not afford a taxi, so he pretended that he preferred walking to going in a car ; in fact he was *making a virtue of necessity.*
Knowing that the landlord would forcibly eject him from the house, he came and delivered up the key, thus *making a virtue of necessity.*

Make mince-meat of—to break or cut to pieces ; to destroy completely :
Not a few among them believe in their hearts that colossal Russia will *make mince-meat* of her enemy.

Make no secret of—not to conceal ; to avow openly :
Americans *make no secret* of their growing irritation at the expansion of Chinese influence.

Make one's hair stand on end—make one's hair stand erect through fear. Generally said of the hair of a person who has got a fright :
There was a time when the very mention of the word "Russian" was enough to send a thrill of horror through the frame of the Japanese and *make their hair stand on end* like quills over the fretful porcupine.

Make one's mark—to distinguish oneself ; to do something noteworthy which brings honour or distinction :
He was not long at College before he *made his mark*.

Make out a case—to establish by evidence or argument a cause which is under trial or discussion :
The object of the Commissioners is to show that no *case has been made out* by the Association for the reduction of duty asked for.
The letter published in the Statesman has *made out a case* more against Europeans than Indians.

Make short work of—to dispose of summarily ; to bring to a sudden end :
The locusts *made short work of* the ripe standing corn.
This lawyer *will make short work* of his adversary's arguments.

Make the mouth water—to arouse in any one a strong desire or a longing for a thing :
The privileges enjoyed by the British officials in India were enough to *make the mouths* of their fellows elsewhere water.
The sight of sweetmeats *made his mouth water*.
The hungry children stood gazing into the baker's shop and it *made their mouths water* to see the rows of fresh loaves.

Make up leeway—to make up for lost time :
The Aligarh University was more than an attempt to make a beginning towards *making up* the tremendous *leeway* in education which confronted the Muslims of India.

Man in the street—any person taken at random ; an ordinary individual who has no special knowledge of a subject ; an ordinary inexpert man :
But if the ordinary *man in the street* be asked why he considers it right to be loyal and submissive to British Government, he will say :
"Fair and equitable administration".

Man of straw—one who has no independent character or influence ; an insignificant person ; a person of no importance ; a mere puppet or a man of no substantial means :
But no one cares for such a *man of straw*.
Being himself *a man of straw*, he will not be able to help you much.

Mark time—to move the feet as though marching but without changing ground ; to make no progress :
It is not fair to make the town boy stand and *mark time* until the rural boy has come up to his level in education.

The masses—the great body of common people :
The prosperity and welfare of *the masses* is the only criterion of the success of a government.

A means to an end—a means to gain some object :
Literature for him was *a means to an end*, not an end in itself.

Microscopic minority—extremely small minority :
The Muslim League held its course unfaltering till the '*microscopic minority*' of Jawahar Lal Nehru grew into the irresistible majority of Muslim India.

The milk of human kindness—softness of heart ; sympathy ; natural feelings of pity, sympathy and generosity :
Mr. Andrew was a high-minded person with *the milk of human kindness* flowing profusely in his veins.
It is a phrase used by Shakespeare meaning kindly or humane feeling.
Lady Macbeth says these words to her husband on the eve of the murder of Duncan :
"I fear thy nature ;
It is too full of *the milk of human kindness*.
To catch the nearest way".

A moral certainty—a likelihood so great as to be safely acted upon ;
A moral certainty is said of an event so likely to take place that its occurrence may be regarded as certain.
It is *a moral certainty* that the patient will rally.
This man lives so extravagantly that if he does not soon rein in, his bankruptcy is *a moral certainty* :

Moral victory—a defeat which, on account of its moral influence is equivalent to a victory :
The *moral victory* was with the people but the Government being the master of the situation had had its way.

More honoured in the breach than in the observance—the expression is used in condemnation of a rule or custom :
The custom of enforced windowhood in India is *more honoured in the breach than in the observance*.

More is meant than meets the eye or ear—means a good deal more than what is seen or heard; more is implied than expressed :
There seems to be *more* in this assurance *than meets the eye*.
However in those verses addressed to the lady something *more was meant than met the ear*.

Move heaven and earth—to make every possible effort or exertion ; to use every possible means :
He *moved heaven and earth* to get his friend released.

Munroe doctrine—Munroe's teaching that the American States are never to entangle themselves in the broils of Europe, nor to suffer the powers of the old World to interfere in the affairs of the New:
It is a great tribute to the diplomatic skill of Sir Winston Churchill that he secured the active support of the United States of America in the Second World War in spite of *Munroe's doctrine*.

Maiden speech—first speech; the first speech made by a person :
Lord Byron was greatly, indeed childishly, elated by the compliments paid to his maiden speech in the House of Lords.
———*Macaulay.*

To make for—to rush towards :
On seeing the man, the animal dropped the woman and *made for* him, but he escaped into the village.

A man of the world—a man who is well acquainted with society and the world at large ; a man whose interests lie in worldly things :
What Mr. Wordsworth had said like a recluse, Lord Byron said like *a man of the world*.— —*Macaulay*.

Mealy mouthed—soft-spoken ; using mild language ; afraid to speak out the truth. A mealy-mouthed fellow is so timid and sneaking that he is afraid to tell the truth in plain language but speaks with feigned delicacy of speech :
She was a fool to be *mealy-mouthed*, where nature speaks so plain.
—*Hall Caine*.

The missing link—a creature between a man and a monkey, the discovery of which is necessary to the establishment of the theory of the descent of men from monkeys. The name is often applied to men who resemble monkeys :
We had a tutor at College who rejoiced in the name of the "*missing link*".

A molly-coddle—a pampered or effeminate person :
"I don't think I should care much about going into the Guards if I were a man".
"Why not ?"
"I have seen some of them and I think they are rather *molly-coddles*."—*Murray's Magazine*.

To make amends for—to compensate for damage, injury or insult :
I am sorry I offended you ; I have come to *make amends* for my misconduct.
By his kindness today, he *made amends for* his past insolence.

On the spur of the moment—without deliberation ; at once :
He delivered the speech *on the spur of the moment*.

To make hay while the sun shines—to make the best use of a favourable opportunity :
Sunshiny weather is the most suitable for making hay. Hence, the phrase metaphorically means, to take advantage of a favourable opportunity while it lasts; to turn opportunity to advantage :
When trade was brisk, he worked hard, and made his fortune ; he believes in *making hay while the sun shines*.
During the war when prices were abnormally high, he sold all the wheat as he believed in *making hay while the sun shines*.

To take the words out of the mouth of—to anticipate a person when he is going to say something :
I was going to move the same resolution. Hamid *took the words out of my mouth* by proposing it.

To make ducks and drakes of—to squander :
The young Maharaja soon *made ducks and drakes* of his parental estate.

A mare's nest—an unfounded theory :

To find a mare's nest means to make an absurd discovery ; to make a discovery which turns out to be a hoax. The ancient Saxons supposed that what we call nightmare was produced by a demon or vampire called Mara sitting on the sleeper's breast. The vampire was believed to sit on a hidden treasure as a hen on eggs, and the place where it sat was called its nest. In fact, however, the treasure existed only in imagination.

Hence, when anyone thinks he has made a great discovery, which afterwards turns out to be nothing, we say he has found *a mare's nest* :

In the end the police realised that the clue which they were following was nothing short of *a mare's nest*.

A man of letters—is a man thoroughly acquainted with literature :
The study of books is called literature and a man versed in it is called *a man of letters* instead of a man of books.

—*Ruskin*.

To make peace—to reconcile ; to bring about a state of peace between parties at variance :
There had been feuds for ages between the rival states ; it was an alien power that finally *made peace* between them.

To make free—to take a liberty to which one has no right :
No one should *make free* to open a letter addressed to another person :

All moonshine—when it is said of a statement that it is all moonshine, the meaning is, that the statement is a foolish, idle, untrue, statement. For instance, a man does some peculiar action and assigns a special reason or motive for it ; but it afterwards turns out that his real motive was something quite different from the assigned one. In such a case we say that his alleged motive was all moonshine :

He said it was his desire to get his photograph taken that made him go to England; but that, you may be sure, was *all moonshine*; he would never undertake such an expensive journey without a more important object.

N

Nail to the counter—to expose publicly as false :

Some of these lies have already been *nailed to the counter*.

Neck and neck—exactly equal ; side by side ; close together.
As a poet Dante is superior to Milton and runs *neck and neck* with Homer.—*Macaulay*.

Neck and naught—risking everything ; desperately :
"Away went Gilpin, *neck and naught*".

Neither extenuate nor set down aught in malice—neither palliate any offence that has been committed nor say maliciously, that what has been done, has an evil motive behind it.

He would speak without anger, but with truth, as far as he knows it, *neither extenuating nor setting down aught in malice.* —*Thackeray.*

Neither fish, nor flesh, nor red herring—something difficult to classify :

It is no rational classification of educational effort. *It is neither fish, nor flesh, nor red herring.* It is a jumble of different kinds of instruction.

A new Prime Minister has been called to make up a kind of cabinet which is neither *fish, nor fowl, nor red herring.*

A nest-egg—something laid by as the beginning of a fund or collection ; something laid by as a start or commencement. In a nest where hens are expected to lay, it is customary to place a real or imitation egg to tempt the hens to lay others beside it. This egg is called the *nest-egg* :

'Books or money laid for show,
Are like *nest-eggs* to make clients lay'.—*Butler.*

Sir Sayyid's object was merely to make his gift a *nest-egg* which might receive contributions from the Indian business magnates and others towards the great end which he had in view.

A nine days' wonder—something that causes a great sensation for a few days and then is heard of no more ; something the charm of which wears out very soon ; a nine days' wonder is an unexpected occurrence which creates great interest for a short while and then drops out of notice :

Prince Ranjit of Baluchistan fooled the people of London by his famous style and was *a nine days'* wonder in that city.

His popularity proved to be *a nine days' wonder.*

Nip in the bud—to destroy at the very beginning; to check or uproot an evil in the beginning ; to destroy at an early stage, before any mischief is done :

It is best to *nip* this evil *in the bud.*

This is a wicked habit. Try to *nip* it *in the bud.*

Diphtheria is a disease which *nips* many a life *in the bud.*

He seized the ringleaders and *nipped* the insurrection *in the bud.*

No-man's land—unowned land ; debatable territory not belonging to any recognised owner :

The Arctic islands would continue to be a *No-Man's Land.*

Nothing short of— nothing less than :

It will be *nothing short of* jobbery if the claims of this man to the vacancy are ignored.

No two opinions— no difference of opinion :

There can be *no two opinions* about the propriety of holding an Educational Conference together with an Exhibition.

Now or never— if the present opportunity is missed, another will never occur :

Now or never was the time for the Irish patriots to show what they were made of.——*Froude.*

To poke your nose into some one's business— to interfere with the affairs of other people :
A gentleman minds his own business ; he never *pokes his nose into* the affairs of other people.

Neck or nothing—to take every risk :
We were determined to catch the thief at all costs. "*Neck or nothing*," said Aslam as he led the way.

To call a person names— to speak disrespectfully to a person :
When he *called his mother names* because she would not give up the young lady's claims, the ladies in the audience sobbed.'
—*Dickens.*

To take or catch one napping— to find him unprepared ; to surprise him when off his guard or asleep.
To be caught napping is said of a watchman or sentinel found asleep when he should be watching. He is caught taking a nap or short sleep. Hence, the phrase is applied to one who though usually quick and on his guard, is nevertheless deceived on a particular occasion.
Tom Weasel won't be *caught napping* twice the same year.
—*Charles Reade.*

Ne plus ultra— nothing further ; the extreme limit :
The *ne plus ultra* of the reward of charity is the satisfaction afforded by the fact that the recipient of our bounty has regained the same social position which he enjoyed before he fell upon evil days.

Neat as a pin— very neat and tidy :
Everything was as *neat as a pin* in the house.

To turn up one's nose at— to look with contempt upon :
He has the harsh, arrogant way of *turning up his nose* at things.

To cut off one's nose to spite one's face— to act from anger in such a way as to injure oneself :
If you refuse to go because you are angry with me, you will be *cutting off your nose to spite your face.*

Under one's nose— in one's immediate proximity ; close to one :
Poetry takes me up so entirely that I scarce see what passes *under my nose.*

To pay through the nose— to pay an extravagant price :
Sooner than have a fuss, *I paid him through the nose* everything that he claimed— *A Trollope.*

Null and void— of no effect ; useless :
The document began by stating that the testator's former will was *null and void.*——*H.R. Haggard.*

To be a nobody — is to be a person of no importance :
The Prime Minister is the real ruler and the prince *is a mere nobody.*
The peers that Cromwell created *were nobodies* in the view of the old nobility of England.

To number one's days— is to have regard to the shortness of human life; to consider one's ultimate end. The phrase is drawn from Mose's prayer to God : 'Teach us *to number our days*, that we may apply our hearts to wisdom'.

O

The observed of all observers—one who draws all eyes on him ; the centre of attraction :
Prince Ranjit of Baluchistan, during his ten days' stay in London was *the observed of all observers*.
"The glass of fashion and the mould of form.
The observed of all observers".————Shakespeare : *Hamlet*.

Of the first water— of the highest excellence :
Mr. Mahdi Hasan is a musician *of the first water*.

Off and on— at intervals ; occasionally :
He writes to me *off and on* from London.
Off and on Garibaldi and Mazinni fell out like the heroes of some old epic.

The old Adam—the evil nature within a man :
There are times when "*the old Adam*" is much in evidence, and this is just one of those times.

Old head on young shoulders—the wisdom of old age in the possession of a young person :
Portia in Shakespeare's *Merchant of Venice* had an *old head on young shoulders*.

On its merits— considering its strong and weak points :
The case was decided *on its merits*.

On paper— in writing but having no value :
Their salaries were princely *on paper*, but they were never paid.

On tenterhooks— in a state of anxious suspense ; in a state of discomfort or agony :
'I must say I should like to have it settled as soon as possible because it keeps a man *on tenterhooks* and feeling like a fool.'
—*Florence Marryat.*

On the face of it— apparently ; plainly :
On the face of it, this allegation is absurd.

On the sly— in a secret manner :
The boy smokes *on the sly*.

On the tiptoe of expectation— in eager expectation :
Many of the title-hunting gentry must be standing *on the tiptoe of expectation* in view of the good things coming to them.

Once for all or once and for all— once, and only once ; finally :
These questions must be settled *once for all*.
I must tell you *once and for all* that you will get nothing by kneeling to me.
I tell you *once for all* that this must be done.
Budha forsook *once for all* his home, his kindred, his kingdom and every worldly possession.

It is better on the whole that the controversy between the landlords and the peasants should be fought out *once for all.*

Once in a way—on one occasion only ; very rarely ; sometimes ; on rare occasions :

(1) I do not mind your doing this *once in a way* but do not make a practice of it. (2) She knew he was of no drunken kind, yet *once in a way* a man might take too much.

One good turn deserves another— good acts should be requited :

One good turn deserves another. I love them and they love me. —*Dickens.*

One man's difficulty is another man's opportunity—the expression is used when one country or man tries to take advantage of another country's or man's troubles :

China's difficulty is America's opportunity.

One's flesh and blood— one's blood relations ; one's kith and kin :

Pakistan cannot remain an onlooker while her own *flesh and blood* are being tortured, violated and murdered in Kashmir.

One touch of nature makes the whole world kin—the fact that a single trait of human character is visible all over the world, shows that men are all kith and kin :

The love of fairy tales seems to be *one of those touches of nature that make the whole world kin.* From the Ganges to the Thames, from Sicily to Lapland, the legends of our nursery days are cherished and transmitted in one form or another.

Open one's purse-strings— to make contributions in money :

The initiative of Government is necessary to make our wealthy countrymen *open their purse-strings.*

An open question— a question which is still open to discussion ; an undecided question ; a fact or doctrine about which different opinions are permitted :

(1) It is quite *an open question* whether such a punishment is severe enough for a man guilty of so grave an offence.

(2) Whether the army is sufficiently organized or sufficiently provided or sufficiently well led, may be *an open question.*

An open secret— a secret which has oozed out and become known to many; a piece of information not formally declared, yet known to everyone :

That the measure has deprived the people of their liberty and independence is *an open secret.*

It was *an open secret* that almost every one of Lord Palmerston's ecclesiastical appointments was virtually made by Lord Shaftesbury.

Open sesame—a phrase which causes doors to open. The expression is taken from the story of Ali Baba and the Forty Thieves in the *Arabian Night's Entertainments.* When Ali Baba uttered the words '*Open Sesame*', the door of the robber's cave opened ; a potent charm by which one can get access to something ; a passport :

His frank address was a sort of *open sesame* to every frank heart. Address, in an idiomatic sense, means way of speaking or behaving e.g., He is a man of pleasing address.

An ornamental figurehead— a gaudy but useless figure :
If we are to have *an ornamental figurehead* quite indifferent to his duties, we may look for a continuance of these scandals.

Out of all proportion—unequal in amount or degree :
The punishment is grossly *out of all proportion* to the offence.

Out of character—unsuitable ; inappropriate :

The solemn grandeur of the whole episode is *out of character* with the light and easy narrative into which it has been woven.

Out of joint—in disorder and confusion :
The times are *out of joint*.——*Shakespeare's Hamlet.*

Out of the frying pan into the fire—from a bad position into a worse ; from one danger or difficulty into another of greater magnitude ; from bad to worse :
After escaping from the jail, the negro fell into the hands of a slave-owner. He now realised that he had jumped *out of the frying pan into the fire.*

But they gained little by the change, which was only a case of *out of the frying pan into the fire.*

Out of the wood—escape from a difficulty or danger :
You are not *out of the wood* yet.
We are as yet by no means *out of the wood.*

To strike oil—to come upon a bed of petroleum :

I knew the oil was there because I had been in Pennsylvania and learned the signs ; it was only the question whether I should *strike it.*

To hold out the olive branch—to make evertures of reconciliation ; to make offer of peace:

In spite of being out-numbered the enemy was not willing *to hold out the olive branch.*

The sudden appearance in these circumstances of Chamberlain *holding out the olive branch* adds piquancy to the scene.—*The Times.*

Once and again—repeatedly ; often :

I have told you *once and again* that you must not smoke in the room.

With open arms—gladly ; with a warm welcome :

They were both received *with open arms* by the mayor.
Being an artist he was received *with open arms* by the members of the club.

Open as the day—utterly without deception or hypocrisy :
Open as the day, he made no secret of the fact that he was alone in the world.

Arthur learned quite everything about her for her life was *as open as the day.*——*H.R. Haggard.*

To gather orange blossoms—get a bride: brides wear orange blossoms:
"How is the amiable and talented Mr. Staunton?" inquired this person jocosely, "and why has he come to this lovely retreat for?". "To gather orange blossoms" (get a bride).—*W. E. Norris.*

A sucked orange—a man whose powers are exhausted:
By this time Dil Pazir was *a sucked orange*; his brain was dry.

Out of the way—odd; quaint; unusual:
He had always something amusing to say that lessened our toil, and was at once so *out of the way*, and yet so sensible, that I loved, and pitied him.——*Goldsmith.*

Out of sorts—indisposed; not in good bodily condition:
I am *out of sorts* at present and cannot write.
Why? I cannot tell.——*Macaulay.*

Out of the question—impossible or impracticable:
It is *out of the question* to manufacture this article in this backward village.

Over and above—in addition to:
He received a special bonus *over and above* his yearly increment.

"**Be off!**"—as an imperative means 'begone'! and is usually a contemptuous command:
'*Be off*! you wretch; off with you at once'!

To be off; to be on—
His *cap was on* and his shoes *were off*.
The concert *will be on* at 8 o'clock.

To be all over—to go abroad through.
The story *was all over* the town in half an hour.

To be over—to come to an end:
The dream of success *was over*.
When the eating *was over*, the drinking began.

It is all over with him—he is done for *i.e.* He is about to die and no remedy can cure him.

An oily tongue—a flattering tongue; a tongue that glibly uses honeyed words of flattery:
Some courtiers in the Indian states had *an oily tongue*.
A person who uses soft, flattering language is sometimes said to have a *smooth tongue*.

An open book—without any secrecy or attempt at concealment:
His mind is *an open book*.

An open mind—a mind not yet made up. A man is said to have *an open mind* about a thing when he is waiting for further light before forming a definite opinion regarding it.

An open verdict—a verdict given when the guilt of the accused is left undetermined through lack of evidence. It is also applied to a verdict given in a case where it cannot be decided whether or not a crime has been committed. For instance, a man is found

drowned and an inquest is held; but there is no evidence to show how the man got into the water, whether he fell in accidentally, or committed suicide in this way, or was pushed in by someone, and so the jury return *an open verdict*, and say, '*Found drowned*'.

Over again—another time ; a second time ; once more :
We must begin the whole business *over again*.
I had a great deal of work to do *over again*.

P

A packed jury or commission—a jury or commission filled up with persons of a particular kind for one's own purposes :
Lord Curzon's domestic policy was one long series of futile efforts by means of *packed commissions*, to institute administrative reforms which were destined to be mere illusory makeshifts.

Pale before—to wane or fade in the presence of, or by reason of :
This appalling information *pales before* the sad news that from six to eight thousand human lives have fallen victims to this devastating cyclone.

Pall upon—to become vapid or insipid to :
The glamours of western culture and thought, which once possessed such an overpowering fascination for Asiatic and African countries, have at last begun to *pall upon* them.

Palm off anything upon one—to pass anything under false pretences; to get another to accept ignorantly a false article ; to impose upon one by fraud :
The Government denies the story *palmed off on* the credulity of the citizens of Lahore that a highly placed public servant has been insulted and maltreated by a person in authority.
He tried to *palm off a horse* on me but luckily just when I was going to close the bargain I found that the horse was blind.

Pander to—to act as an agent in gratifying the lust of others ; to minister to the evil designs and passions of others. Pandarus is a pimp in the story of Troilus and Cressida as told by Boccaccio, Chaucer and Shakespeare :
He had during many years earned his daily bread by *pandering to* the vicious taste of the pit (the ground-floor of a theatre meant for lowclass people).-- —Macaulay.
Mr. Hamid Nizami was not the man *to pander to* the high-handedness and shortcomings of the bureaucracy.

A Parthian shaft, A Parthian glance or look—an attack made by one with a remark, glance or look when parting or retreating ; a last shot ; a parting missile. The Parthians, it is said, were accustomed to shoot while retiring on horseback at full speed :
At length the ladies rose—Beatrix throwing *a Parthian glance* at her Duke as she retreated.——Thackeray : *Henry Esmond*.
Her pupil rushed after her, giving, upon her own account, *a Parthian glance* of wrath and indignation around the circle.

Pass current—to be generally accepted ; to be in full circulation :
Doubtless he did not disbelieve in the possibility of miracles, but he knew how much imposture *passed current* under the name.—*Froude*.

Pass muster—to pass inspection uncensured ; to bear examination ; to be sufficiently good not to be rejected :

These goods will *pass muster*.

An intruder in the throng, a comparative stranger and a secret spy might *pass muster* and escape detection.

Pass round the hat—to solicit subscriptions :

The hat is being passed round among the business-magnates of Pakistan to raise funds for putting up a mosque in commemoration of the heroic achievements of our martyrs.

A passage of arms—a dispute ; a quarrel real or playful ; a quarrel specially of words :

Some further *passages of arms* took place between the redoubtable Mr. Churchill and his opponents.

There are some amusing characters in Fielding's *Tom Jones* who are unable to encounter one another without a *passage of arms*.

Past master--a thoroughly experienced person; an 'old hand':

India is a *past master* in the craft of delays.

He is a *past master* in the art of flattering people.

The patience of Job—very great patience :

You have taken half an hour for reading half a page. This would tire *the patience of Job*.

Pay one's way - to meet one's own expenses ; to render an equivalent for what is laid out :

If the enterprise does not *pay its way*, it will be a serious encumbrance upon the state.

Pay the piper—to bear the expense ; to defray the cost of an entertainment :

The Chambers of Commerce may call for the tune, but the people will have to *pay the piper*.

"Races and balls, fine clothes and fine eating are the ways of the gentle folks, but the people have to pay the piper", growled a humble cynic.

Penny dreadful—a penny newspaper devoted to the publication of dreadful tales such as those of murders, outrages etc ; a blood-and-thunder tale or paper :

There is more than an abundant supply of *penny dreadfuls* to pander to the low tastes of those who run after sensational writings.

Petticoat government—the rule of women :

This afforded a fresh subject for derision to those who scorned *petticoat government*.

Physician heal thyself—reform your own conduct according to your teaching before you pose yourself as a reformer :

How can he teach sobriety or cleanliness if he be himself drunken or foul ? "Physician heal thyself" is the answer of his neighbours.

To pick a hole in a man's coat—to find fault with him ; to find a weak spot in his character :
It is difficult *to pick a hole in our Principal's coat*; he performs his duties very faithfully :
He is rather disposed *to pick holes in the coats of others.*

A pick-me-up—a nerve tonic :
I find the syrup you gave me *a* capital *pick-me-up*.

Pick one's way—to proceed cautiously :
After heavy rains, Muhammad Ismail tailor, Meraj Din postman and I *picked our way* through puddles and swamps and reached the mausoleum of the eminent saint Sayyid Jamaat Ali Lasani (Allah's blessings be upon him) at Alipur Sayyidan in the evening.

Pick up—to recover health ; to grow stronger :
The invalid is *picking up* satisfactorily.

To pin one's faith upon—to believe explicitly in :
The Muslims *pin their faith on* Allah in all their trials and tribulations.
In polytheistic religions advocating the doctrine of a plurality of gods, each one *pins his faith on* the deity of his choice.

A pious fraud—a deception practised under the cloak of religion :
When he tried to win the elections by exploiting the religious feelings of his electorate, his election campaign turned out to be nothing more than *a pious fraud.*

Plain sailing—sailing with a fair wind and with no difficulties ; easy and simple course ; advancing without encountering obstacles or difficulties :
If it were all *plain sailing* and there were no risks to be run, I should not have paid you so much for the benefit of your company.
Life cannot always be fair weather and *plain sailing*.

Play into a person's hands—to act so that another person has the advantage ; to act as to be of advantage to another :
Two contractors come to me with estimates for a work. They seem to be perfectly independent. One estimate is much higher than the other and even the lower one seems high ; so I accept neither. Afterwards I find that the contractors are friends and that he who gave the higher estimate *was only playing into the hands of the other.* He meant by bringing his higher estimate to induce me to close at once with the other contractor.

To plug the loopholes—to stop effectively ; literally, to plug the loophole means to stop a hole with a plug or a piece of wood fitting tightly into the hole :
A reliable and sufficiently experienced official should be appointed for the purpose of studying the ways and methods of the bribe-takers in the various departments and suggesting to Government necessary measures to *plug the loopholes* which make bribe-taking possible.

Poor as a church-mouse—exceedingly poor; very poor; having barely enough to live upon:

One of our young men is just married. It was a very old attachment and the young couple are *as poor as church mice.* —*Thackeray.*

We often find the immigrants in western countries who when starting were *as poor as church-mice* returning home with full purses.

Possession is nine points or nine-tenths of the law—the law attaches great importance, in disputed cases, to actual possession of the disputed property:

Possession is nine points of the international as well as the civil *law* and Russia is in Manchuria from which there is no likelihood of her ever being driven by force.

That *possession is nine-tenths of the law* may be a sound maxim, but there are, of course, limits to its application.

A prima facie case—a case or statement which without minute examination into its merits, seems plausible and correct:

And if he believes *a prima facie case* has been made out, he will commit the case to an independent Police Commission for final trial.

Promethean fire—the fire with which Prometheus quickened into life his clay images; the vital principle:

We came to Japan to take the *Promethean spark* for our weak and suffering nation.

Pull the wires or strings—to act the leading or principal part but in a secret manner:

The Vice-Principal of the College used to *pull the wires*, the Principal being a puppet in his hands.

Pure and simple—unmixed; real:

Taxation without representation is an anomaly *pure and simple.*

Put a spoke in one's wheel—to arrest one's progress.

A spoke or pin is used to lock machinery when it stops. Formerly English carters put a spoke into the wheel of a cart when going down hill, to act as a brake.

The phrase therefore metaphorically means, to obstruct progress, to prove a serious barrier or hindrance:

Brown was getting on well in business till Robinson opened a rival establishment, and *put a spoke* in Brown's wheel.

Put on one's mettle—to place one in trying circumstances and excite him to do his best; to rouse one's best energies; to rouse one to do his best in trying circumstances.

The treacherous attack of the Indians, far from damping our zeal, *put us on our mettle.*

The cry of wolves behind *put my horse on his mettle* and he brought me in safety to the village.

Providential escape—escape coming from Providence :

I had a *providential escape* from a serious accident on the night between the 16th and 17th March 1967. There is no limit to the mercy of God but we do not thank Him :

فالله خير حفظا وهو ارحم الرحمين

(سورة يوسف)

"God is the best to take care and He is the Most Merciful of those who show mercy !"

To the point—apt, relevant, proper :

Your answers should be brief and *to the point*.

Mind one's p's and q's—to be extremely careful in what one says or does ; to be careful of propriety ; to be punctiliously careful as to one's behaviour. The phrase is used particularly when one is in danger of being caught in a fault *e.g.*, The manager suspects his chief clerk of dishonesty and if the clerk does not mind his p's and q's, he will soon find himself without a job.

The reference is usually to conduct in company. The origin of the expression is not certain, though several explanations have been offered.

One is that it was a warning to school-children learning to write, that they must exercise care in the formation of these two letters, to make them distinct from one another. Compare the phrase *dot one's i's and cross one's t's* which means to be most punctiliously precise in the minutest details. To dot the i's and cross the t's figuratively means : to make something clear and definite. The allusion in the phrase under discussion is no doubt to the instructions given by an imaginary teacher to pupils learning to write. Another explanation of the phrase *mind one's p's* and *q's* is that it was a warning to printer's apprentices in setting up type. A third is that in public houses, the accounts of customers for beer were scored with P's for pints and Q's for quarts.

1. I think this world is a very good sort of world and that a man can get along in it very well if he *minds his p's and q's*.
   —*Anthony Trollope*.
2. And to have to mind my p's and q's is what I don't like—
   —*Florence Marryat*.
3. Don't poke your nose into my affairs. *Mind your p's and q's*.

To pocket an insult—to submit to an insult without retaliation or showing displeasure ; to bear an insult quietly. Such a show of weakness may arise through fear of further insult or attack:

The remark was a rude one, but the man chose *to pocket the insult*.

A debtor, unable to pay, has often to *pocket insults* from his creditor.

When a person finds himself surrounded by foes, he has to *pocket many an affront*.

To pay off old scores—to have revenge upon a person:

When Lord Kitchner unearthed the bones of Mahdi Sudani to avenge the death of General Gordon, he was *paying off old scores* in a most unbefitting manner. Iqbal in his *Javed Nama* conjured up the spirit of Mahdi Sudani and gave the following mystical colouring to the episode:

گفت " اے کشنر اگر داری نظر — انتقام خاک درویشے نگر

آسماں خاک ترا گورے نداد — مرقدے جز دریم شورے نداد "

Mahdi's spirit remarked: "O Kitchner, behold the revenge of the dust of a God's devotee. The sky did not vouchsafe to you a grave on this earth and you had no resting place except at the bottom of the brackish sea-water".

Kitchner's ship was sunk by the Germans in the First World War and he was consequently drowned.

To pay one back in the same coin or in one's own coin— to treat a person in the same way as he has treated you; to return like for like ; to give tit for tat; to retaliate. The phrase is used of injuries, real or supposed:

If a person is rude towards you, it does not mean that you should *pay him in his own coin*.

He is revengeful and wants to *pay others back in their own coin*.

A child's play—easy work:

It was by no means *a child's play* to arrest this dacoit.

To take one down a peg—to humiliate a person ; to lower a person's pretensions :

He was growing arrogant and I thought of *taking him down a peg* by telling him that he lacked good breeding.

The brilliant young athlete wanted *taking down a peg*.

—*Literary World*.

To keep pace with—to keep alongside of ; to go at the same speed as ; to progress equally with :

Agriculture in the States *has kept pace with* manufacture, but it has far outstripped commerce.

Fine words butter no parsnips—fair promises do not clothe or feed the persons to whom they are made ; parsnip is an edible carrot-like root.

Who was the blundering idiot who said that *fine words butter no parsnips* ? Half the parsnips of society are served and rendered palatable with no other sauce.—*Thackeray*.

Not to be a patch on another person—to be in no way comparable to him :

He is *not a patch on you* for looks (much inferior to you in personal appearance).—*Charles Reade*.

Paul Pry—An inquisitive person :

Boswell was a slave proud of his servility ; *a Paul Pry* convinced that his own curiosity and garrulity were virtues.——*Macaulay*.

To pick to pieces—to criticise harshly; to find fault with in a jealous fashion :

The ladies were drinking tea and *picking their neighbours to pieces*.

The pick of the basket—the very best of anything :
It cannot be pretended that we have thus far succeeded in obtaining *the pick of the basket*.

To pluck a pigeon—to cheat a simpleton ; to fleece a greenhorn :
"Here comes *a nice pigeon to pluck*," said one of the thieves.
—*Charles Reade*.

To make a pile—to realize a fortune; to get wealthy :
Jinnah *made his pile* by first-rate work as a barrister in the High Court of Bombay.

Platonic love—love with no mixture of sexual passion :
Platonic love is easy to profess but difficult to practise.

To stretch a point—to make an exception ; to observe a rule less strictly :
Though I am strongly opposed to smoking, I suppose I shall have to *stretch a point* when I invite people to my house.

To carry one's point—to obtain an object sought for; to persuade others to act as you wish :
Churchill was such an effective Parliamentarian that he almost always *carried his point* in the House of Commons.

Mr. Jinnah demonstrated such a high order of skill and verve in his speeches that he generally *carried his point*.

Let not the pot call the kettle black—do not criticise your neighbours unless you are free from blame yourself.
When Satan reproves sin, it is a case of *the pot calling the kettle black*.

Presence of mind—power of self-control and intelligent action in a crisis :
It is by *presence of mind* in untried emergencies that the native mettle of a man is tested.—*J. R. Lowell*.

Procrustean bed—an uncomfortable couch, where violent measures are necessary to insure that the person fills it. Procrustes was a notorious robber who lived near Athens. He compelled his prisoners to lie down on a certain couch. If they were too long for it, their limbs were chopped off; if too short, they were stretched to the required length :
They have some particular theory to maintain and whatever does not fit their *Procrustean bed*, is at once condemned.

Purse-proud—arrogant because of wealth ; puffed up through being wealthy :
What is so hateful to a poor man as the *purse-proud* arrogance of a rich person ?
I wish we had never seen those odious *purse-proud* Osbornes.
—*Thackeray*.

To put in a word—to recommend ; to use one's influence :
I wish you had *put in a word for him*.

To put in an appearance —to be present ; to attend a meeting :
Not only did all the lady guests *put in an appearance* but all the gentlemen also.

To put heads together — to consult ; to plot ; to arrange a plan :
Those two ladies now *put their heads together.—Charles Reade.*

Pass away —to disappear ; to vanish ; also a euphemistic expression for, to die :
His difficulties have *passed away.*
My father *passed away last* night at twelve o'clock.

Penelope's web—Penelope was the wife of Ulysses, King of Ithaca. Homer tells in the *Odyssey* that Ulysses had been absent for several years at the Trojan war, and no news of him had reached Ithaca. Many suitors came to Penelope and sought her in marriage. She had a web in her loom, and she put them off by saying that she would choose a new husband when she had finished her web. But she was careful to unravel at night all that she had woven during the day and thus deferred making any choice till at last Ulysses returned, when the suitors were all speedily dismissed. Hence, *a Penelope's web* has come to be applied to some work which seems to be going on and yet never comes to an end.
In *The Concise Oxford Dictionary*, Penelope has been described as a chaste wife :

He has destroyed the draft of his speech ten times in order to achieve his standard of perfection. As he is not yet satisfied with the quality of his speech, it has become *a Penelope's web.*

The pros and cons of a question.—*Pro* is the Latin preposition meaning *for*, and *con* is a contraction *for* the Latin preposition *contra* which means *against*. *The pros and cons of a question* is a phrase used to denote the arguments urged for and against a thing ; advantages and disadvantages :
I have approached this subject with a desire to weigh *the pros and cons* connected with it.—*Tyndall.*
If pros and cons are to be taken into consideration, the case against Lord Curzon is very strong.

To put forth or throw out a feeler—when a man brings forward a proposal or makes an observation to elicit the opinions of others he is said to put forth or throw out a feeler. The phrase is derived from the habit which certain insects have of feeling before them with feelers or antennae in order to discover by touch anything in front of them :
In his statement about Egypt in the House of Commons, the Prime Minister *threw out a feeler* to test the opinion of the Parliament.

To play with edged tools—there is a common saying, 'Children and fools should not handle edged tools'. Hence the phrase is aqplied to a man who has to do with a matter which requires delicate handling :

To interfere in a quarrel between a man and his wife is like *playing with edged tools* ; you are pretty sure to get the worse of it.

To play the game—to observe the rules ; to act honourably :

Jafar the great Olympic star was such a perfect sportsman that he not only *played the game* on the hockey field but in other walks of life as well.

Q

The question of questions—the most important question :

That *question of questions*—the annexation of Kashmir by India—stares us in the face.

A question only of time—a thing which it would take only time to settle :

The final dissolution of the Cabinet is *only* a *question of time*.

Out of the question—impracticable ; unworthy of discussion ; it is said of a thing which is either quite impracticable or not worth consideration :

Intimacy between Miss Fairfax and me is *out of the question*.

—*Jane Austen*.

To be quits with a person—to have paid another all you owe him ; to have a clear account with him. Used both of money dealings and of injuries to be revenged :

I am *quits with him* because I have paid all my debt.

My spade shall never go into the earth again till *I am quits with him* (I have had my revenge).—*Charles Reade*.

To quarrel with one's bread and butter—bread and butter stands here for one's means of living. If a clerk is quarrelsome or instead of bearing patiently with deserved reproof, gets angry and provokes the manager to dismiss him, he is said to *quarrel with his bread and butter* :

If you get a reproof, even though you feel it to be scarcely deserved, grit your teeth and bear it. Your superior is hasty and might dismiss you if you show resentment. Why should you *quarrel with your bread and butter* ?

A quixotic project—is a project as foolish and extravagantly romantic as those ascribed to Don Quixote. Don Quixote, the hero of a celebrated romance by the Spanish writer, Cervantes, is represented engaging in all sorts of ridiculous and extravagantly romantic feats of gallantry :

Considering the prevailing unrest in the country, Muhammad Tughlaq's plan to change the capital was a *quixotic project*.

R

The race is not always to the swift—the man of ability does not always do better in the world than the inferior man :

As they say, *the race is not always to the swift*, nor the battle to the strong.

The rank and file—the undistinguished mass; the private soldiers of an army; the whole body of common soldiers:

While *the rank and file* of his Parliamentary opponents sought to shout him down, he received the most flattering testimonies of approval from discriminating judges.

A red-letter day—an auspicious or happy day; an important day: In the old Christian calendars the holy days or saint's days were marked with red letters, and the holy days were festival days:

The fourth of July is *a red-letter day* in the history of U. S. A. because on this day America won its independence.

The fourteenth of August is *a red-letter day* in the history of Pakistan.

A red rag to a bull— what especially provokes and irritates; what causes particular irritation.

George II hated books and the sight of one in a drawing room was as *a red rag to a bull.*

Socialism is to many capitalists like *a red rag to a bull.*

Red tape—officialdom; useless official formalities; official routine and delay:

Florence Nightingale was a sworn enemy of *red tape.*

Reign of terror—a condition or period in which persons are frightened into submission by lawlessness, cruelty or oppression:

He was the leader of a gang of dacoits who had created *a reign of terror* in the Etawah and Cawnpur districts.

To rest on one's laurels—to be contented with one's past achievements and not to strive to achieve further glory or honour; to rest satisfied with honours already won and to make no attempt to gain further distinction:

You should try to win more distinction; you should not *rest on your laurels.*

Hashim has gained a valuable prize, but he is too ambitious *to rest on his laurels.*

To rise to the occasion—to be found equal to the task; to put forth unusual and sometimes surprising efforts so as to cope with an emergency.

A brave patriot always *rises to the occasion* and leads his country to victory.

Root and branch—thoroughly; completely:

These evil practices must be destroyed *root and branch.*

(Adjective meaning thorough) Every member pledged himself to *root-and-branch* opposition to the Government.

The rising sun—one who is rising into power or importance:

Self-seekers and time-servers turn their back upon their benefactors when their influence begins to wane and start *worshipping the rising sun.*

Napoleon's abdication having become known, all rushed to do homage to *the rising sun.*

To rob Peter to pay Paul—to take what rightfully belongs to one person to pay another; to take away from one person in order to pay or contribute to another with the implication of committing an injustice. The origin of this expression is as follows:
In 1540 the abbey church of St. Peter's was advanced to the dignity of a cathedral by letters patent ; but ten years later many of its estates were appropriated to the repairs of St. Paul's Cathedral ; taking what is due to one person to pay another :
I now appeal with great deference to our noble men of enlarged minds to eradicate the execrable vice of *robbing Peter to pay Paul*.

Rough and tumble—(noun) Said of fighting in any style or by any means ; scuffle ; friendly sort of fight ; (Adjective) irregular ; without order ; violent :
'In Lord Halifax we have a man of light and learning, whose company is a treat and whose friendship it is an honour to enjoy. I have often disagreed with him in the twenty years I have known him in the *rough and tumble* of British politics, but I have always respected him because I know that courage and fidelity are the essence of his being'.
—*The War Speeches of Churchill.*

Villon the French poet led a *rough and tumble* life.

Royal road—easy way.

There is no *royal road* to learning ; no short cut to the acquisition of any valuable art.—*Anthony Trollope.*

To rule the roast or roost—to manage ; to govern, to have the chief say in everything. Probably the *roost* (meaning an assembly of fowls) is the original phrase , to domineer over others with whom one is associated ; to be at the head of affairs ; to lord it over others. So the carver rules the roasted meat ; or the cock the perch (roost) in the hen-house :
The newly-made Duke *rules the roast*—*Shakespeare.*
In almost every party there is some self-confident person who tries *to rule the roost.*
It is the planters who, with Lord Curzon's commendations, *rule the roast.*
He was biding his time, and patiently looking forward to the days when he himself would sit authoritative at some board and talk and direct, and *rule the roast*, while lesser stars sat round and obeyed him as he had so well accustomed himself to do.
—*Anthony Trollope.*

To run amuck or amok—run madly about, attacking all that may come in the way.
He was ready to *run amuck* with any one who crossed him.—*Disraeli.*
Satire is my weapon, but I am too discreet *to run amuck* and tilt at all I meet.—*Pope.*
A clerk *ran amok* yesterday and killed all the members of his family.

Run riot—to act without restraint or control ; to have unrestrained freedom ; grow in profusion ; riot as a noun 'luxuriance' or 'profusion'.
They have left the mob to *run riot* at its will.
Flowers have *run riot* in this garden.
The flower-beds in the park were *a riot* of colour.

Run to seed—(colloquial) to become seedy ; to go to waste or ruin ; to grow rank ; to become weak by excess of growth :
He left the stately, comfortable gardens to grow to waste and the flower-beds to *run to seed.—Thackeray.*

Without rhyme or reason—without any justification or excuse ; from no cause to be easily understood :
He dismissed his servant *without rhyme or reason.*

The three R's—reading, (w) riting, and (a) rithmetic. These subjects were formerly considered the necessary parts of an ordinary education :
It is a pity that most of the people in Pakistan are not conversant with the three R's.

Rag-tag and bob-tail—the dregs of the people ; the ill-dressed rabble ; those loungers about a city who are always ready to flock together and make a mob. Found also in the more correct form *tag-rag and bob-tail.*
Mr. Gladstone is, in fact, tired of being out in the cold. The pleasure of leading *the rag-tag and bob-tail* does not prove half so good as the pleasure of commanding the House of Commons.
He invited *tag-rag and bob-tail* to the wedding.

Raison d' etre—a French phrase. Purpose that accounts for or justifies a thing's existence :
To have an independent political entity and to be free from the political and economic subjugation to Hindus was the *raison d' etre* for Pakistan.

Red-handed—in the very act of committing a crime. No doubt referring to stains of blood :
I took those wretches *red-handed* and insured the fate they had so richly deserved.

A broken reed—a support which will fail you :
The Africans have found that the white man was *a broken reed*

To give the reins—to allow unrestrained freedom ; to release from control :
How could he thus *give reins to* his temper ?

A right arm — one's staunchest friend ; the principal supporter of any one :
Sir Launcelot, my *right arm*, the mightiest of my knights.
—Tennyson.

To give a Roland for an Oliver—to give tit for tat ; to retaliate in a forcible manner ; to give a blow for a blow ; to give an effective retort.

Roland and Oliver were two knights of Charlemagne, celebrated for their exploits. What Oliver did Roland did; and vice versa. At last they fought in a single combat for five days, but neither could gain an advantage over the other :

Example.

He then took a sheet of paper and said he would soon *give her a Roland for an Oliver*. (give her tit for for tat).
—*C. Reade.*

Rome was not built in a day—great results cannot be obtained in a short period ; patience is required in the production of anything valuable :
It will take time to establish your reputation as a surgeon. You cannot sow and reap all at once. Remember that *Rome was not built in a day*.

When at Rome do as the Romans do—an ancient proverb recommending prudence in behaviour. Adapt yourself to the customs and manners of those you live among or are closely associated with :
St. Augustine found on arrival at Rome that they fasted on Saturday ; he complied with this custom, though it was strange to him. *When at Rome do as the Romans do.*

Not worth a rush—of no value :
John Bull's friendship is not *worth a rush.—Arbuthnot.*

To rip up old sores—when a sore is almost healed, to rip it open is to take effective means for preventing it from being healed. Metaphorically the phrase means to revive or re-open a quarrel which was almost forgotten :
It is no use *ripping up old sores* when the hatchet has been buried.

To rise like a phoenix from its ashes—the pheonix was a fabulous Arabian bird. It had no mate, but when about to die made a funeral pile of wood and aromatic gums which it fanned into a flame, and burned itself to ashes. From the ashes a young phoenix was alleged to rise :
William the Conqueror went through the kingdom stamping out revolt, but as he moved forward, rebellion rose behind him *like a phoenix from its ashes.*

To run in the blood—is said of a peculiarity, mental or physical, which clings to certain families :
Effeminacy of form *runs in the blood of this* family.

A propensity for thieving seems to *run in the blood* of these villagers.

A racy style is a highly characteristic or original style :
A. G. Gardiner who has assumed the pseudonym of Alpha of the Plough—the first and brightest star of the constellation of the Great Bear—is remarkable for his *racy* and incisive *style.*

A ready pen—a man who composes and writes quickly and easily, is said to have *a ready pen*.

A round robin—is a petition or declaration to which men attach their signatures in a circle so that it may not be known who is the leader ; a petition with signatures in a circle, so that the order in which they were written is not *disclosed*. This arrangement was originally used by sailors. Why the word 'robin' was used is unknown :
The medical men signed *a round robin* unanimously agreeing upon the terms they would charge.

The ruling passion—is the passion or motive which dominates a person's life, as the love of money, desire for popularity :
Acquisition and dissemination of correct scientific knowledge is *the ruling passion* of his life.

Rake up—a quarrel is to revive it ; to rake up an old story about anyone is to call up and repeat the story—the word being used of a disparaging story :
It is not in keeping with wisdom *to rake up* this old quarrel.
It is not in good taste to *rake up* the story of his youthful moral lapses.

Rank with—the Englishmen boastfully exclaim :
What poet of any country can *rank with* Shakespeare ?
Homer, Dante, Firdausi and Goethe can be mentioned in the same breath with Shakespeare.

Recoil from—My whole nature *recoils* with horror *from* such a deed.

Run away with—(1) accept an idea hastily ; come to an unfounded conclusion :
Don't *run away with* the idea that I can lend you money every time you need help.
(2) Make off with :

He lets his feelings *run away with* his judgment.

CHAPTER XI

SOME COMMON IDIOMS AND PHRASES

(Concluded)

S to Z

S

A sadder and a wiser man—a man who has acquired wisdom by distressing experiences. Quoted from *The Rime of the Ancient Mariner* by Samuel Taylor Coleridge :

The Mariner whose eye is bright
Whose beard with age is hoar,
Is gone : and now the Wedding-Guest
Turned from the bridegroom's door.
He went like one that hath been stunned,
As is of sense forlorn :
A sadder and a wiser man
He rose the morrow morn.

Examples of great martyrs who give their lives to uphold the cause of truth demonstrate the value and importance of suffering in life. We become *sadder and wiser men* by leading a life of selfless devotion like Father Damien who went to the utmost limit of self-sacrifice in the service of lepers.

To be or sail (all) in the same boat—have the same dangers to face :

In embarking upon this hazardous enterprise *we are all sailing in the same boat.*

The salt of the earth—the finest citizens ; persons with very high qualities ; persons of noble deeds ; people or classes by whose existence the world is better ; moral elite :

The expression is taken from the Gospel according to St. Matthew "Ye are the salt of the earth".

Far-sighted leaders of thought and action like Sir Sayyid and Iqbal can be legitimately called *the salt of the earth.*

The scales fell from one's eyes—one's eyes began to see clearly and correctly. The previous wrong impression was removed :

The scales fell from the eyes of the Indian Muslims when they came to realise that the so-called Indian National Congress was a Hindu organisation and that their salvation lay in asserting their independent political existence.

To screw one's courage to the sticking-place—to resolve to act decisively ; to summon up boldness to strike. In Shakespeare's *Macbeth*, Lady Macbeth says to her husband :

"*But screw your courage to the sticking-place*, and we 'll not fail".

You will have *to screw your courage to the sticking point* in order to succeed in this risky adventure.

Saul among the prophets—'Is Saul among the prophets ?' Frequently quoted to express astonishment at finding a man most unexpectedly occupying some distinguished position. The reference is to a verse in the Bible which runs as follows :

" And it came to pass when all that knew him before saw that he prophesied among the prophets, then the people said one to another, What is this that is come unto the son of Kish ? *Is Saul also among the prophets* ?"

It is less a wonder that *Saul should be among the prophets* than that a rigidly conservative newspaper like the *Englishman* should visualise the end of the British power in India and read the handwriting on the wall.

The sear and yellow leaf—old age :

My way of life
Is fallen into the sear, the yellow leaf.

—Shakespeare : *Macbeth*.

The lady in whose honour they had all met is a matron *in the sear and yellow leaf*.—*Thomas Hardy*.

See the light of the day—to be published :

We want this exceptionally useful book *to see the light of the day* without loss of time.

Self-made man—a man who has risen to a high position from poverty or obscurity by his own exertions :

Abraham Lincoln was an entirely *self-made man*.

Sell one's birthright for a mess of pottage—part with one's valuable right for a very small consideration :

The Irish landlords were put off with a sum of 12 million pounds thrown to them contemptuously like a bone to a hungry dog as an inducement *to sell their birthright for a mess of pottage*.

Set the ball rolling—to cause the ball to roll ; to give the first impetus to a transaction :

Messrs Bomanji and Runciman *set the ball* of discussion *rolling*.

Set the fashion—to lead or establish the fashion :

I am informed that Mr. X's daughters *set the fashion* of ladies' driving in Simla.

To set the table in a roar—to cause loud laughter among the guests at the table :

His jokes *set the table in a roar*.

To set the teeth on edge—to grate upon the feelings ; to cause a grating sensation in the teeth ; to irritate ; to rouse an instinctive dislike or aversion :

The eating of sour fruits *sets the teeth on edge.*

The noise *sets my teeth on edge.*

To set the Thames on fire—to be conspicuously able ; to distinguish oneself by doing something extraordinary ; to be a man of light and leading ; to do something remarkable. The phrase is nearly always used negatively with reference to a person who is not thought likely to do this.

I hardly expect him to *set the Thames on fire* ; but I hope his mother will never have reason to be ashamed of him.

He is a steady worker, but never likely to *set the Thames on fire.*

A square peg in a round hole—a person unsuited to the position he fills ; a person out of his element ; a person who feels out of place :

With his pronounced scholastic leanings, he was carved out for the career of a University Professor. But by adopting the profession of law he has become *a square peg in a round hole.*

To give or show the cold shoulder to—to show indifference to ; to snub ; to show distaste for :

But when that Republic for which they had fought with tongue and pen, became a reality, they not only *gave it the cold shoulder* but also showed themselves openly hostile to it.

Cold-shoulder is also used as a verb.

He was *cold-shouldered* by his fair-weather friends when he was overtaken by adversity.

When he fell on evil days, his old companions *cold-shouldered* him.

The silken tie—the soft and invisible bond of love and affection :

The Holy Prophet held the hearts of the people by *the silken tie* of love and kindness. He combined unique courage with unlimited powers of forgiveness and clemency.

True love's the gift that God has given
To man alone beneath the heaven . . . .
It is the secret sympathy,
The silver link, *the silken tie*
Which heart to heart, and mind to mind
In body and in soul can bind.

—*Sir Walter Scott.*

A silver lining ; Every cloud has a silver lining—there is always some ray of hope in the darkest condition of affairs. A silver lining means some ray of hope :

"*In every cloud,* however dark it may be, *there is a* silver lining".

—*Mrs. Henry Wood.*

They live miserable and purposeless lives without *a silver lining* in their dark future.

The Islamic philosophy of life is based on hopefulness and purposeful optimism.

لا تقنطوا من رحمة الله ط ان الله يغفر الذنوب جميعا ط انه هوالغفور الرحيم
(سوره الزمر)

Despair not of the mercy of Allah, who forgiveth all sins. He is the Forgiving, the Merciful (Sura XXXIX The Troops)

باز آ - باز آ - هر آنچه هستی باز آ
گر کافر و گبر و بت پرستی باز آ
این درگهٔ ما درگهٔ نومیدی نیست
صد بار اگر توبه شکستی باز آ

—حضرت ابو سعید ابو الخیر

Come back, come back, whatever you are come back. Even if you are an infidel, a fire or idol-worshipper come back to Me. Our Royal court is not the court of despair.
Even if you have turned back upon your repentance a hundred times, come back to Me.

Sins of commission—actual transgressions.

Sins of omission—sins of failing to do what ought to be done:
His *sins of commission* were few but those of omission were many.
When Cordelia in Shakespeare's *King Lear* gives expression to her love for her father in a rather matter-of-fact and blunt manner she is, perhaps, guilty of a minor *sin of omission* which ultimately gives rise to a grievous tragedy.

The sinews of war—money with which the supplies and armaments for war are bought; funds. The sinews of war is now generally understood to mean money required to carry on war or any arduous undertaking. Just as the body of an animal has no force without healthy sinews, so no difficult business or warfare can move on vigorously without the expenditure of money. The phrase may, however, be used in a wider sense:
The bodies of men, munition, and money, may just be called '*the sinews of war*'.—*Raleigh*.

India and U. S. A. supplied to Great Britain a substantial share of the necessary *sinews of war* in both the World Wars.

Sit on the rail or fence—to hestitate between two opinions, or two or more courses of action; to reserve one's decision as a voter:
In the American political terminology he was always *sitting on the rail* between Catholics and Protestants.
Being a time-server and a self-seeker in the political field, he was always *sitting on the rail* between the Government benches and the Opposition.
Should the Muslim League under the leadership of Mr. Muhammad Ali Jinnah refuse to compromise with the Unionists what will be the position of those who have of deliberate purpose elected to *sit on the fence* ?

A slough of despond—a state of utter despondency ; See Bunyan's *Pilgrim's Progress* :

When the so-called Indian National Congress was fighting tooth and nail for establishing the political supremacy of the Hindus in this country, the dynamic leadership of Qaid-i-Azam rescued the Muslims from *the slough of despond* by winning Pakistan in the face of violent opposition by the British, the Hindus and several traitors in our own ranks.

We seemed to be stuck in *a slough of despond*, and could not move in any direction to get out of it.

Smaller fry, also small fry—unimportant, insignificant people. Fry, literally, is the young of animals produced in large numbers, especially fish, but also bees, frogs, etc. Figuratively the word is applied to unimportant, insignificant grown-ups and to children ; young or insignificant creatures ; persons of no importance :

The *small fry* of the household (چینگڑ پوٹ Punjabi) were then sent up to bed.

The coming of Sheridan was quite another matter. Compared with him all other theatrical managers were *small fry* (insignificant).

—*James Payn.*

Small wonder then that the ladies who can afford it, take boxes while the *smaller fry* are contented to sit in the stalls.

The small hours—the early hours after midnight twelve :

Although a fog rolled over the city in *the small hours*, the early part of the night was cloudless.

The baby was born in *the small hours* of the morning.

Smell a rat—suspect that something wrong is being done ; to suspect that there is mischief brewing ; to suspect a trick or deceit :

The spies *smelt a rat* and left the city.

The people are intelligent enough *to smell a rat* in the speeches of unscrupulous and insincere politicians.

I *smelt a rat* and refused to buy the horse.

To snap one's fingers at—to defy ; to treat with contempt :

I don't care two straws for society. Men and women without end have *snapped their fingers* at society and laughed at it.

He *snapped his fingers* at the offer I made to him.

Something is rotten in the state of Denmark : the expression means that a thing is not all right, or that it has become corrupt. The expression refers to the rotten condition of Denmark after the death of Prince Hamlet's father in the time of Claudius :

Surely there is *something rotten in the state of Denmark* and it is high time that the Railway authorities should clean their Augean stables.

Sop : To throw a sop to Cerberus—to try to pacify a greedy enemy by granting him favours. Cerberus, in Roman mythology, was the three-headed dog that guarded Pluto's palace in the infernal region preventing the living from entering the realms of Pluto and the dead from leaving them. A sop to Cerberus is something given or done that will mollify or bribe a person whom

one wishes to tolerate some proposed action. In Virgil's *Aeneid*, when a living person, Sibyl, visited the Hades, she threw a medicated cake (a sop) to Cerberus who ate it and fell asleep, so allowing the visitor to pass.

To Cerberus they give a sop
His triple barking mouth to stop.—*Swift*.

Trouble and humiliation will not come yet because a *sop has been thrown to Cerberus*.

The idea is the same as conveyed by the Persian adage :

دهن سگ ز لقمه دو خته به

It is a wise course to seal the mouth of a dog with a morsel of food. The peon of the Deputy Commissioner does not let anybody have an access to his master unless he is paid something. This tip to the peon is like *a sop to Cerberus*.

Sour grapes—a desirable thing which a person despises because it is unattainable. A famished fox saw some clusters of ripe grapes hanging from a vine. She resorted to all her arts, but could not reach them. At last she turned away beguiling herself of her disappointment and saying, "The grapes are sour, and not ripe as I thought". —*Aesop's Fables* :

He disparages this post as worthless because he has not been able to get it. It is a case of *sour grapes*.

To sow one's wild oats—to indulge in loose habits or illicit pleasures in youth ; to indulge in youthful frivolities ; to be wild and extravagant when young ; to commit youthful indiscretions and follies, usually with the implication of subsequent reform on settling down. I have not come across the phrase applied to women, though today there is not a male monopoly of the practice.

Lord Byron gave rise to a public scandal by *sowing his wild oats*.

You are a spendthrift, because you have been *sowing your wild oats* as a youth.

This young man has been *sowing his wild oats*, but has now reformed himself.

To sow the dragon's teeth—to adopt measures which cause much evil and mischief ; to do things which bring future destruction. Cadmus the founder of Thebes, succeeded in killing a redoubtable dragon, by Athene's aid, and sowed its teeth in the plain. From these teeth sprang up armed men who killed each other, all except five, the ancestors of the Thebans :

These two World Wars were the harvest of *the dragon's teeth sown* by Nietzsche's philosophy of the Superman and the domination of the German race.

To sow the wind and reap the whirl-wind—to act wrongly and suffer a dreadful punishment ; to pay the penalty for causing turmoil by suffering evils infinitely worse :

One cannot *sow the wind* without being called upon some day *to reap the whirlwind*.

To speak volumes—to say a great deal ; to furnish ample testimony.
It *speaks volumes* for her courage that a high-bred, well-behaved young lady of eighteen should be roused to oppose this undesirable course in such a frank manner.

To split hairs—to draw over-fine distinctions in argument, or in negotiation; to dispute over extremely petty points; to indulge in over-refined arguments; to make subtle distinctions:

It would be foolish *to split hairs* in a clear and convincing case like this.

He is a psychologist and like all psychologists he is very fond of *splitting hairs*.

Sponge upon—to get money or food from a person by mean tricks; to take advantage of another's good nature to obtain money from him or a place at his table:

The ant lives upon her own honesty, whereas the fly is an intruder and *sponges on* other people's platters.

Spread like wildfire—spread or pass quickly like the substance called Greek fire which when inflamed, is very hard to extinguish:

The good news *spread like wildfire* throughout the metropolis.

The telegram regarding the illness of the great leader *ran like wildfire*.

The news of her elopement *spread like wildfire*.

Stand on ceremony—to be overpunctilious or exact in the observance of etiquette; to be stiff and ceremonious in one's behaviour; to be formal; to treat with cold and rigid civility:

Mr. Jamil owes me a call, but I will not *stand on ceremony*; I shall stop at his house this afternoon.

We are old friends; we need not *stand on ceremony*.

Stand one in good stead—to be of great help or service to one in a time of difficulty; to be useful :

His knowledge of French *stood him in good stead* when he was travelling in France.

To stare one in the face—to be very evident ; to threaten; to be ready to overwhelm; to be imminent :

An impending disaster is said *to stare one in the face* when there seems to be no escape from it.

Death *stares them in the face*.

Is it possible for people without scruple to offend against the law, when the consequences for this sort of recklessness *stare them in the face* ?

The provisions ran out and death *stared* the garrison *in the face*.

The stars and stripes or the star-spangled banner—the flag of the United States of America :

Under *the Stars and Stripes* there live together vast populations from every country in Europe.

Steal a march on or upon—gain a secret advantage over a rival or opponent; to gain an advantage over an enemy or a competitor without his knowing it. The allusion is military, referring to success in moving soldiers without the knowledge of the enemy:
He lost no time and *stole a march on* his rival.

Stem the tide—to oppose the tide; to make headway against some opposing force:
America is actively helping India with the object of *stemming the tide* of China's rising power.

Step into one's shoes—to take the place of another:
Mrs. Indra Gandhi has *stepped into the shoes* of the late Lal Bahadur Shastri.

Strike the key-note of — enunciate the fundamental idea or principle of:
Mr. Jinnah in his Pakistan Day speech *struck the key-note* of the policy from which he never departed.

Suck in with the mother's milk—imbibe a taste for something from one's very birth:
The German child *sucks in* order and discipline *with his mother's milk*.

Sum and substance—the purport; the gist:
The *sum and substance* of his argument is that books can do something but teachers can do more.

Survival of the fittest—the continued existence of those species of animals and plants which are most adaptable to their surroundings. The phrase "*survival of the fittest*" implies the survival, in the struggle for life, of those individuals who possess variations from their fellows favourable to their preservation:

During the rough and tumble of the Second World War the selection of the successful pilots by the British Government was a question of the *survival of the fittest*.
The principle of the *survival of the fittest* is as applicable to nations in all their progressive activities as to the different species in a purely biological and Darwinian context.

To get the sack—to be dismissed from employment. A phrase common in French, where sac (sack) means knapsack. It has, therefore, reference to the 'marching off' of a soldier:

He is no longer an officer of this jail; he *has got the sack* and orders to quit the office.

Safe bind, safe find—what is packed up securely will be easily got again:
Safe bind, safe find—you know the proverb.—*Wilkie Collins*.

To eat a man's salt—to partake of his hospitality; to be his guest. This, among the Arabs especially, constituted a sacred bond between the host and the guest:

'Lord Hamilton is prepared to betray the interest of the country *whose salt he has eaten* these many years. —*Edinburgh Review*.

It is considered unseemly for a person *to eat a man's salt* and then to speak ill of him.

True to one's salt—faithful to one's employer :

True as they were to their salt, they had never so much as dreamed that the master whom they had served so loyally could betray them.—*James Anthony Froude*.

Sang froid—calmness in the presence of excitement or of danger :

Then Robinson who had never lost his presence of mind, and had now recovered his *sang froid* made all four captives sit round together on the ground in one little lot.—*Charles Reade*.

To make oneself scarce—to retire ; to withdraw :

When a lady tells you decidedly that she cannot stop to talk to you, the best thing to do is *to make yourself scarce*.

Scotland Yard—the London police headquarters :

He will bleed you to your last six-pence and when you are cleaned out he will write to *Scotland Yard*. —*Christie Murray*.
Who set *Scotland Yard* on my heels ? Who put you up to the fact that I am the man who called himself Chicot ?
—*Miss Braddon*.

Well set up—well built ; having a powerful frame :

He was *well set up* ; a big, handsome fellow, with brown hair, a smooth cheek, and a full moustache.

To fall into the shade—to go into the background ; to get eclipsed :

After very brilliant achievements in the domain of Science and Mathematics, the Muslims *fell* more and more *into the shade* and the Western nations came to the front.

To shake in one's shoes—to be in a state of apprehension or fright :
The children's copybooks were laid out for inspection, while the embryo scholars manifestly *shook in their shoes* before the verdict to be pronounced on their halting performance.—*Sarah Tytler*.

Where the shoe pinches—where the difficulty or cause of discomfort lies :
"I will not have you flirting with her in my presence".
"Ah, that is *where the shoe pinches*".—*Florence Marryat*.

To talk shop—to speak exclusively of one's own business or professional affairs :
When he had a few clergymen round him, he loved to make them happy and never *talked shop* to them.

To make a silk purse out of a sow's ear—to make a handsome article out of coarse and inferior materials :
You may lecture the blockhead as much as you like but you will never *make a silk purse out of a sow's ear*.

Sine die—*Latin*. Without fixing any future date ; indefinitely :
It was generally thought advisable to postpone the marriage *sine die*.

A sine qua non—*Latin*. An essential ; what is absolutely requisite :

I believe it is *a sine qua non*—I mean it is indispensable that for some time you must report yourself to the police once a month.

President Muhammad Ayub said at Sripur (Dacca) on the 29th March, 1967 that political stability was a '*sine qua non*' for the unhindered development of the country.

There's many a slip 'twixt the cup and the lip—men cannot count on anything until it is actually in their grasp. The ancient legend runs that a Greek philosopher visited the house of a rich pupil and discoursed to him on the inability of man to foresee the future—aye, even the event of the next minute. The youthful pupil granted the uncertainty of the distant future but rejected with disdain the notion that men could not make sure of immediate and consecutive events. By way of illustration, he proceeded to fill a goblet. "I predict", said he sneeringly, "that after filling this goblet, the next event will be that I shall drink the wine". Accordingly he filled the goblet At that moment his servant ran in saying—"Master ! master ! a wild boar is in our vineyard !" The master caught up his javelin directly and ran out to find the boar and kill him. He had the luck to find the boar but the animal attacked him with such spirit that the young man was killed and the goblet remained filled :

From that incident arose in Greece the saying, *There's many a slip 'twixt the cup and the lip*.

Life is, undoubtedly, beset with dangers and disasters at every turn. This view has been expressed in a singularly significant manner by Ghalib in the following verse :

دام ہر موج میں ہے حلقۂ صد کام نہنگ
دیکھیں کیا گزرے ہے قطرے پہ گہر ہونے تک

In the snare of every wave there are the gaping mouths of a hundred crocodiles. Let us see what happens to the rain-drop before it turns into a pearl.

Small talk—conversation about unimportant things like the weather or the everyday events of life :

His voice was soft and low and he had a way of placing his white, plump hand on the region of his heart as he spoke, that gave a sort of dramatic earnestness to what would otherwise have been *small talk*.

The Sphinx's riddle—the Sphinx was a she-monster who is said to have proposed a riddle to the Thebans, and to have murdered all who failed to guess it. Oedipus was finally successful in guessing it, whereupon she killed herself :

What solution, if any, have you found for the labour question ? It was *the Sphinx's riddle* of the nineteenth century.

—*E. Bellamy*.

To spin a yarn—to tell a story. A sailor's phrase :

He was a capital *spinner of yarns*.

You are very clever at *spinning yarns*.

To throw up the sponge—to confess oneself vanquished ; to yield. In pugilistic encounters the two principals are accompanied by their seconds. After each round these seconds wipe the faces of the principals and prepare them for the next round. When a principal refuses to enter for another round, his second *throws up the sponge* :

Had it not been for her encouragement, he would have collapsed and *thrown up the sponge*.

The status quo—the position in which affairs actually are ; the present situation of affairs :

The maintenance of *the status quo* is the only way out of the present crisis.

Still waters run deep—silent and undemonstrative people have generally great powers of thought and action. Beneath a quiet manner there may be depths of emotion, knowledge, cunning, etc. :

"What, kissing her hand, and he a clergyman !"
"*Still waters run deep*", said Mrs. Harold Smith.

—*Anthony Trollope*.

Stone-throwing—finding fault with one's neighbours. The phrase is taken from Christ's saying, "He that is without sin among you, let him first cast a stone at her" (John, VIII. 7).

The *stone-throwing* spirit is not in keeping with the principles of Islam and Christianity.

Weak in the upper storey—crazy ; feeble-minded :

The eccentric manner in which he behaves shows that he is *weak in the upper storey*.

To strain at a gnat and swallow a camel—to make difficulties about something insignificant and to take a serious matter lightly ; to hesitate over a trifle and to attach no importance to a serious matter. This is a scriptural phrase :

You are just the chap *to strain at a gnat and swallow a camel*.

—*Haliburton*.

A contrasted point of view like this has been expressed in the following amusing Punjabi proverb :

"سوئی لبی تے دے دتی تے بقچہ کاؤ کپ"

To be scrupulous enough to restore a needle to its owner but to run away with a whole bundle of unclaimed valuable clothing.

A brown study—a state of mental absorption ; a dreamy condition of mind :

A medical man should always be alert. He may harm his patients some day when he is in *a brown study*.

One swallow does not make a summer— we must not frame a general law from one single phenomenon :

If we come across an exception to a firmly established law of nature, it does not essentially mean that the law has been invalidated. There may be a scientific explanation for that exception. *One swallow does not make a summer*.

The sweat of one's brow—hard labour :

In *the sweat of thy face*, shalt thou eat bread, till thou return unto the ground.—*The Bible*.

In this practice, he followed some of the most renowned figures of his age who laboured with *the sweat of their brows* to achieve distinction.

A standing dish—a dish or article of diet which regularly appears at table :

Fruit pudding is a *standing dish* at our table.

Subject to—All things earthly are *subject to* decay.

This girl is *subject to* fits of epilepsy (مرگی).

Set off—to depart :

They mean to *set off* when the moon rises.

Set out—to display :

He *set out* his case with all the grace of a rhetorician.

Settle down—to make or become calm and composed :

The turbulent tribes at last *settled down* to habits of industry.

Wait until the excitement has *settled down*.

A snake in the grass—a deceitful person. This is a figurative expression for a secret foe, an enemy concealed from view ; a sneaking, cunning person who openly pretends to be your friend and yet is in his heart a foe. For instance, a man who while pretending to be your friend sets a spy to watch your house in the hope of seeing or hearing something against you, is indeed a snake in the grass, a person who has a good deal of the reptile about him :

Beware of your secretary. He is *a snake in the grass*.

A square deal— a bargain marked by fairness and honesty :

Though the employer was satisfied, none of the labourers called it *a square deal*.

To have two strings to one's bow—to have two things to rely upon ; to have a second resource to fall back upon :

The American heiress is both powerful and wealthy and she knows well the advantages in this world of *having two strings to her bow*.

He has *two strings to his bow* ; he is a teacher as well as an insurance agent.

To have a second string to one's bow—to be provided with something in reserve in case of an accident happening or failure :

Disraeli sought *to have a second string to his bow* by having another career open to him on which he might fall back if he failed in politics : he was gaining popularity as a pamphleteer and a novelist.

To scatter to the winds—a vigorous way of saying to waste or squander :

The miser's wealth at his death fell into the hands of his nephews and was soon *scattered to the winds*.

To put on the right scent— to put one on the track which will lead to the thing intended :
Some remarks casually dropped by a woman *put* the police *on the right scent* and they soon discovered the whole gang of brigands :

To throw one off the scent—to mislead a person ; to put him on the wrong track :

When conspirators suppose they are suspected, they adopt many devices *to throw the people off the scent.*

A swan song—the swan, though not a singing bird, was formerly believed to sing a sweet song before dying. So when a man just before death or retirement utters or publishes a statement, it is sometimes called his *swan song*.
Swan song is the last literary or musical production of a person, especially one composed shortly before his death. The allusion is to the fabulous belief that a swan sings shortly or immediately before it dies. Cicero expressed the belief in his *Tusculan Disputations*. There the swan is a pessimist that 'foreseeing how much good there is in death dies with song and rejoicing .

A stalking horse—a figure like a horse behind which a sportsman conceals himself from the animal which he wishes to kill. Hence, the phrase has come generally to mean a sham, a pretence or mask used to conceal a secret project :
Hypocrisy is the devil's *stalking horse*, an affectation of simplicity and religion.

Spin out—to prolong to a tedious length :

He *spun out* his lecture till his audience was wearied.

Struggle against—the poor boy *struggled* hard *against* the current but was carried off.

To stand one's ground—to maintain one's position :

Peasants, however brave, are unable *to stand their ground* against soldiers.—*Macauloy.*

To stand someone a drink or meal— to pay for it oneself :

I am very glad to *stand you* a drink.

A strait-laced person—is one who has very rigid principles and manners, and who acts in a narrow-minded way :
He has not been able to adapt himself to his official environment because of his *strait-laced* disposition.

Show-piece—a fine exhibition of public entertainment and competition :
England's cricket Captain Brian Close who himself won one hundred sterling for the best fielding in the Third Test against Pakistan described Asif Iqbal's performance as *one of the show-pieces* of this season.—*Dawn Wednesday, August 30, 1967.*

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Take a bird's eye view—a bird's eye view is a view seen from above as by a bird flying; a view taken in at a glance; hence a general view, not minute or detailed study:
We had a *bird's eye view* of the report of the Hunter Commission on the Jullianwala Bagh tragedy.

Take a leaf out of another's book—to imitate another's mode of action; to adopt another person's plan in the hope of reaching a result like that; to follow the example of another:
We can with advantage *take a leaf out of Japan's book* with regard to our industrial and scientific development.

To take a thing lying down—to take it submissively:

A hostile country gets emboldened if we *take everything lying down*.

The policy of *taking things lying down* is not always sound and far-sighted.

Take the cue—to understand a hint:

The ladies *took the cue* and retired.
People *take their cue* from what they read in the papers.

Take the law into one's own hands—to inflict punishment for an offence without seeking the legal or constitutional remedies for redress:
Sometimes the ticket-collectors *take the law into their own hands* and subject the travelling public to gross maltreatment.

Take the tide at the flood—to take advantage of an opportunity when it occurs:

Muhammad Ali Jinnah *took the tide at the flood* and became the saviour of Islam in the sub-continent.
This phrase has been taken from the following well-known lines from Shakespeare's *Julius Caesar* :—
"There is a tide in the affairs of men
Which, *taken at the flood*, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and miseries.
On such a full sea are we now afloat
And we must take the current when it serves
Or lose our ventures."

Take the wind out of one's sails—to gain a clever advantage over a competitor; to deprive one of an advantage:
The Indian soldiers were so sure of their victory on Lahore and Sialkot fronts that their ignominious defeat in both these sectors *took the wind out of their sails*.

To take to task—to reprove; to find fault with; to reprimand; to require explanation; to call to account:
Will not the Railway authorities *take these officials to task* for gross neglect of duty?
Take him to task for his idleness.

Tell its own tale—require no explanation:
The lean gaunt figure of the lad *told its own tale*. He was famished.—*Thackeray.*

Tell on or upon—to affect adversely; to influence; to affect materially:
His previous exertions had *told on* his constitution.
Sleeplessness is sure to *tell upon* his health.
General education is beginning to *tell on* the people's mode of living.

Tea—A storm in a tea-cup—a petty squabble; a disturbance marked by much noise but of no importance. This phrase is used derisively to indicate a great fuss about a trifle:
We have had *a storm in a tea-cup* since you left. The whole village was in a violent commotion for a week because a stranger caught a fish in the river.

Tempt fate—to court danger or destruction:
In the early years of British rule in India, the Indians considered it wise not *to tempt fate* but to stay under the protection of the British fleet and army because the world was infested with imperialists of a much worse type.

Thank one's stars—to consider oneself fortunate:
He *thanked his stars* on reaching the level country.
—*Carlyle.*
He *thanked his stars* that he had not been noticed by the tiger.

Thanks to—owing to:
Thanks to the influence of her father, she had a series of wonderful escapes from ill-considered matches.

Thereby hangs a tale—a story or an incident is closely connected with this matter:
Mr. X's enforced retirement has a mystery shrouding it—and *thereby hangs a tale* of unjust authoritarianism.

A thorn in one's side—a constant source of annoyance; a perpetual source of annoyance:
The Sikhs and the Nagas are *proving a thorn in the side of* India.
I do not want to quarrel with that fellow; but *he is a regular thorn in my side* with his little estate, all in broken patches. He shoots my pheasants in the unfairest way.—*Charles Reade.*

A thousand and one—innumerable; a very large number:
The persons in power have *a thousand and one* ways of tormenting their political opponents.
The servant girl entered, bringing a slip of paper upon a salver, the name, no doubt, of one of those *thousand and one* persons who were now always coming to see the sacred manuscript.

Through thick and thin—through every obstacle; daunted by nothing; under all difficulties:
The first dawn of comfort came to him in swearing to himself that he would stand by that boy *through thick and thin* and cheer and help him and bear his burdens.
Thomas Hughes: *Tom Brown's School Days.*

Throw dust in one's eyes—to try to lead one astray; to deceive one :
His subordinates lose no opportunity of *throwing dust in his eyes.*
He cared to say no more; he had *thrown enough dust into* honest Adam's *eyes.—George Eliot.*

He talked glibly to me about his plans and tried to show me that if I would lend him two hundred rupees he would soon be able to repay me with large interest; but all the time I felt that he was only trying to *throw dust in my eyes.*

Throw overboard—to abandon; to discard:
Unscrupulous politicians do not hesitate *to throw* the allegiance to their party *overboard* in order to curry favour with the Government.

To all intents and purposes—In all senses ; practically :
Our Universities are, *to all intents and purposes,* Government institutions manned by the Government nominees.

To order—in accordance with one's directions or orders :
These shirts were made *to order.*

To the life—so as to resemble the original person or scene closely ; exactly :
The portrait was drawn *to the life.*

To the tune of—to the amount of :
He was Mr. Nazir Ahmad's debtor *to the tune of* Rs. 25,000.

Tooth and nail—with all possible vigour and fury ; with all power one can command :
We had to fight *tooth and nail* for the achievement of Pakistan.
I will oppose this resolution *tooth and nail.*

A tower of strength—a strong and mighty support :
The Muslims were *a tower of strength* to the British Government in manning their armies during both the World Wars.

Tremble in the balance—to fluctuate between two opposite sides of a balance ; to be in a state of great uncertainty. When a matter is in a state of so great uncertainty that a trifle would turn the scale either way, that matter is said to tremble in the balance. We have also, *hang in the balance,* with the same meaning :

For some years his reason was *trembling in the balance* before it finally gave way.

A single false step, a single hasty act, may involve the whole world in war. When such momentous issues *hang in the balance,* let us be sure of our action that will render war inevitable.
Lord Canning was sent out as the Viceroy of India when the fate of the British Empire was *trembling in the balance.*

To turn a person round one's finger—almost the literal equivalent of the Urdu phrase (انگلیوں پر نچانا); to manage one with ease ; to make a person do exactly as one pleases :
She had such an influence over me that she could *turn me round her finger—Thackeray.*

Turn over a new leaf—to commence a new and better course of life ; to improve in conduct ; to change completely one's course of action. The expression is always used in the sense of changing from bad conduct to better :
In Victor Hugo's epoch-making novel *Les Miserables*, Jean Valjean, a convict *turns over a new leaf* under the sublimating influence of Bishop Monseigneur Bievenu.
After a long career of crime, the convict suddenly *turned over a new leaf* and became a model citizen.

To turn the tables—to reverse the position of two rival parties ; to bring about a complete reversal of circumstances :
In spite of the thumping victories of Hitler in the initial stages of the Second World War, Sir Winston Churchill succeeded *in turning the tables* on Germany in the long run.
It was no light act of courage in those days, my dear boys, for a little fellow to say his prayers publicly, even at Rugby. A few years later, when Thomas Arnold's manly piety had begun to leaven the school, *the tables turned.* Before he died the rule in all the school-houses was the other way.—Thomas Hughes : *Tom Brown's School Days*.

Turn up one's nose at—to show one's contempt for :
The abstract art is so incomprehensible to him that he invariably *turns up his nose at it*.

To turn tail—to retreat in an undignified way ; to retreat ignominiously. It is said of a dog running away like a coward :
Unless there are special strategic reasons, the Muslims are not allowed *to turn tail on* the battlefield.

Tweedledum and Tweedledee—two things which differ very slightly:
These two twins cannot be easily distinguished from each other. They are the replicas of each other like *Tweedledum and Tweedledee* in *Alice's Adventures in Wonderland* by Lewis Carrol.

To take by storm—to secure by one great effort ; to take people by storm is to captivate them unexpectedly :
In face and manner and speech she was one of those sweetly innocent girls who *take* men's hearts *by storm*.
His singing *took* the people *by storm*.

To take to—to apply oneself to :
Men of learning who *take to* business discharge it generally with greater honesty than men of the world—*Addison*.

To take too much—to get drunk :
She knew he was of no drunken kind, yet once in a way a man might *take too much*.—*Blackmore*.

To talk a person's head off—to weary another person with talking :
I only hope that old Pigott won't *talk your head off* ; she has got a dreadful tongue.—*H. R. Haggard*.
Miss Bates in Jane Austen's *Emma* is an intolerably garrulous character. She *talks everyone's head off* with her terribly boring chatter.

In his teens—between the ages of twelve and twenty :
Macaulay was a ripe scholar even *in his teens*.

God tempers the wind to the shorn lamb—God makes misfortunes bear lightly on the feeble. This is a French saying ; temper here means soften or modify ; mitigate :
We must bear this misfortune with such fortitude as God will give us. We are told that *He tempers the wind to the shorn lamb*. *Temper justice with mercy* means, be merciful when giving a just punishment.

Terra Firma—*Latin*.—dry land:
The spray-splashed passengers thanked God when they stepped out on *terra firma*.

To throw dirt or mud at—to abuse ; to speak ill of :
A woman in my position must expect to have more *mud thrown at her* than a less important person.—*Florence Marryat*.

Under the thumb of—completely subservient to ; quite under the control and direction of :
If you think I am going to be afraid of Mother Van, you are mistaken. Let come what may, I am not going to live *under her thumb*.—*A. Trollope*.

Tom, Dick and Harry—ordinary, insignificant people; the multitude:
Although Allama Iqbal was a genius of world-wide fame, yet he was accessible to every *Tom, Dick and Harry*.

Tamper with—to meddle with ; to trifle with ; to interfere with ; to make little experiments with :
Someone has been *tampering with* the lock.
Someone has been *tampering with* the seal of this letter.

Turn upon—hinge upon :
His whole argument *turned upon* the validity of this document.

To take the lead—in a competition when one gets ahead and takes the leading place, he is said to take the lead :
All the boats started together, but my brother's boat soon *took the lead*.

To throw off the mask—is said of one who, having acted a deceitful part for a time, suddenly declares his real intentions. His deceit was as a mask to conceal his intentions :
Bolingbroke at first paid homage to King Richard, but when his cause grew stronger, he *threw off the mask* and claimed the crown.

To turn a matter over in one's mind—to consider it carefully and look at it from all sides :
You have made a very important proposal to me ; I will *turn the thing over in my mind* and give you an answer tomorrow.

To turn one's head or one's brain—to confuse him so that he may seem to have lost his judgment ; to make giddy or conceited, or wild or insane :
Flattery seems to have *turned his head*.
Some men's *heads are turned* by sudden good fortune.

To tear to shreds—to tear to pieces :
She gave the child a newspaper, but he soon *tore it to shreds*.

To tempt Providence—to take unnecessary or reckless risks :
It was surely an instance of *tempting Providence* when Captain Webb tried to swim the river below the Falls of Niagra and lost his life in this daring attempt.

To tie one's hands—to restrain from action :
His own conduct is so bad that he cannot reprove another; he has *tied his own hands*.
I would help you if I could, but I have spent all my spare money, so my *hands are tied*.

To tread in the footsteps of ; to follow in the footsteps of—both these phrases mean, to follow the example of :
It is utter folly to *follow in the footsteps of* those who have gone before us, simply because they have gone before us ; if a better way opens up to us, let us in God's name take it. Some of the verses in (سورة الزخرف) (Ornaments of Gold) uphold this open-minded approach.

To fish in troubled waters—to make personal profit out of a disturbance :
Whenever there are floods or riots, the hooligans get an opportunity of *fishing in troubled waters*.

To pour oil on troubled waters—it has been found by actual experiment that oil poured on angry waves produces a more or less smooth surface. The phrase is commonly used metaphorically and signifies, to say or do anything which soothes and calms angry passions ; to pacify matters ; to act as a peacemaker ; to bring about a compromise :
On going to his house I found everything in a state of angry commotion. I sat down and reasoned with him and his sons and showed them that they were far too ready to put a wrong construction on one another's acts and words. They seemed to calm down as I spoke and I am thankful I was able *to pour oil on troubled waters*.
The grandfather tried *to pour oil on troubled waters* by asking the fighting parties to let bygones be bygones.

A turn-coat—a person who changes his opinion or forsakes his principle for some worldly gain :
No one adhered to him as he was a confirmed *turncoat* who stuck to nothing.
The Lost Leader by Robert Browning is a powerful poem that condemns a *turn-coat*. Some of the misguided critics are of the opinion that while writing this poem, Browning had Wordsworth in his mind who politically proved a renegade by turning his back upon the ideals of the French Revolution and accepting Poet Laureateship. Some of the striking lines are given below :-
'Just for a handful of silver he left us.
Just for a riband to stick in his coat—

Found the one gift of which fortune bereft us
Lost all the others she lets us devote.
Shakespeare was of us, Milton was for us,
Burns, Shelley were with us,—they watch from their graves !
He alone breaks from the van and the freemen,
He alone sinks to the rear and the slaves !

A thorn in the flesh—a cause of eternal trouble or annoyance :
Ahmad's second wife was *a thorn in the flesh* of his first wife.

سوکن نے پائجامہ پہنا ہے گلبدن کا
پھولوں میں تل رہا ہے کانٹا میرے بدن کا

The co-wife has donned trousers of 'gulbadan' ; it looks as if the *thorn in my flesh* is being weighed against roses.

The eternal triangle—the problem arising from two women's love for one man or one man's love for two women :
The theme of most of the Indian and Pakistani pictures is *the eternal triangle.*

To take time by the forelock—to be on the alert for every available opportunity :
Time is represented in Greek mythology as an old man with a single lock of hair on the forehead and an hour-glass and a scythe in his hands :
Time flies here with such a frightful rapidity that I am compelled to *seize it by the forelock.—Thackeray.*
He never allows an opportunity to slip by. He *takes time by the forelock.*

U

Under a cloud—in disgrace ; under suspicion :
Though Caesar was not, for various reasons, to be pronounced a tyrant, Cicero advised that he should be buried privately, as if his name was *under a cloud.—Froude.*
I want a good man and not one *under a cloud.*

Under one's nose—in one's immediate proximity ; close to one ; under one's immediate range of observation :
Poetry takes me up so entirely that I scarce see what passes *under my nose.*—Pope.
The Japanese transport has passed safely to its destination *under the nose* of the Russians.

Under the auspices of—through the favour or patronage of ; helped and favoured by :
I read a paper on Sir Walter Scott *under the auspices* of the *Fifteen*, a pioneering literary society of Forman Christian College founded by our revered Professor, Dr. F. Mowbray Velte.
A movement for the uplift of Muslim women has been started in West Pakistan *under the auspices of* Anjuman-i-Hamayat-i-Islam, Lahore.

Under one's breath—very quietly ; in fear ; very softly ; in a whisper :
He received this observation with meekness, merely remarking *under his breath* that he did not like that kind of joking.
—*Dickens.*

"A good thing, they did not think of cutting off my hair", she said *under her breath* (in a whisper so that no one could hear).

Under the sun—in the world :
All men and things have their beneficent uses *under the sun.*

Ups and down—prosperity and adversity ; successive rises and falls :
The *ups and downs* of the rival parties furnished subjects for excellent cartoons.
Ups and downs are as common to companies and corporations as to individuals.

Up to the hilt —thoroughly ; to the last degree :
In his farewell speech at Birmingham, Sir Winston Churchill asserted that he had proved *up to the hilt* that Germany under the leadership of Hitler had stolen a march over England in her military preparations for the war .

Up to the mark—in excellent condition or health ; equal to the standard ; not below the average. Generally used negatively :
Have a buttered toast and a glass of lemon squash. You don't look quite up *to the mark* this morning.
The servant is not *up to the mark.*

The upper storey—the head or brain :
He is weak in the *upper storey.*
He is a little touched in *the upper storey.—A Trollope.*

Untimely end—premature death :
Several causes have been assigned to the *untimely end* of John Keats.

A utopian scheme—*Utopia* was the name given by Sir Thomas More to an imaginary island which had ideally perfect government. Hence, the term *utopian* has come to be applied generally to an admirable scheme or project that is fanciful, chimerical, incapable of accomplishment ; an attractive and desirable but impracticable scheme :
Giving all old people a pension of Rs. 1000/- a month turned out to be *a utopian scheme.*

V

To be in the van—to be in the front rank ; to take the lead :
Shakespeare will always be *in the van* of English poets.
He alone *breaks from the van* and the freemen,
He alone sinks to the rear and the slaves
.—Robert Browning : *The Lost Leader.*

Vantage ground—the place or condition which gives one an advantage over another :
Some of our astute politicians are of the opinion that we should not have lost the *vantage ground* that we had gained in Kashmir.

Vent one's spleen—to allow one's anger to break forth :
He vented his spleen upon the poor woman.

Vested interests or vested rights--rights or interests not contingent or suspended ; fixed rights or interests :

The big capitalists of India have a *vested interest* in opposing the advance of socialism in their country.

We need more light and more air even if *vested interests* have got to suffer.

The landlords of Dera Ghazi Khan District had a *vested interest* in keeping the masses ignorant as the spread of education was likely to weaken their authority over the people.

Vexed question—a question about which there has been a good deal of disputation without final settlement :

I am not going into the ***vexed question*** whether History or Poetry is more true.—*Froude*.

Victoria Cross — a soldier's and sailor's decoration for valour founded by Queen Victoria in 1856. It is the highest decoration for gallantry in the British Commonwealth. The decoration is given to officers and men in the British army, navy or air force, but only for eminent valour under very great personal danger. The badge is a cross with the inscription on it, 'For Valour'. It is much coveted as being the highest honour for personal bravery in fighting services. One who has received it is called a V. C.

The traditional valour of the Muslims won them a number of *Victoria Crosses* in the Second World War in spite of the fact that they were fighting for the cause of an alien government.

Visit one's sins on another—to punish one for the sins of another :

The sins of the father should not have been *visited on the head of the son*.

Viva voce—using the voice and not the pen as the medium of communication. It is a Latin expression. The literal significance is "with the living voice".

Dr. Johnson seems to have been really more powerful in discoursing *viva voce* in conversation than with his pen in his hand.
—*S. T. Coleridge*.

At the top of one's voice—loudly ; in a high voice :

This was no occasion for you to speak *at the top of your voice*.

Volte face—a complete change of position ; a reversal of conduct or policy :

Nothing has happened to justify the Indian Government in executing a *volte face* with reference to her commitments to settle the Kashmir issue by means of a plebiscite.

W

Waifs and strays—the homeless poor :

He created asylums for Muslim orphans—the *waifs and strays* left to the world's charity by successive famines and other calamities.

Wait or look for dead man's shoes—to count upon some advantage to which you will succeed when the present owner is dead :

There would have been no need for you *to wait for the dead man's shoes*, if you had your own independent financial resources.

A walk-over—an easy victory ; a victory gained without any real competition :
The General assured Hitler that German invasion of Belgium would be *a* mere *walk-over*, as Belgium would for its own sake surrender.

Wash one's dirty linen in public—to speak in public of unpleasant private affairs ; to discuss or make public one's grievances, quarrels or conduct that might be thought disreputable ; to discuss unpleasant or scandalous matters of a personal nature before strangers :
They take delight in *washing their dirty linen in public* and thus become the laughing-stock of their enemies.
Nothing is so bad as *washing one's dirty linen in public*.
It is foolish to *wash our dirty linen in public*. Let us discuss this affair in private.

To wash one's hands of a business—this phrase, now in common use, is derived from a striking scene in the Bible. At the trial of Jesus Christ, Pilate, the Roman Governor, called for a vessel of water, washed his hands before the people and said, " I am innocent of the blood of this just person : see ye to it."
So when a man gets involved in a matter, and when he sees that it will not end as he had hoped, he, fearing disaster or blame or dishonour, withdraws from all connection with it, and says, " I wash my hands of this whole business". Hence, the phrase means, to refuse to have anything more to do with ; to have nothing further to do with a thing or a person :
The Justice of the Peace *washes his hands of* a case in which a fugitive from the law is dogged by a drunken police officer.
When one of the directors realized that the bank was going to fail, he *washed his hands of* the whole affair.

Ways and means—necessary funds and the manner of procuring them ; methods of raising money :
When money has to be raised, the House of Commons resolves itself into a Committee of *Ways and Means*.
It is for the Muslim League party and its representatives to devise the *ways and means* of carrying on the election campaign.

Wear and tear—damage resulting from constant use and from occasional accidents ; damage caused by use or by time ; deterioration caused to an article by constant use :
The increasing *wear and tear* of life, reducing leisure and making brevity in letter-writing a primary consideration, supplies a third reason for the present-day social reserve.
The castle walls have stood the *wear and tear* of centuries.

Wear one's heart upon one's sleeve—to make no secret of one's inmost thoughts ; to express one's feelings frankly ; to be open-hearted or frank ; to expose one's private feelings to unfeeling criticism. This is a Shakespearean phrase :
She is, in fact, a fair specimen of an English maiden—upright, fearless and wholesome-looking. What more may be in her, her intimate friends alone know, for *she is not a woman to wear her heart upon her sleeve*.

Though he never *wore his heart on his sleeve*, one had only to dig beneath the hard surface crust to find that it overflowed with the milk of human kindness.

I like him immensely. He conceals nothing. He is one of those persons who *wear their heart on their sleeve*.

If the worst comes to the worst.—in the event of things turning out very badly :

"If the worst comes to the worst", Becky thought, "my retreat is secure."—Thackeray : *Vanity Fair*.

The weather eye—the eye of a keen observer. A sea phrase :

Job returned in a great state of nervousness and kept his *weather eye* fixed upon every woman who came near him.

—*H. R. Haggard*.

But you keep your *weather eye* open, Jim.—R. L. Stevenson : *Treasure Island*.

A wet blanket—anything which damps or checks ardour or enthusiasm just as a blanket saturated with water will extinguish a fire if cast over it :

All were full of fun and frolic before he came, but his entry into the room was a *wet blanket* to their mirth.

The passing of the Sedition Bill served as *a wet blanket* to the journalistic enterprise in India.

What cannot be cured must be endured—what cannot be remedied must be borne with patience :

When his son married a woman of low status, he reconciled himself to the position saying : "*What cannot be cured must be endured*".

What is sauce for the goose is sauce for the gander—like things demand like treatment :

Now, *what is sauce for the goose is sauce for the gander* : if you put a pressure on one class to make it train itself properly, you must put a pressure on others to the same end.—*M. Arnold*.

I can see no reason why the poor man should be expected to forego his few comforts when the rich man is not asked to dispense with any one of his luxuries. Human nature is much the same everywhere, and *what is sauce for the goose is sauce for the gander*.

Wheels within wheels—a complexity of forces or influences ; a complication of motives, designs, plots etc. The expression comes from the Bible, in *Ezekiel* (1, 4) : 'and their appearance and their work was as it were a wheel in the middle of a wheel'; a complication of circumstances.

When it is found that a difficult business is more complicated than we had supposed, we say, 'There are wheels within wheels' —just as in very complicated machinery, wheels sometimes work within other wheels. The saying is used metaphorically when there are hidden complications in a scheme.

The Kashmir problem is not so simple as it seems ; there are *wheels within wheels*.

Where the shoe pinches—where the trouble or difficulty is :
We are sure that when Lord Curzon comes fully to realize how and *where the shoe pinches* he too will make it a point to redress the grievances of the Indian travelling public.—*The Statesman*.

The whirligig of time—the change brought about by the revolution of time ; changes of fortune :
If the *whirligig of time* brings bitter experiences, it also brings at times soothing compensations.

A white elephant—the elephant is an animal so hard to supply with food that he would eat all that an ordinary person possesses. It was said that when the King of Siam wanted to bring any of his obnoxious courtiers to beggary, he presented him with a white elephant. Of course, the courtier cannot refuse a present given him by the king, nor can he refuse to keep it ; the result is that he is soon a ruined man. Hence, to call a thing a white elephant means that it is an unprofitable possession. It is burdensome in expense or trouble :
Cooper's Hill College proved *a white elephant* to the Indian tax-payers who had to bear the huge expenses of its maintenance.

A white lie or fib—an evasion, a harmless and non-malicious untruth; a harmless falsehood :
It is most astonishing to hear that a few irresponsible students have spread the rumour that the B.A., examinees have voluntarily withdrawn themselves. It is *a white lie*.

Wide of the mark—beside the point ; beside the mark ; inappropriate ; out of place :
There is a circle of thoughtful persons to whom the whole strain of this speech will appear as *beside the mark* or *wide of the mark*.
—*W.E. Gladstone*.

A wild goose chase—an absurdly hopeless enterprise , a foolish and fruitless search ; a vain pursuit ; a foolish and useless quest :
Geese in their natural state are extremely wild ; and until recently their movements have been obscure and unpredictable. They have been the quarry of men, since prehistoric time, but even now the chase is only rarely successful :
However, much the idealistic philosophers may sing the praises of Platonic love, it proves a *wild-goose chase* in actual life and is fraught with grave moral risks.
"Wouldn't tomorrow do for this *wild-goose chase*?" inquired Wheeler.—*Charles Reade*.
With your very limited intellectual outlook, your ambition to succeed in the C.S.P. competition is likely to turn out to be *a wild goose chase*.

Within living memory—in the recollection of persons still living :
The events which established the reputation of Qaid-i-Azam as a great Muslim leader happened nearly *within living memory*.

Within one's rights—entitled to do something :
We are *within our rights* in demanding a free and impartial plebiscite in Kashmir.

Worm out—to obtain information by subtle devices ; to extract information slowly and slyly :
By the aid of liquor he *wormed out* their story.

The worse half—a playful name for a husband. Better half is a common name for a wife :
Chess and the solution of cross-word puzzles would be nice amusements for some of these long evenings when our *worse halves* are out shooting.

A wolf in sheep's clothing—a dangerous person who pretends to be quite harmless ; a dangerous enemy who plausibly poses as a friend. The allusion here is to a fable of Aesop. A wolf, disguising itself in a sheep's skin, succeeds in deceiving a flock of sheep and entering the sheepfold. There is also a well-known passage in the Bible in the Sermon on the Mount :
"Beware of false prophets, which come to you in *sheep's clothing*, but inwardly they are ravening wolves." (*Matthew*, 7, 15) :
Casting a severe glance at the man of blood who pretended to farm, he announced oracularly that he was *a wolf in sheep's clothing*.

To get into hot water—to be in trouble :
Do not quarrel with your boss or you will soon *get into hot water*.

To get wind—(1) to come to know ;
(2) to become widely known :

1. The mother of the girl somehow or other *got wind of* her secret engagement.

2. The story of his romantic love-affair soon *got wind*.

To live by one's wits—to earn one's living through cleverness, deceit or fraud :
The Italian painter *lived by his wits* in London.

To go the way of all flesh—to die :
They nodded to each other by way of breaking the ice of unacquaintance and the first stranger handed his neighbour the family mug – a huge vessel having its upper edge worn away by the rut of whole generations of thirsty lips that had *gone the way of all flesh*.—*Thomas Hardy*.

Wear out one's welcome—a visitor is said '*to wear out his welcome*' when the friends he visits grow impatient with him as a guest and wish him gone.

To wind up one's affairs—to bring them to a final settlement or adjustment :

These partners are breaking up partnership and mean *to wind up* the business of the company without delay.

What—when applied to persons, refers to one's calling or profession. So that, what is he ? means what is his calling ?

What a man's father is, is a matter of no importance if he is honest.

Worm oneself into favour—to insinuate oneself into favour :
He knows how to *worm himself into the favour* of his employer by all sorts of subtle devices.

To be on the wane—the moon is said to wax and wane; she is said to be on the wane when she has passed full moon and the bright disc is day by day diminishing. Hence, the phrase means, to be gradually growing less, to be diminishing, to be decreasing :
The prestige and power of England have been long *on the wane*.

Worthy of—
His eloquence is *worthy of* a better cause.
This crime is *worthy of* severe punishment.

Y

Year of grace—year dating from the birth of Jesus Christ.
Equivalent to Anno Domini, (A. D. year of our Lord).
The deceased was born in the *year of grace*, 1843.
The story begins in the *year of grace*, seventeen hundred and sixty four.

Years of discretion—an age when one is able to judge between what is right and what is wrong :
He was a mere boy then, not yet arrived at *years of discretion*.
—*Thackeray*.

Yellow peril – the fear that the Mongolian nations called the yellow races (especially Chinese), by imitation of western civilisation, will become predominent in the world. Sinophobia is the outcome of *yellow peril*.

Yearn for—desire with eager longing :
Every man *yearns for* sympathy in sorrow.

A young hopeful—is an ironical term applied to a naughty boy :
This *young hopeful* will shape well in the long run.

Z

Zealous for, in –
This servant is *zealous for* his master's honour.
He is *zealous in* the noble cause of serving the poor.

EXERCISE I CENTRAL SUPERIOR SERVICES EXAMINATION, 1955.

English Paper I

The following expressions are often used in argument. Explain their significance with examples :

(*a*) Feather his own nest.

(*b*) Who sups with the devil must have a long spoon.

(*c*) Chickens come home to roost.

(*d*) Not fit to hold a candle.

(*e*) The devil take the hindmost.

(*f*) Where the shoe pinches.

ANSWERS TO EXERCISE I

(a) **Feather his own nest**—to feather one's nest means to provide for one's own personal comfort and interests ; to lay by money for oneself ; to enrich oneself ; to make things comfortable for oneself :
In some countries the tax-collectors make a point of *feathering their own nests* well while they have opportunity.

(b) **Who sups with the devil must have a long spoon**—the proverb runs, "It takes a long spoon to sup with the devil"—that is the devil is so crafty that if one forms a league with him, most of the profits are sure to go to him. One cannot exercise any moral restraint if one falls into the clutches of the devil :
He stoops to all possible unscrupulous measures to work out his evil designs. *Who sups with the devil must have a long spoon.*

(c) **Chickens come home to roost**—to roost is spoken of birds or persons and means to settle down for the night's sleep :
When he failed to improve his prospects abroad he returned home and built up a flourishing business. *Chickens come home to roost.*

(d) **Not fit to hold a candle to any one**—not fit to be in any way comparable with him ; unable to be compared with him in effectiveness or some other quality. The phrase is always used negatively :
He is a good fellow but in ability and industry he cannot *hold a candle to his brother.*
She is the best, the kindest, the gentlest and the sweetest girl in England and my sisters *are not fit to hold candles to her.*
—*Thackeray.*
The origin of this phrase is obscure. Brewer says that the reference is to link boys (boys employed to carry links or torches to guide people through badly lighted streets).

(e) **The devil take the hindmost**—the one who is last must suffer :
He could not get a post in Civil Service because his position was very low on the list of successful candidates. The *devil take the hindmost* became applicable to him.
The devil take the hindmost. There was practically nothing left for him because of his late arrival at the dining table.
Mr. Eames was very averse to the whole theory of competition. He called it, '*The devil take the hindmost* scheme' and would then go on to explain that hindmost candidates were often the best gentlemen.—*Anthony Trollope.*

(f) **Where the shoe pinches**—the circumstance that is the cause of trouble ; where the difficulty or cause of discomfort lies. A shoe may fit comfortably at one spot but not at another :
The expression goes back as far as Chaucer in the description of a man unhappily married, though he affected cheerfulness.
His domestic life is a veritable hell. *That* is *where the shoe pinches.*
I will not have you flirting with her in my presence. That is *where the shoe pinches.*

EXERCISE II

CENTRAL SUPERIOR SERVICES EXAMINATION, 1955

English Paper II.

Explain and illustrate the following idioms :—

(a) To help a lame dog over a stile.

(b) To lead a dog's life.

(c) To dog-ear a book.

(d) Dogged by ill-luck.

(e) Raining cats and dogs.

(f) A dog's chance.

(g) A dog-in-the manger attitude.

(h) The dog days.

ANSWERS TO EXERCISE II

(a) **To help a lame dog over a stile**—to assist a poor fellow in his difficulty ; to help a person in trouble :
I can *help a lame dog over a stile.*
He is a man with a generous disposition and is always ready *to help a lame dog over a stile.*

(b) **To lead a dog's life**—to be troubled all the time :
He has *led a dog's life* throughout because of the shrewish nature of his wife.
When I was working under him, he gave me *a dog's life.*

(c) **To dog-ear a book**—to have the corners of the leaves of a book turned down with use ; to turn down the corners of the leaves of a book so that they resemble a dog's ears :
This book has been used so frequently that it has become *dog-eared.*
There are many young girls who *dog-ear* their dictionaries and make grimy their grammars and vie with each other in committing as many faults in their written work as they possibly can.

(d) **Dogged by ill-luck**—followed closely by misfortune :
He has been *dogged by ill-luck* throughout.
Many of the characters of Thomas Hardy are *dogged by ill-luck so* persistently that they cannot find a way of escape.

(e) **To rain cats and dogs**—to rain very heavily :
It will, perhaps, *rain cats and dogs* tomorrow as it did yesterday.

(f) **A dog's chance**—no chance at all.
There is *not even a dog's chance* of his success in the C.S.P. examination.

(g) **A dog-in-the-manger attitude**—a dog in the manger is a churlish person who though he does not want, or is unable to have something, grudges or prevents its being had by others. He prevents others from enjoying something that is useless to himself.

The phrase comes from Aesop's fable of the dog that, though it had no use for the hay in the manger, growled at the horses and would not let them eat it. Used as an adjective 'a dog-in-the-manger' attitude means the course of conduct of a selfish man who refuses to allow another person to enjoy something for which he has no use :

It was wrong on his part to have retained the library books during his long and serious illness. This *dog-in-the-manger attitude* proved harmful to others.

(h) **The dog-days**—period of very hot weather (July and August) : It is very difficult to do any first-rate intellectual work during *the dog-days* of July and August in Lahore.

EXERCISE III CENTRAL SUPERIOR SERVICES EXAMINATION, 1956.

English Paper II

Write one sentence to illustrate the correct use of the following idioms. But first state in your own words what you understand by the expression :—

(a) A storm in a tea cup.

(b) Null and void.

(c) Between two fires.

(d) Not worth his salt.

(e) Out at elbows.

(f) To be at the beck and call of.

(g) To fan the flame.

(h) To give a person to understand.

(i) A give-and-take policy.

(j) To turn tail.

(k) To eat a humble pie.

(l) To burn one's fingers.

(m) To enter the lists.

(n) To let the grass grow under your feet.

(o) To steal a march.

ANSWERS TO EXERCISE III

(a) **A storm in a tea-cup**.—this is a phrase used derisively to indicate a great fuss about a trifle ; a petty squabble, a disturbance marked by much noise but of no importance :

We have had *a storm in a tea-cup* since you left. The whole village was in a violent commotion for a week because a stranger had caught a fish in the river.

(b) **Null and void**—of no effect ; useless.
A legal phrase. This adjectival expression means, invalid, valueless, no longer in force. The one adjective here only repeats and intensifies the meaning of the other :
With the promulgation of the new constitution the older one was declared *null and void*.

(c) **Between two fires**—if two parties are firing at each other, any person getting between them is exposed to the fire of both, and is, therefore, in an awkward and dangerous position. Hence *to be between two fires* has come to mean, to be assailed on different sides by contending difficulties of a very disagreeable or risky nature. Subject to a double attack, a position of peculiar danger in warfare :
Poor Dawson is *between two fires* ; if he whips the child, its mother scolds him, and if he lets it off, its grandmother comes down on him.

(d) **Not worth his salt**—not worth the salary he is paid or loosely, not competent, not efficient. This is said of a good-for-nothing fellow :
From the testimonials the man showed me, I thought he must be a skilful carpenter, and I gave him a piece of work to do, but soon found that he was *not* really *worth his salt*.

(e) **Out at elbows**—when a man's coat gets shabby and torn at elbows, he is literally *out at elbows*. A shabbily dressed person or one wearing ragged clothes is said to be *out at elbows*. But the phrase is applied metaphorically to a man in broken-down circumstances, one who has become poor and possesses little or nothing :
It is not the business of the government to collect the bad debts of every *out-at-elbows* landlord.

(f) **To be at the beck and call of**—to be at the beck and call of another, is for you to be so subserviently under his rule that he makes unreasonable demands on your service.
You really must not expect me *to be at your beck and call* ; I have my own business to attend to.

(g) **To fan the flame** (figuratively)—to increase excitement or emotion :
People with noble intentions pour oil on troubled waters but wicked people *fan the flame* of fury and hatred among others.

(h) **To give a person to understand**—to give somebody to understand means, to cause somebody to believe or have the idea that :
We *were given to understand* that free accommodation would be supplied.

(i) **A give-and-take policy**—a give-and-take policy is a policy involving mutual concessions ; a policy of mutual accommodation and forbearance.

Nothing can be more annoying to a man than to find the wife of his bosom who has jogged along with him very comfortably in *a give-and-take* style for many years, suddenly turn round and lecture him upon his amiable little weaknesses (faults).

(j) **To turn tail**—to flee like a coward : to retreat in an undignified way ; to retreat ignominiously. It is said of a dog running away like a coward :
Most of the Italian soldiers *turned tail* in the battlefield.

(k) **To eat a humble pie**—to submit meekly and apologetically to blame or humiliation ; to apologize abjectly ; to yield in a very humiliating manner :
Muhammad Ali brought an action for libel against the *Pioneer* which resulted in *its eating the humble pie*.

(l) **To burn one's fingers**—to suffer loss or hurt by meddling with something out of one's own sphere, as by investing in some plausible financial speculation or taking part in another's quarrel : He has been bolstering up these rotten iron-works too long. I told him he would *burn his fingers*.

(m) **To enter the lists**—in olden times lists was the area of ground for fights between men on horseback wearing armour and using lances. Hence *to enter the lists* means to send out or accept a challenge to a contest ; to engage in a contest or controversy :
I am positively opposed *to enter the lists* against you.

(n) **To let the grass grow under one's feet**—the idea is that of a person lingering on one spot and not acting promptly in starting on something one contemplates doing. For instance, if I want any work done with the least delay I say, 'Now, don't *let the grass grow under your feet* !"—meaning, 'Do the thing assigned to you with the utmost despatch'.

(o) **To steal a march on or upon**—to gain a secret advantage over a rival or opponent ; to march in a covert way ; to gain an advantage over an enemy or a competitor without his knowing it. The allusion is military, referring to success in moving soldiers without the knowledge of the enemy :
He lost no time and *stole a march* on his rival.

EXERCISE IV

CIVIL AND FOREIGN SERVICE EXAMINATION, 1957.

English Paper A

Explain the following idioms and use them in sentences :

(a) To bury the hatchet.

(b) To steal a march on.

(c) Between the devil and the deep sea.

(d) Sword of Damocles.

(e) The dogs of war.

ANSWERS TO EXERCISE IV

(a) **To bury the hatchet**—to make peace ; to cease fighting ; to become friendly. The allusion is to the custom of the Red Indians, on making peace, of ceremoniously burying their war-axes (tomahawks) :
It is much to be regretted that the American Government having brought the Great War to a conclusion did not *bury the hatchet* altogether.

(b) **To steal a march on**—see the answers to the previous exercise.

(c) **Between the devil and the deep sea**—in a dilemma ; between two equally serious evils or dangers. Perhaps originally the implied contrast was that of being burnt by the devil in hell fire and being drowned :
Rupert's position was desperate ; he had no resources of his own and his friends had forsaken him ; he was caught *between the devil and the deep sea*.

(d) **Sword of Damocles**—threatened danger in the midst of prosperity (from the old Greek story of a man who was feasted with a sword hanging by a thread over him). Damocles was a courtier in the palace of Dionysius the Elder, ruler of Syracuse. Having extolled the felicity of princes, he was answered in the following fashion by his master. He was invited to a sumptuous banquet and was given the principal seat ; but over his head hung a sword suspended by a single horse-hair. By this Dionysius meant to intimate the precarious nature of the power and felicity of princes :
The sword of Damocles will always remain hanging over the head of journalists. If they side with the party in power, the people call them time-servers and if they support the popular cause, they incur the displeasure of the authorities.

(e) **The dogs of war**—fire, pestilence, famine and sword :
When Hitler let slip *the dogs of war*, he did not realize that this rash action would not only result in his own destruction but also bring ruin upon his country and nation.
Caesar's spirit raging in revenge shall let loose all *the dogs of war*.

EXERCISE V

PUNJAB UNIVERSITY INTERMEDIATE EXAMINATION, 1932.

English Paper B.

Explain and illustrate the following idioms :—

(1) A walk-over. (2) Knock down.
(3) Ne'er-do-well. (4) Off-hand.
(5) Rapping. (6) Blooming.
(7) Castles in Spain. (8) Time and again.
(9) A dead letter. (10) A hornets' nest.

ANSWERS TO EXERCISE V

1. **A walk-over**—an easy victory ; a victory gained without any real competition ; a contest in which there is little or no opposition :
   The race was *a walk-over* for Jones.

2. **Knock down**—strike to the ground with a blow ; pull down :
   He was *knocked down* by a lorry.
   These old houses are to be *knocked down*.

3. **Ne'er-do-well**—a useless or good-for-nothing person ; one who never succeeds in anything :
   You are a *ne'er-do-well*. You have been tried in all kinds of business but are fit for nothing.

4. **Off-hand**—without preparation or calculation ; immediately :
   He can give you *off-hand* any information about the capital you may want.
   A really good speaker can address an audience *off-hand*.

5. **Ripping**—adjective (schoolchildren's slang, now rather old-fashioned) splendid ; enjoyable ; nice ; excellent :
   We had a *ripping* time together at Kaghan Valley.

6. **Blooming** (slang)—bloody, a term of abuse :
   You *blooming* idiot !
   He is a *blooming* idiot.

7. **Castles in Spain**—castles in the air ; day-dreams ; plans or hopes that are unlikely to be realized ; visionary schemes :
   He returned to his lodgings with his head full of *castles in Spain*.

8. **Time and again**—very frequently ; times without number ; again and again ; repeatedly :
   Time and again I have had my doubts whether he cared for Salma.
   I have told him *time and again* that I cannot further his wicked designs.

9. **A dead letter**—a rule or law which is not observed :
   What is the use of passing a law if it is permitted to become *a dead letter* after some time.
   The Sharda Act became *a dead letter* in pre-partitioned India.
   A dead letter also means a letter whose addressee cannot be found and which, therefore, goes to the dead-letter office :
   I took it for granted that the letter had found its way to the *dead-letter* office because he had forgotten to write the name of the addressee on the envelope.

10. **A hornets' nest**—to bring a hornets' nest about one's ears means to cause a host of critics or enemies to rise up against one :
    The chief offenders were flogged and kept in bounds but the victorious party had *brought a hornets' nest about their ears*.
    I did not know that by writing this article I would *bring a hornets' nest about my ears*.

EXERCISE VI

INDIAN CIVIL SERVICE EXAMINATION, 1933.

Explain and illustrate the following idioms :—

(1) To have a bee in one's bonnet.

(2) Old birds are not to be caught by chaff.

(3) The early bird catches the worm.

(4) A cat-and-dog life.

(5) The under-dog. (6) To let sleeping dogs lie.

(7) To fish in troubled waters. (8) To lionize.

(9) No one but the wearer knows where the shoe pinches.

(10) A blue-stocking.

ANSWERS TO EXERCISE VI

1. **To have a bee in one's bonnet** — to be slightly crazy or unbalanced mentally ; to be obsessed by an idea.
Pay no attention to what my brother says ; he has a *bee in his bonnet*.

2. **Old birds are not to be caught by chaff**—experienced persons cannot be easily deceived or befooled :
The publisher held out many promises but I refused to work for him. *Old birds are not to be caught by chaff.*

3. **The early bird catches the worm**—the person who rises early reaps the reward of his effort :
It is true that *the early bird catches the worm.* But there is a pleasure in idleness that such men can never know.

4. **A cat-and-dog life**—always quarrelling as a cat and dog :
This man and his wife are leading *a cat-and-dog life* and both are feeling miserable.

5. **The under-dog**—a poor and helpless person who usually gets the worst of an encounter ; one who is oppressed :
Galsworthy's sympathies were always with *the under-dog*.
I shall plead for *the under-dog* without caring for the consequences.

6. **To let sleeping dogs lie**—to take care not to alarm or disturb influences or persons that may cause trouble :
Why should you provoke such dangerous persons into retaliation. *Let sleeping dogs lie*.

7. **To fish in troubled waters**—to interfere in a quarrel in the hope of escuring personal advantage:
When Hyder Ali and the English fell out, the Mahratas, always anxious *to fish in troubled waters*, swooped down on them.

8. **To lionize a person**—to make much of a person socially; to treat a person as a celebrity:

The admirers of Sir Rabindra Nath Tagore *lionized* him to such an extent in the course of his European tour that it paved the way for his winning the Nobel Prize.

9. **No one but the wearer knows where the shoe pinches**—only the person who suffers knows the seat or cause of the pain:
A certain Roman put away his wife. 'When his friends remonstrated and asked him, 'Was she not fair?' Was she not fruitful?', he held out his shoe and said, "Is it not handsome ? Is it not new? : Yet *no one but the wearer knows where the shoe pinches.*"

10. **A bluestocking**—a woman who affects literary tastes; a woman who is pedantic and undomestic; a woman who prides herself on her learning:
Lady Montaigne was only *a bluestocking*, she was not as learned as she appeared to be.

EXERCISE VII

Indian Civil Service Examination, 1930.

Explain and illustrate the following idioms :—

(1) To twist or turn somebody around with one's little finger.

(2) To have one's heart in one's mouth.

(3) To double cross.

(4) To see a thing through coloured spectacles.

(5) To be in the doldrums.

(6) To do yeoman's service.

ANSWERS TO EXERCISE VII

1. **To twist or turn somebody around with one's little finger**—to have complete control over somebody:
Henry was so madly in love with Mary that she could *twist him around her little finger*.

2. **To have one's heart in one's mouth**—to be excited or frightened excessively:
I fell across a beam that lay in the way and my *heart was in my mouth*; I thougth I had stumbled over a spirit.

3. **To double cross**—to cheat; to inform against:
The thieves had been partners, but each tried to double cross the other and so both were caught.

4. **To see a thing through coloured spectacles**—to see a thing with a prejudiced mind :
If you want to get at the truth, you must not *see the matter through coloured spectacles*.

5. **To be in the doldrums**—to be in low spirits. Doldrums is the region of calm and light baffling winds near the equator :
Pluck up courage and go about your work with spirit : you look as though you *were in the doldrums*.

6. **To do yeoman's service**—to render material help in pressing emergency or dire need:
In the fairs one generally finds the boy scouts *doing yeoman's service* by restoring stray children to their parents.

EXERCISE VIII

Some Idioms Selected from the Punjab University B. A. Examination Papers.

Explain the meaning of the following idiomatic phrases and use them in sentences :—

(1) To get in the neck.
(2) A square peg in a round hold.
(3) Neck or nothing.
(4) To kill the fatted calf.
(5) A dark horse.
(6) Mince matters.
(7) To place on the anvil.
(8) An ugly customer.
(9) To make capital out of.
(10) More kicks than half-pence.

ANSWERS TO EXERCISE VIII

1. **To get in the neck**—to get killed; to suffer seriously:
He deceived his friends and at last *got it in the neck* when they retaliated.

2. **A square peg in a round hole**—a person out of his element; a person who does not fit in with a situation:
Though his brother's influence got him the Principalship, it soon became evident that he was *a square peg in a round hole*.

3. **Neck or nothing**—every risk must be taken; to stake one's all:
We chased the robber down the road. It was a case of *neck or nothing* with us.
The Algerians fought bravely for their freedom. They believed in *neck or nothing*.

4. **To kill the fatted calf**—to give somebody a hearty welcome and to treat him with special hospitality:
The father *killed the fatted calf* for his prodigal son when he returned home from his wanderings after squandering all his wealth. The story is given in the Bible.

5. **A dark horse**—an unexpected winner:
Against all previous forecasts Kaukab won a merit scholarship and thus proved herself to be *a dark horse*.

6. **Mince matters**—to make things appear pleasant by being polite and courteous ; to speak with affected delicacy or to soften an account undully :
He requested me not to *mince matters* and to talk to him plainly.

7. **To place on the anvil**—to prepare a thing for completion:
The third five-year plan is now *on the anvil*. It will be ready in a short time.

8. **An ugly customer**—a dangerous person:
Don't annoy him, he can be a very *ugly customer*.

9. **To make capital out of**—to gain one's own ends; to profit:
Some shopkeepers *made capital out of* the misery of the flood-stricken people by raising the prices of their articles.

10. **More kicks than half-pence**—more harshness than kindness :
The poor orphans receive *more kicks than half-pence*.

EXERCISE IX

Higher School Certificate Examination Papers

Explain each of these by means of a good sentence:-

(1) Red tape. (2) Blue stocking.
(3) White lie. (4) Grey matter.
(5) Brown study. (6) The yellow press.
(7) Purple patches. (8) The black cap.
(9) The green room. (10) In the pink of condition.

ANSWERS TO EXERCISE IX

1. **Red tape** means excessive insistence on formal details in public business and has originated from the use of red tape in tying up official documents.

2. **Blue-stocking**—As a prominent member of a literary society wore blue stockings, the expression has come to mean a pedantic woman who prides herself on her learning and literary taste.

3. **White lie** is an evasion, a harmless and non-malicious untruth.

4. **Grey matter** is material of the brain as when we speak of a boy without much grey matter.

5. **A brown study** is a reverie as when we speak of a person starting from his brown study.

6. **The yellow press** means sensational newspapers especially of chauvinistic tendencies originally applied to the U.S. newspapers urging war with Spain in 1898.

7. **Purple patches** are ornate passages in a literary composition.

8. **The black cap** is a cap of black colour put on by a judge sentencing a person to death.

9. **The green room** is a room which accommodates actors and actresses when they are off the stage.

10. **In the pink of condition** means in the perfect condition of health.

EXERCISE X

Indian Civil Service Examination, 1924.

Explain the following idiomatic expressions and use them in a suitable context :—

(1) A titanic struggle. (2) A Pyrrhic victory.
(3) To sow draggon's teeth. (4) Fabian tactics.

(5) To cross the Rubicon.
(6) Laws of the Medes and Persians.
(7) A Herculean task.
(8) Argus eyed.
(9) Apple of discord.
(10) Heel of Achilles
(11) Cut the Gordian knot.
(12) A Parthian shot.
(13) To cleanse the Augean stables.
(14) Between Scylla and Charybdis.
(15) Penelope's web.
(16) To burn one's boats.

ANSWERS TO EXERCISE X

1. **A titanic struggle**—a terrific struggle ; a life-and-death struggle on a huge scale. The Titans were a race of giants who fought against the Olympic gods.

   The following lines from Matthew Arnold's *Memorial Verses* (April 1850) elucidate the allusion :

   When Byron's eyes were shut in death
   We bowed our head and held our breath.
   He taught us little ; but our soul
   Had felt him like the thunder's roll.
   With shivering heart the strife we saw
   Of passion with eternal law.
   And yet with reverential awe
   We watched the fount of fiery life
   Which served for that *Titanic strife*.

   Sir Winston Churchill came out victorious in the *titanic struggle* against Hitler and Mussolini in the Second World War because he succeeded in getting powerful countries like U. S. A. and Russia on his side.

2. **A Pyrrhic victory**—a victory gained at too great a cost like that of Pyrrhus king of Epirus over the Romans at Asculum in 279 B. C.

   Even if U. S. A. succeeds in defeating Viet Cong it will be a *Pyrrhic victory* because of the huge loss of men, material and money.

3. **To sow dragon's teeth**—to do something which will bring future destruction :

   Cadmus, the founder of Thebes succeeded in killing a redoubtable dragon with Athene's aid and sowed its teeth in the plain. From these teeth sprang armed men who killed each other, all except five, the ancestors of the Thebans :

   When Nietzsche expounded the philosophy of the superman and the superiority of the German race, he *sowed the dragon's teeth* which ultimately plunged the German nation into the catastrophe of the two successive wars that brought so much ruin and destruction in their wake.

4. **Fabian tactics**— tactics employing cautious and dilatory strategy to wear out an enemy. While Hitler employed the device of blitz kreig (lightning attack) in order to liquidate his

enemies, the Allies took recourse to *Fabian tactics* in order to defeat Germany. Fabius Maximus surnamed Cuncator (delayer) wore out with his masterly tactics the strength of Hannibal, whom he dared not meet in battle.

5. **To cross the Rubicon**—to take a decisive and irrevocable step ; to adopt a measure from which there is no retreat. The allusion is to Julius Caesars' act when with his army in 49 B.C. he unconstitutionally crossed the River Rubicon which separated his province of Cisalpine Gaul from Italy, and so brought on the Civil War :

   Compelled to choose between two alternatives, he laid the matter before his wife and awaited the verdict from her lips. It came without hesitation. "It is your duty ; the consequences we must leave. Go forward and to victory." The die was cast, the *Rubicon crossed*.

6. **Laws of the Medes and Persians**—unalterable laws :

   We looked upon every trumpery little custom and habit which had obtained in the school, as though it had become *a law of the Medes and Persians*.—T. Hughes : *Tom Brown's School Days*.

7. **A Herculean task**—a work requiring very great effort for its accomplishment ; a work which only a Hercules could perform. Hercules, the mythical strong man of Greece, performed twelve labours or tasks requiring enormous strength for his brother Eurysthetus :

   To set right the terribly tangled affairs of this Corporation would be a *Herculean task* for any organiser or administrator.

8. **Argus-eyed**—Argus was a fabled monster of antiquity, said to have a hundred eyes and set by Juno to watch Io of whom she (Juno) was jealous. Hence the adjective has come to mean jealously watchful, so quick of eye that nothing can escape his observation. But the word is applied in a slightly resentful way. *Lynx-eyed* means having sight as keen as the lynx. This adjective also implies slight or resentment:

   The tailors and goldsmiths of these days are capable of hoodwinking even those customers who consider themselves to be *Argus-eyed*. They can never get the full value of their cloth and gold from these clever people.

9. **Apple of discord**—something which causes strife.

   Eris, the goddess of hate, threw a gold apple among the goddesses with this inscription attached, "To the most beautiful". Three goddesses claimed the prize and quarrelled over its possession, Hera, Pallas, and Aphrodite (Venus). Paris son of Priam, was appointed arbiter, and decided in favour of the last :
   The letter was her long contemplated *apple of discord* and her hand trembled as she handed the document up to him.
   —*Thomas Hardy*.

   This great and worthy church constantly formed *an apple of discord* (a subject of quarrel).

10. **Heel of Achilles**—the only vulnerable part. When Thetis dipped her son in the river Styx to make him invulnerable, she held him by the heel and the part covered by her hand was the only part not washed by the water :
Egypt proved the *Achilles' heel* of England in the recent tussle over the Suez Canal.

11. **Cut the Gordian knot**—to solve a difficulty in a speedy fashion. There was a knot tied by a Phrygian peasant, about which the report spread that he who unloosed it should be King of Asia. It was shown to Alexander who cut it in two with his sword saying "Tis thus we loose our knots :"
Decision by majority is the only mode of *cutting the Gordian knot* of Kashmir dispute.

12. **A Parthian shot**—a last shot ; a parting missile ; an attack made by one with a glance or look when parting or retreating. The Parthians were accustomed to shoot while retiring on horse-back at full speed :

At length the ladies rose, Beatrix throwing a Parthian glance at her duke as she retreated.— *Thackeray's Henry Esmond.*

13. **To cleanse the Augean stables**—to perform a great work of purification. Augean stables stand for an accumulation of corruption or filth beyond the power of man to remedy. Augeas was a fabulous king of Ellis who imposed on Hercules the task of cleansing his stables where three thousand oxen had lived for thirty years without any purification. Hercules performed this task in one day by letting two rivers flow through them :
Every effort should be made *to cleanse the Augean stables* of this rotten department.
No effort should be spared *to cleanse the Augean stables* of this corrupt and inefficient corporation.

14. **Between Scylla and Charybdis**—between two menacing dangers. Avoiding one, you fall into the other. Scylla was a rock and Charybdis a whirlpool on the coast of Sicily, and the narrow passage between was very much feared by mariners because of its double danger.
You have your Scylla and your Charybdis as pastor of the congregation. If you preach the old theology, you will lose the young men, and if you preach the new, you will alienate the old men.
A journalist in my position was between *the Scylla* of being dubbed as a time-server *and the Charybdis* of being condemned as a seditionist.

15. **Penelope's web**—Penelope was the wife of Ulysses, King of Ithaca. Homer tells in *Odyssey* that when Ulysses had been absent for several years at the Trojan war, and no news of him had reached Ithaca, many suitors came to Penelope and sought her in marriage.
She had a web in her loom, and she put them off by saying that she would choose a new husband when she had finished weaving her web. But she was careful to unravel at night, all that she

had woven during the day, and thus deferred making any choice till at last Ulysses returned, when the suitors were all speedily dismissed. Hence, Penelope's web has come to be applied to some work which seems to be going on and yet never comes to an end :
He has revised his book eight times and is not yet satisfied with the quality of his work. This has turned out to be a veritable *Penelope's web* and nobody can say when the book will see the light of the day.

16. **To burn one's boats**—take a step that will make retreat impossible from a course or policy ; to leave no means of retreat ; to act irrevocably. The allusion is to the action taken by the great Muslim military leader, Tariq, who burnt the boats in which his army had crossed the sea and landed in Spain so that the soldiers would know that they must conquer or die, as retreat was impossible :
Qaid-i-Azam *burnt his boats* when he declared that an independent Muslim state was absolutely essential for safeguarding the political and cultural existence of the Muslims of the sub-continent.

EXERCISE XI

B. A. Examination, 1936

Explain and illustrate the following idioms :—

(1) To tilt at a windmill.
(2) To steal a person's thunder.
(3) The rift in the lute or the little rift within the lute.
(4) Tell it not in Gath.
(5) Shibboleths of the past.
(6) A bolt from the blue.
(7) The white man's burden.
(8) A white collar job.

ANSWERS TO EXERCISE XI

1. **To tilt at a windmill**—to fight imaginary enemies (from the story of Don Quixote by the great Spanish novelist Cervantes) :
Having no actual adventures or enemies in life, he is constantly *tilting at the windmills* in order to satisfy his craving for brave and romantic deeds.

2. **To steal a person's thunder**—(figuratively) to forestall him by telling the story he meant to tell, making profitable use of his invention before he can and the like from the remark of John Dennis when the stage thunder he had intended for his own play was used by another :
It is alleged in some quarters that some of the Jewish scientific experts who had left Germany for America as a result of Nazi atrocities *stole the German scientists' thunder* and gave the secret of the atom bomb to U.S.A.

3. **The rift in the lute or the little rift within the lute**—the small defect or breach which will gradually spoil the whole ; often figuratively said of incipient madness or dissension :
Some *little rift* had taken place *in the lute* of her diplomacy.
—*James Payn.*

Unfaith in aught is want of faith in all
It is *the little rift within the lute*
That by and by will make the music mute
And ever widening, slowly silence all.—*Tennyson.*

4. **Tell it not in Gath**—do not let your enemies hear of it.
The phrase is used when something sad or shameful has occurred which might be used as a taunt by one's enemies if they heard of it. The words were first used in David's song of lamentation over Jonathan, slain in battle :
'*Tell it not in Gath*, publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph'. 2. *Samuel* 1.20.

5. **Shibboleths of the past**—old fashioned and now generally abandoned beliefs which were at one time considered to be essential :
The outworn *shibboleths of the past* are not accepted without question in this age of science and reasoning.

6. **A bolt from the blue**—a sudden, unexpected misfortune.
A bolt here is a thunderbolt ; the blue is the cloudless sky:
The news of his failure in the examination came as *a bolt from the blue.*

7. **The white man's burden**—the task of leading the world forward undertaken by the white races inhabiting Europe and characterized by a certain type of civilization :
The theory of *the white man's burden* has been completely exploded because the white races have exploited the subservient countries more than led them on the path of progress and advance.

8. **A white collar job**—white collar is used as a symbol of non-manual labour. A white collar job is one which does not call for manual labour:
The Americans do not run after *white collar jobs* and take pride in working with their hands.

EXERCISE XII

B. A. Examination 1937.

Explain the following idioms and use them in sentences :—

(1) A feather in one's cap. (2) A flash in the pan.
(3) An itching palm. (4) To grease the palm.
(5) To flog a dead horse. (6) Laissez-faire policy.
(7) A baker's dozen. (8) The devil to pay.

ANSWERS TO EXERCISE XII

(1) **A feather in one's cap**—an honour :

The fellow's very carelessness about these charges (accusations) was in Margaret's eyes, *a feather in his cap* (something to be proud of) and proved, for one thing, their absolute want of foundation.

(2) **A flash in the pan**—an abortive attempt; a failure of some ambitious undertaking :
The rising at Bardoli was *a mere flash in the pan.*

(3) **An itching palm**—an avaricious disposition :

Let me tell you Cassius, you yourself
Are much condemned to have *an itching palm* ;
To sell and mart your offices for gold
To undeservers.—Shakespeare : *Julius Caesar*

(4) **To grease the palm of**—to bribe ; to use money for the purpose of corrupting :
It has become a common practice in some countries to grease the palm of Government officers in order to obtain special favours and undesirable advantages from them.

(5) **To flog a dead horse**—to agitate for the revival of a creed that is extinct :
Arguing against Ahrar is like *flogging a dead horse.*

(6) **Laissez-faire policy**—the policy of letting things alone ; allowing things to go as they will ; absence of intervention or control :
It is not possible to follow the *laissez-faire policy* completely in a welfare state.

(7) **A baker's dozen**—thirteen.

Formerly bakers gave an extra loaf or bun with every dozen sold to customers. Giving a man a baker's dozen is a slang expression for " giving him an extra sound beating".
It is all very well for you, who have got some *baker's dozen* of little ones and lost only one by the measles.—*Blackmore.*

(8) **The devil to pay**—a heavy sum to pay back ; very serious consequences :
And now Tom has come back, and there will be *the devil to pay.*
—*Besant.*

CHAPTER XII

GRAMMAR AT A GLANCE

I. The Article.

In order to write and speak correct English, it is imperative that the student should master the use of the definite and the indefinite article. Generally speaking students commit the following types of mistakes in the use of the article :—

(1) They do not put the definite article where it is required.

(2) They put the definite article where it is not required.

(3) They do not put the indefinite article before a common noun in the singular.

(4) They place the indefinite article before an abstract or a material noun.

THE DEFINITE ARTICLE

There are two articles in the English language **A** or **An** and **The.**

The is called the **Definite Article** whereas **A** or **An** is known as the **Indefinite Article**.

Rule 1.

'The' (the definite article) is used when we wish to particularise a noun ; that is, when we wish to distinguish a particular thing from a number of similar things.

For example, if we wish to distinguish a certain boy from other boys, we should say, *the boy*.

Similarly, if we want to particularise a dog, we should say, *the dog*.

Thus *the king* means a particular king whom you have in mind ; *the poet* means a particular poet whom you are discussing.

So we would say : "*The king* said to *the gardener*, " I like this flower".

In this sentence a particular king is addressing a particular gardener ; hence the use of the definite article.

Again, *the poet* says : "Life is short and art is long".

Here a particular poet who has written the above line is meant.

Here are a few examples in which the same noun has been generalised in the first sentence and particularised in the second.

First Sentence : I want *a girl* with curly hair.

Second sentence : I want *the girl* with curly hair.

In the first Sentence *a girl* means any girl with curly hair. She may be A, B, C, D, X, Y, Z.

In the second sentence *the girl* means a particular girl (and no other) who has curly hair.

First Sentence : Salim saw *a horse* in a jungle.
Second Sentence : *The horse* which Salim was riding felt tired.
In the first sentence *a horse* means any horse. In the second sentence, *the horse* means one particular horse which Salim was riding.
First Sentence : *Wheat* is grown in Pakistan.
Second Sentence : *The wheat* that is grown in Pakistan is superior to *the wheat* that is grown in Russia.

Rule 2.

The (the definite article) is placed before a common noun that has been mentioned before.

When a common noun which has been mentioned before is repeated, it must be preceded by the definite article.
For instance : A beggar went to *a miser* and requested him to give him a pice. *The miser* said to *the beggar*, "Get out, I will not give you anything". At this *the beggar* began to curse *the miser*.
In this example, 'the' is placed before the words 'miser' and 'beggar' because they have been mentioned before.
Consider another example : *A man* went to a *forest*. In *the forest* there lived *a lioness*. *The lioness* had three cubs. One of *the cubs* happened to see the man. The cub sprang upon the man. *The man* killed *the cub*.
In this example, 'the' is placed before the words: 'forest', 'lioness', 'cub' and 'man' because they have been mentioned before and have been thus specified.

Rule 3.

Use "the" before a common noun when that noun is used to indicate a class.

For instance, one bird may be made to represent the entire class, or one beast may be made to represent the entire species.
Examples :
The dog is a faithful animal.
The cat is a domestic pet.
The peacock is a beautiful bird.
The lion is a noble beast.

Rule 4.

Use 'the' before the names of rivers.
Examples :
The Ganges ; *the Indus* ; *the Danube*.

Rule 5.

Use 'the' before the names of groups of islands.
Examples :
The Andaman Islands, *the East Indies*.
'The' is, however, not used before the names of individual islands as Ceylon, Ireland, England.

Rule 6.

Use 'the' before the names of ranges of mountains.
Examples :
The Alps ; *the Himalayas* ; *the Vindhyas*.

'The' is, however, not used before the names of individual mountains. Thus it is wrong to say 'the Mount Everest' or 'the Mount Abu'. We should say 'Mount Everest' and 'Mount Abu'.

Rule 7.

'The' is placed before the names of oceans, seas, bays, gulfs and straits :

Examples :

The Indian Ocean ; the Mediterranean Sea ; the Bay of Bengal ; the Persian Gulf ; the Straits of Dover.

Rule 8.

'The' is usually placed before the proper names of books.

Examples :

The Quran ; the Bible ; the Ramayana ; the Mahabharata.

But if a book is called after its author, the article is not used; as "I have read *Shakespeare*".

Rule 9.

'The' is placed before certain things which are unique in nature.

Examples :

The moon ; the sun ; the sky ; the earth.

Rule 10.

'The' is placed before the superlative degree of an adjective.

Examples:

(1) He is *the best* boy in the class. (2) She is *the cleverest* of all girls. (3) This is *the most wonderful* invention of our time.

Rule 11.

'The' is placed before the names of certain newspapers and magazines.

Examples:

The Pakistan Times , the Tribune ; the Statesman ; the Times ; the Modern Review.

The names of certain papers and periodicals are, however, not preceded by 'the'.

For instance: Reader's Digest and not The Reader's Digest, Harijan and not The Harijan.

Rule 12.

'The' is placed before the word 'Punjab' because it is a meaningful name.

We must say '*the Punjab*' and not Punjab.

Rule 13.

'The' is placed before adjectives used as nouns in the plural sense.

Example 1.

The poor are generally God-fearing. The poor means the poor people. Remember that the poor is a correct expression. 'The poors' or 'poors' is not correct.

Example 2.
The rich do not generally care for *the poor*.

Example 3.
The wise never look down upon *the foolish*.

Example 4.
The mischievous will be punished.

Example 5.
The English are very patriotic.

Rule 14.

'The' is used in such sentences as :
The sooner you go, *the better* it is.
The more, the merrier.
The faster, the better.

Rule 15.

Use 'the' when you idiomatically liken a proper name to another or use it as a common noun.

Example :
Kalidasa is *the Shakespeare of India*.
Goethe is *the Shakespeare of Germany*.
Srinagar is *the Venice of Asia*.
Lord Bertrand Russell is *the Solomon* of our age.
He is *the Nestor* (=the oldest man) of the service. Nestor is *the oldest*, and consequently *the wisest* man in Homer's *Odyssey*.

Where the Definite Article is not used :-

Rule 1.

When a common noun is used in the Plural number, the definite article should not be placed before it, unless it is meant to be particularised.

Example :
We should say :
(1) *Cows* are grazing. (2) *Dogs* bark. (3) *Students* are playing in the field. (4) As a rule *the girls* are more hard-working than boys. (5) This is not permissible under *modern conditions* (not the modern conditions). (6) *The students* who absent themselves from *the College* will incur a heavy fine. 'The' has been used before students because they have been particularised.

Rule 2.

'The' is not placed before the names of (1) towns (2) capes, (3) names of countries (4) names of continents (5) names of single islands, (6) names of lakes, (7) names of single mountains.

Examples :
(1) He lives in *London*. (2) *Cape Comorin* is situated to the south of India. (3) *India* is a thickly populated country. (4) *Asia* is a vast continent (5) *Sicily* has been the cradle of Islamic civilization. (6) *Lake Sambhar* is situated in *Rajputana*. (7) Everest is the highest mountain in the world.

Rule 3.

As a general rule a Proper noun should not have 'the' placed before it. The exceptions to this rule have been illustrated already.

Rule 4.

'The' is not placed before abstract nouns.

Examples :
(1) Jealousy is an evil passion. (2) Honesty is the best policy. (3) Cleanliness is next to godliness. (4) Gardening is an interesting hobby. (5) Patriotism is the last refuge of a scoundrel. (6) Wisdom consists in following the golden mean. (7) Death is a great leveller. (8) Peace hath its victories no less renowned than war.

Rule 5.

'The' is not placed before material nouns.

Examples :
(1) Gold is a precious metal. (2) This cup is made of silver. (3) This statue is made of bronze.

Rule 6.

'The' is not used before a common noun used in a general sense.

For example, when we use the word 'man' to represent the entire human species, we should say 'man' and not 'the man'.

Examples :
(1) Man is mortal. (2) Science is helping war. (3) War does not settle anything.

Rule 7.

'The' is generally not used before a combination of an adjective and an abstract noun.

Examples :

(1) Maulana Muhammad Ali Jauhar was opposed to British Imperialism (not the British Imperialism). (2) In the earlier stages of his political career, Muhammad Ali Jinnah was an advocate of Hindu-Muslim unity (not the Hindu-Muslim unity). (3) The incident related in *The Charge of the Light Brigade* is an example of English patriotism (not the English patriotism).

Rule 8.

'The' is not used before names of titles or professions when they precede a Proper noun.

Examples :

Queen Elizabeth (not the Queen Elizabeth), King Edward VIII (not the King Edward VIII) General Smuts (not the General Smuts), Lord Tennyson (not the Lord Tennyson).

Rule 9.

'The' is not used in certain well-established phrases.

Examples :

(1) The boys leave school (not the school) at two o'clock. (2) Jamil sent word that he was ill (not sent the word). (3) The thief set foot in our neighbour's house last night (not set the foot). (4) The King decided to give battle to his foe (not give the battle). (5) This house has caught fire (not caught the fire). (6) He went to the city on foot (not on the foot). (7) I met my Headmaster at dinner yesterday (not at the dinner). (8) He is a Socialist in name, not in fact (not in the name and in the fact). (9) Men who are in jail have to lead a hard life (not in the jail). (10) The proprietor of this firm is in trouble (not in the trouble). (11) You should study by day but take rest at night (not by the day ; at the night). (12) He goes to the field at day-break ; and returns home at sunset (not at the day-break and at the sunset). (13) There is nothing on earth so pure as the sea-air (not the earth). (14) He is over head and ears in debt (not in the debt).

Rule 10.

'The' is not used before the name of diseases.

Examples :

He died of cholera (not the cholera).

Plague is a fatal disease (not the plague).

Rule 11.

'The' is not placed before adjectives used as nouns and signifying languages and colours.

For example :

English, French, German, yellow, blue, etc.

Hence, we say :

(1) He knows French (not the French). (2) He is learning German (not the German). (3) I prefer blue to yellow.

If 'the' is placed before these nouns it means the people of these countries and not languages e.g., The English means the people of England

Role 12.

'The' is not placed before Roman numerals.

Examples :

George V., Alamgir II

THE INDEFINITE ARTICLE A AND AN.

Rule 1.

If we wish to generalise the noun, we use the Indefinite article.

Examples :

A tiger is a fierce animal (that is any tiger ; or tigers generally).

A fox is a cunning animal.

A cat is not so faithful as a dog.

A horse is a noble animal.

Since "a" is a contraction of "one", it is sometimes used in the sense of "one".

A stitch (=one stitch) in time saves nine.

Two of a trade (=of the same trade) seldom agree.

Rule 2.

As a general rule, a common noun in the singular number should have an indefinite article ("a" or "an") placed before it.

Thus we should not say : Rafiq saw tiger, *but* Rafiq saw *a* tiger.

We should not say : You are fool, but you are *a* fool.

Rule 3.

We use the Indefinite article before a combination of an adjective and a common noun in the singular number.

Examples :

(1) He is a rich man. (2) She is a beautiful girl. (3) You are a clever boy. (4) It was a wonderful dream.

Rule 4.

We may use the Indefinite article with the superlative degree of adjective "much" (most) when we use the superlative degree in the sense of 'very'.

Thus we may say :

(1) This is a most amusing story. (2) This is a most fantastic piece of news.

Rule 5.

The Indefinite article is not used before an abstract or material noun.

Thus it is wrong to say : He sued for a peace. We should say, he sued for peace.

We should not say, 'Your behaviour amounts to a misconduct' but, Your behaviour amounts to misconduct. Similarly it is wrong to say : It is made of a gold. We should say : 'It is made of gold'.

Note : But it is correct to say a gold ring, a wheat bread.

In these expessions the material nouns, gold and wheat have been used as adjectives.

Rule 6.

'An' is generally used before a noun beginning with a vowel or before a silent 'H'.

Thus we should say :

(1) An ox. (2) An eye. (3) An ear. (4) An heir. 'H' is silent in this word. It is to be pronounced as 'air'. (5) An honourable man. (6) An honest man.

Rule 7.

'An is not used before 'U' when 'U' is pronounced as 'you'.

Thus we should say :

A University (and not an University). A useful thing (not an useful thing). A European (not an European).

Rule 8.

'An' is not used before "O" when pronounced as 'wa'.

A one-eyed man (and not an one-eyed man). A one-sided affair (not an one-sided affair).

Rule No. 9.

Use 'an' before an aspirated H, when the accent is on the second syllable.

Example :

An historical account.

In this example, 'H' is aspirated (that is, it is not silent, it is pronounced) and the accent is on the second syllable.

II. TENSES

Tense defined :—Tense is the form of a verb which shows the time at which an event occurs and the degree of *completeness* or *incompleteness* of the event. Briefly speaking Tense shows : (*a*) *the time* of an action, (*b*) its *degree of completeness*.

A verb has three main times or tenses : the Present, the Past and the Future, but to indicate shades of meaning, each tense has four different forms : Indefinite ; Continuous ; Perfect ; Perfect Continuous. The following table shows the different tenses :—

1. Active Voice

Tense	Indefinite	Continuous	Perfect	Perfect Continuous
Present	I love my sister	I am loving my sister	I have loved my sister	I have been loving my sister
Past	I loved my sister	I was loving my sister	I had loved my sister	I had been loving my sister
Future	I shall love my sister	I shall be lov-ing my sister	I shall have loved my sister	I shall have been loving my sister

2. Passive Voice

Tense	Indefinite	Continuous	Perfect	Continuous Perfect
Present	My sister is loved by me	My sister is being loved by me	My sister has been loved by me	No Passive Voice
Past	My sister was loved by me	My sister was being loved by me	My sister had been loved by me	,,
Future	My sister will be loved by me	No Passive Voice	My sister will have been loved by me	,,

Note—'Shall' used with First Person Pronouns in the Active Voice is changed into 'will' with Second and Third Person Pronouns in the Passive Voice.

Now each of these tenses has its use.

1. **The Present Indefinite.**—(I love, I read, etc).

It is used to denote the following :—

(*a*) *What is always and necessarily true.*

Examples :
The sun rises in the east and sets in the west.
The three angles of a triangle are equal to two right angles.

(*b*) *What is permanent or habitual in the life or character of a person* :—

Examples :
He possesses a sweet temper.
He never abuses anybody.
He is always late.

(*c*) *What is to happen in future provided future time is expressed by the context.*

Examples :
When do you sail (will you sail) for England ?
He comes (will come) to us next week.

(*d*) *A past event. It is then called the Historic Present* :-

Examples :
Akbar now makes friends with all the Rajput chieftains and invites them to Delhi.
The hero rescues the heroine by risking his own life.
Charles Darnay is walking in his cell ; suddenly some one knocks at the door. Darnay opens the door and finds that Sidney Carton has come to see him. (*A Tale of Two Cities* by Charles Dickens).

(*e*) *While quoting authors, poets* :-

Examples :
Milton says : "They also serve who only stand and wait". This famous line of Milton seems to be an echo of the following verse of the Holy Quran in the concluding section of

سورة الصفت ـ و ما منا الا له مقام معلوم و انا لنحن الصافون و
انا لنحن المسجون

Here the revealing angel speaks in person and says : "There is not one of Us but hath his known position. Lo ! We, even We are they who set the ranks.
Lo ! We, even We are they who hymn His praise".
Shakespeare says : "Sweet are the uses of adversity".

Mistakes generally committed by students in the use of the Present Indefinite :

(a) While writing the summary of a poem, story or extract some students write some sentences in the historic Present Tense and others in the Past Tense. This is wrong. The whole of the summary should be written either in the Past or in the Present Tense.

(Incorrect). The prisoner *goes* to the king and *said* that he *was* innocent. The king *releases* him and he *went* to his native country.

(Correct). The prisoner *goes* to the king and *says* that he *is* innocent. The king *releases* him and he *goes* to his native country.

(Incorrect). Jack *was* a brave man. He *possesses* courage which sometimes *bordered* on rashness. He *could do* even the impossible. He *performs* many astonishing feats.
(Correct). Jack *is* a brave man. He *possesses* courage which sometimes *borders* on rashness. He *can do* even the impossible. He *performs* many astonishing feats.

(b) Sometimes students use the Past Tense when they are expressing what is always and necessarily true. This is wrong.

For instance :
Incorrect : War *was* a great calamity.
Correct : War *is* a great calamity.
The statement is always and necessarily true, therefore, the Present Tense is required.
Incorrect : Bad pictures *affected* our moral character.
Correct : Bad pictures *affect* our moral character.
Incorrect : Everyone *knows* that women *were* weaker than men.
Correct : Everyone *knows* that women *are* weaker than men.

(c) Some students use Past Tense for what is permanent or habitual.

For example :
Incorrect : He is so lazy that he always *got* up late.
Correct : He is so lazy that he always *gets* up late.
Incorrect : I *was* always afraid of thieves.
Correct : I *am* always afraid of thieves.

2. The Present Continuous (I am loving).

This tense is used to express an action that is going on at the time of speaking. Thus '*I am writing*' means I am still writing and I have not finished writing.
This tense is also used sometimes to express a habit : I am taking exercise daily. Occasionally this tense may be used to express a future tense, e. g., He is going to Karachi next month.

Mistakes committed by students in the use of Present Continuous.

(a) Some students confuse the Present Continuous with the Present Indefinite Tense.

For example :-
Incorrect : The poet *is saying* : "Life is short and art is long".
Correct : The poet *says* : "Life is short and art is long".
Incorrect : The author is *advising* us to give up the habit of smoking.
Correct : The author *advises* us to give up the habit of smoking.
Incorrect : In the morning *I am reading* the Bible.
Correct : In the morning *I read* the Bible.

3. The Present Perfect. (I have loved).

The Present Perfect is used to express an action that was begun in the past and that is completed in the present. It invariably connects a completed event in some sense or other with the present.

For example : (a) I *have lived* seven years in Lahore, (i.e. I am living still there and I began to live seven years ago.) (b) The candle *has gone out* (i.e. the candle has just gone out.) If an action is finished in the past and is not connected with the present in any sense, past tense should be used.

For example : I *lived* in Lahore ten years ago. Here the completed event has nothing to do with the present. Again, 'he failed in the B.A. Examination last year'. In this sentence also, the action was completed in the past and is not connected with the present.

The Present Perfect Tense is used when we are interested in the present and when the past action interests us only for its effect on the present. Generally an indication of our interest in the present is given by the use of some such words as :

This year, this week, just, just now, now, not yet, etc.
Thus we say :
I *have passed* the B.A. examination *this year*.
He *has returned* from England *this week*.
The mail *has just arrived*.
I *have received* this news *just now*.
He *has not yet gone* to the bank.
I *have now made* up my mind to study regularly.

Mistakes committed by students in the use of Present Perfect Tense.

(a) Students confuse the Present Perfect with the Past Tense, that is they use the Past Tense in place of the Present Perfect.

Incorrect : He just *finished* his tour.
Correct : He has just *finished* his tour.
Incorrect : He *fasted* since yesterday.
Correct : He *has fasted* since yesterday.
Incorrect : I *lost* my key and cannot open the door.
Correct : I *have lost* my key and cannot open the door.
Incorrect : Since yesterday all the labourers *stopped* going to the mill.
Correct : Since yesterday all the labourers *have stopped* going to the mill.

(b) Some students use the Present Tense where the Present Perfect Tense should be used.

Incorrect : I *am ill* for the last two months.
Correct : I *have been ill* for the last two months.
Incorrect : He *is* absent since Monday.
Correct : He *has been* absent since Monday.
Incorrect : You *are sad* for the last so many days.
Correct : You *have been sad* for the last so many days.

(c) Some students use the Present Perfect where they should use the Past Tense.

Incorrect : I *have passed* the Intermediate Examination last year.
Correct : I *passed* the Intermediate Examination last year.

Incorrect : The Government *has published* the report on the 3rd of August.
Correct : The Government *published* the report on the 3rd of August.
Incorrect : I *have seen* him yesterday.
Correct : I *saw* him yesterday.

4. **The Present Perfect Continuous Tense** (I have been loving).
This tense expresses an action begun in the past and still continuing in the present.
For instance : "He *has been reading* this book since ten o'clock" means that he started reading the book at ten o'clock and was reading it at the time of speaking. The student should note that it is incorrect to say : "He *is reading* this book since ten o'clock."
Similarly it is wrong to say :
'Plague *is raging* in our town since the last three months'.
We should say : "Plague *has been raging* in our town for the last three months". The reason is obvious. Three months ago, plague started raging and it is still raging in the town. The action began in the Past and is continuing into the Present.

Mistakes committed by students in the use of the Present Perfect Continuous Tense.

Incorrect : I *am waiting* for him since two o'clock.
Correct : I *have been waiting* for him since two o'clock.
Incorrect : I *am living* in Multan for the last ten years.
Correct : I *have been living* in Multan for the last ten years.
Incorrect : He *is working* in this college for the last two months.
Correct : He *has been working* in this college for the last two months.
Incorrect : The child *is crying* since this morning.
Correct : The child *has been crying* since this morning.

5. **The Past Indefinite Tense.**
This tense expresses an action that was begun and completed in the past. It excludes absolutely all reference to the present time.
Example : Columbus *discovered* America in 1492.
In this sentence the action of discovering America was begun and completed in the past, therefore the Past Indefinite Tense is required.
Similarly, in "He *went* to Lahore yesterday", the action of going to Lahore was begun and completed in the past i.e., yesterday.

Mistakes committed by students in the use of the Past Indefinite Tense.

Some students use the Past Perfect (had gone, had written, etc.) instead of the Past Indefinite (went, wrote, etc). This is incorrect.
For example :
Incorrect : I *had gone* to Delhi two days back.
Correct : I *went* to Delhi two days back.
Incorrect : I *had written* you a letter two weeks ago.
Correct : I *wrote* you a letter two weeks ago.
Incorrect : I *had bought* this cap at a country fair.
Correct : I *bought* this cap at a country fair.

Incorrect : He *had been attacked* by the enemy yesterday.
Correct : He *was attacked* by the enemy yesterday.

6. The Past Perfect Tense.

This tense is used when some action has been completed before another is commenced. Generally the verb expressing the previous action is put into the Past Perfect Tense and the verb expressing the subsequent action is put into the Past Indefinite.

Thus there must be two actions, the first of which is completed before the second begins.

Examples :

Previous Action. Past Perfect.	**Subsequent Action. Past Indefinite.**
I *had written* the letter,	when he *arrived*
Shafiq *had been* ill for a week,	when the doctor *was sent* for.
Hardly *had* I *reached* the station,	when the train *departed*.
Hitler *had conquered* Poland,	before he *invaded* France.

OR

Subsequent Action. Past Indefinite.	**Previous Action. Past Perfect.**
The chickens *fled* in confusion,	for a cat *had appeared* on the scene.
Before he *ascended* the throne,	the Rajputs *had organised* themselves into a disciplined army.

Mistakes committed by students in the use of Past Perfect Tense.

(a) Some students use the Past Perfect Tense (had gone, had read, etc) in place of the Past Indefinite (went, read, etc).

Incorrect : I *had received* your letter yesterday.
Correct : I *received* your letter yesterday.
Incorrect : He *had failed* in the Intermediate Examination last year.
Correct : He *failed* in the Intermediate Examination last year.

(b) Some students use the Past Indefinite Tense instead of the Past Perfect Tense.

Incorrect : He *left* for Lyallpur before I *reached* his place.
Correct : He *had left* for Lyallpur before I *reached* his place.
Incorrect : Hardly I *entered* the forest when I *saw* a tiger.
Correct : Hardly *had* I *entered* the forest when I *saw* a tiger.
Incorrect : Before he *returned* to Pakistan he *visited* many countries on the continent.
Correct : Before he *returned* to Pakistan he *had visited* many countries on the continent.
Incorrect : He *died* before the doctor *called* on him.
Correct : He *had died* before the doctor *called* on him.
Incorrect : The goats *fled* in haste for a leopard *entered* the fold.
Correct : The goats *fled* in haste for a leopard *had entered* the fold.

7. **The Past Continuous Tense**—(I was loving).

This tense expresses an action begun and continuing in the past. Generally it expresses an action during which something else happened.

For instance : When I was walking in the garden, I saw a snake.

Thus the Past Continuous Tense describes some action in progress at a given moment in the past.

Mistakes committed by students in the use of Past Continuous Tense.

Incorrect : The thief was watched as he jumped over the wall.
Correct : The thief was watched as he was jumping over the wall.
Incorrect : He met with an accident as he drove along the Lawrence Road.
Correct : He met with an accident as he was driving along the Lawrence Road.
Incorrect : The police arrested the murderer just as he entered the bus.
Correct : The police arrested the murderer just as he was entering the bus.
Incorrect : While his enemy made secret preparations, he was doing nothing.
Correct : While his enemy was making secret preparations he was doing nothing.

8. **The Past Perfect Continuous Tense**—(I had been loving...)

This tense expresses an action begun and still in progress at a given moment in the past.

For example : Germany had already been fighting against France and England for six months, when Italy joined the war.

He had been loving her so passionately that when he parted from her, he could not help shedding tears.

9. **The Future Indefinite Tense**—(I shall love).

This tense is used to express action that will take place in future time. For example : "I will read this book tomorrow" or "He will go there next year".

Generally students commit mistakes in the use of 'shall' and 'will'.

RULES FOR USING 'SHALL' AND 'WILL'.
Assertive Sentences.

Rule 1.

In Assertive sentences merely future time is denoted by 'shall' in the first person and by 'will' in the second and third persons

Thus we should say :

I shall read.	She will read.
We shall read.	He will read.
You will read.	They will read.

Rule 2.

When however a 'command' or 'promise' or 'threat' is to be expressed then 'shall' is used with the second and third persons 'Shall' is used with the second and third persons to combine future time with an implied command, promise or threat.

Examples :

You shall go (I command you to go).
He shall go (I command him to go).
They shall go (I command them to go).
You shall receive your prize tomorrow (promise).
If you do this, you shall be hanged (threat).
You shall be hanged (by someone's command).

Rule 3.

When intention is to be expressed 'will' is used with the First Person. 'Will' with the first person combines future time with an implied intention.

When the speaker wishes to express some intention of his own, then 'will' is put for 'shall' in the First Person.
I *will* call on you today, and I *shall* then say goodbye. Here the first verb denotes the intention of calling, while the second denotes merely future time.
I will help you. (I intend to help you).
We will help you. (We intend to help you).

Mistakes committed by students in the use of 'shall' and 'will'

Incorrect : We shall die rather than surrender.
Correct : We will die rather than surrender.
Incorrect : You will obey my order.
Correct : You shall obey my order.
Incorrect : Thou wilt not steal.
Correct : Thou shalt not steal.
Incorrect : Will I go home tomorrow ?
Correct : Shall I go home tomorrow ?
Incorrect : Will I marry this girl ?
Correct : Shall I marry this girl ?

10. The Future Perfect Tense—(I shall have loved).
This tense is used either to express the completion of some event in future time or to express a completed event in the past.

For example :

(*a*) He will have crossed the frontier before the Police arrives (a completed event in future time).

(*b*) When he reaches Pakistan, he *will have spent* his leave. ("It is always used with a time expression".)

11. The Future Continuous Tense—(I shall be loving).
This tense expresses an action which is to begin and to continue in future time :

For example :
I shall be teaching you this book next year.
They will be living in our house next month.

12. **The Future Perfect Continuous Tense**—(I shall have been loving).
This tense denotes an action continuing beyond some given moment in future time.
In September next, Germany shall have been fighting for two years (i.e., Next September it will be two years since Germany began to fight, and it shall be still fighting). Similarly, "In January next I shall have been loving her for five years" (i.e., Next January it will be five years since I started loving her, and I shall be still loving her in future).

III. THE SEQUENCE OF TENSES

There are two main rules about the Sequence of Tenses and all other rules concern these two.

Rule 1.
If there is a Past Tense in the Principal clause, it must be followed by a Past Tense in the Dependent clause.

Examples :
He said that he knew my brother.
He said that he had read that book.
He realized that my companion was a fool.
She discovered that she had been deceived by that man.
He was happy although he was poor.
I was inquiring what you had decided.
He failed because he had not worked hard.
I never understood why he disliked me.

Exception :
There is one important exception to this rule. The Past Tense in the Principal clause should be followed by Present Indefinite Tense in the dependent clause if it (the dependent clause) expresses a universal or habitual fact.

Examples :
He said that God helps those who help themselves.
He did not know that the earth goes round the sun.
I was glad to know that my servant is honest.
He was surprised to learn that his friend is so suspicious.

Rule 2.
If there is a Present or Future Tense in the Principal clause, it can be followed by any tense whatever in the Dependent clause.

For instance :
He knows that I am honest.
He knows that I have been honest.
He knows that I was honest.
He knows that I had been honest.
He knows that I will be honest.

Again :

We have discovered who the man is.
We have discovered who the man was.
We have discovered who the man will be.

Again :

I shall tell him what I read.
I shall tell him what I had read.
I shall tell him what I have been reading.
I shall tell him what I read.
I shall tell him what I have read.

Rule 3.

When the Dependent clause is introduced by a conjunction of purpose, the verb in the Dependent clause must be expressed by "may" if the verb in the Principal clause is in the Present or Future Tense.

Present :

He works hard that he may win a scholarship.
He is working hard that he may win a scholarship.
He has been working hard that he may win a scholarship.

Future :

He will work hard that he may win a scholarship.
He will be working hard that he may win a scholarship.

Rule 4.

When the Dependent clause is introduced by a conjunction of purpose, the verb in the Dependent clause must be expressed by "might" if the verb in the Principal clause is in the Past Tense.

Examples :

Past :

He worked hard that he might win a scholarship.
He was working hard that he might win a scholarship.
He had worked hard that he might win a scholarship.

Rule 5.

When the Dependent clause is introduced by some conjunction of comparison, the verb in the Principal Clause may be in any tense.

Examples :

He hates me more than he hates you.
He hates me more than he hated you.
He hated me more than he hates you.
He hated me more than he hated you.
He will hate me more than he hated you.
He has hated me more than he hated you.

EXERCISES ON THE 'ARTICLE'

EXERCISE NO. I

Correct the following sentences :

1. The man is a rational being.
2. He is being consumed with the jealousy.
3. The honey is made by the bees and they extract it from the flowers.
4. Indus is longest river in Punjab.
5. China is large country.
6. Teacher ordered student to leave room.
7. He saw wolf coming towards him.
8. Srinagar is Venice of Asia.
9. He has been to Andaman Islands.
10. Every language consists of the words.
11. Undoubtedly your brother who has invented this machine is genius.
12. His grandfather is very noble man.
13. Height of this tower is about sixty feet.
14. His sister is quite beauty.
15. A ship was torpedoed in Bay of Bengal.
16. He was attacked by thieves in thick of forest.
17. The Mount Everest has been conquered.
18. The laughter is greatest gift of gods to the man.
19. We should help blind and poor.
20. English are more advanced than Indians.

ANSWERS TO EXERCISE NO. I

1. Man is a rational being.
2. He is being consumed with jealousy.
3. Honey is made by bees, and they extract it from flowers.
4. The Indus is the longest river in the Punjab.
5. China is a large country.
6. The teacher ordered the student to leave the room.
7. He saw a wolf coming towards him.
8. Srinagar is the Venice of Asia.
9. He has been to the Andaman Islands.
10. Every language consists of words.
11. Undoubtedly your brother who has invented this machine is a genius.
12. His grandfather is a very noble man.
13. The height of this tower is about sixty feet.
14. His sister is quite a beauty.
15. A ship was torpedoed in the Bay of Bengal.
16. He was attacked by thieves in the thick of the forest.
17. Mount Everest has been conquered.
18. Laughter is the greatest gift of the gods to man.
19. We should help the blind and the poor.
20. The English are more advanced than the Indians.

EXERCISE NO. 2.

Correct the following sentences :

1. The Editor of Pakistan Times has written fine leading article.
2. Child is father of the man.
3. Many people died of the cholera ; others died of the fever.
4. The football is a very popular game.
5. Wise enemy is better than foolish friend.
6. Whereas parrot is an excellent bird, crow is a nasty one.
7. The humility is the finest virtue.
8. I am of opinion that you should read this book.
9. One thing which you should remember is that the peace is always better than the war.
10. First thing which I want to tell you is that you should take exercise.

ANSWERS TO EXERCISE NO. 2

1. The Editor of The Pakistan Times has written a fine leading article.
2. The child is father of the man.
3. Many people died of cholera ; others died of fever.
4. Football is a very popular game.
5. A wise enemy is better than a foolish friend.
6. Whereas the parrot is an excellent bird, the crow is a nasty one.
7. Humility is the finest virtue.
8. I am of the opinion that you should read this book.
9. The one thing which you should remember is that peace is always better than war.
10. The first thing which I want to tell you is that you should take exercise.

EXERCISE NO. 3

Correct the following sentences :

1. Mr. Muhammad Ali Jinnah was a great supporter of the Hindu-Muslim unity in the initial stages of his political career.
2. Maulana Muhammad Ali Jauhar was opposed to the British Imperialism.
3. Miss Katherine Mayo in her book *Mother India* has tried to prove that the Hindu Society suffers from several drawbacks.
4. You should not brood over past ; you should look forward to future.
5. In early morning, you can see the farmers going to their fields.
6. Beauty of this hill-station is indescribable.
7. Evil which men do lives after them.
8. All-India Muslim League is holding a session at Lahore.
9. He has been learning the French for the last three years.
10. Burnt child dreads the fire.

ANSWERS TO EXERCISE NO. 3

1. Mr. Muhammad Ali Jinnah was a great supporter of Hindu-Muslim unity in the initial stages of his political career.
2. Maulana Muhammad Ali Jauhar was opposed to British Imperialism.
3. Miss Katherine Mayo has tried to prove in her book *Mother India* that Hindu Society suffers from several drawbacks.
4. You should not brood over the past ; you should look forward to the future.
5. In the early morning you can see the farmers going to their fields.
6. The beauty of this hill-station is indescribable.
7. The evil which men do lives after them.
8. The All-India Muslim League is holding a session at Lahore.
9. He has been learning French for the last three years.
10. A burnt child dreads the fire.

EXERCISE NO. 4

Correct the following sentences :

1. Bird in hand is better than two in the bush.
2. Secret of health is "an apple a day".
3. He went there on the horseback almost everyday.
4. Great War lasted for more than four years.
5. He met two persons that morning, a barber and sweeper.
6. The silver is more precious than the brass.
7. He reads Bible every morning just as you study Quran every day.
8. All the boys leave the school at four o'clock.
9. Financial condition of this College is very good.
10. It has been now revealed that Bismark was torpedoed by three British ships.

ANSWERS TO EXERCISE NO. 4

1. A bird in hand is better than two in the bush.
2. The secret of health is "an apple a day".
3. He went there on horseback almost every day.
4. The Great War lasted for more than four years.
5. He met two persons that morning, a barber and a sweeper.
6. Silver is more precious than brass.
7. He reads the Bible every morning just as you study the Quran every day.
8. All the boys leave school at four o'clock.
9. The financial condition of this College is very good.
10. It has been now revealed that the Bismark was torpedoed by three British ships.

EXERCISE NO. 5

Correct the following sentences :

1. All the rebels are liable to the death penalty.
2. He does not know how to behave in the society.
3. He received a prolonged applause, when he rose to speak.
4. An European girl has been kidnapped by the tribesmen.

5. The cleanliness is next to the godliness.
6. He came to see me on the Christmas Day.
7. Next time you buy a watch, you should consult me.
8. You should read the first and the second chapters of this book.
9. It is like setting Thames on fire.
10. I have been extremely touched by patriotism of the Japanese soldiers.

ANSWERS TO EXERCISE NO. 5

1. All the rebels are liable to death penalty.
2. He does not know how to behave in society.
3. He received prolonged applause, when he rose to speak.
4. A European girl has been kidnapped by the tribesmen.
5. Cleanliness is next to godliness.
6. He came to see me on Christmas Day.
7. The next time you buy a watch, you should consult me.
8. You should read the first and second chapters of this book.
9. It is like setting the Thames on fire.
10. I have been extremely touched by the patriotism of the Japanese soldiers.

EXERCISE NO. 6

Correct the following sentences :

1. No one can anticipate the probable future of the mankind.
2. Suppression of war is generally regarded as a remedy for all our ills.
3. The man is creature very different in his nature from the rabbit.
4. Most influential books, and truest in their influence, are works of fiction.
5. Next book, in order of time, was *New Testament*.
6. The time changes and we change with it.
7. The Science has become a hand-maid of the war.
8. The history repeats itself and the historians repeat themselves.
9. Sentiment of patriotism has been much applauded recently.
10. Illusions of imperialism have been shattered more than ever by course of the modern history.

ANSWERS TO EXERCISE NO. 6

1. No one can anticipate the probable future of mankind.
2. The suppression of war is generally regarded as a remedy for all our ills.
3. Man is a creature very different in his nature from the rabbit.
4. 'The most influential books and the truest in their influence, are works of fiction'—R.L.Stevenson.
5. The next book, in order of time was the *New Testament*.
6. Time changes and we change with it.
7. Science has become a hand-maid of war.
8. History repeats itself and the historians repeat themselves.
9. The sentiment of patriotism has been much applauded recently.
10. The illusions of imperialism have been shattered more than ever by the course of modern history.

EXERCISE NO. 7

Insert suitable articles (a, an, the) in the places left blank :

(a) At...end of......garden, where...road that climbs up the hill-side from...valley crosses the track, stands...statue.

(b) ..... friend of mine found himself...other day on...platform of a country station in...south of Scotland.

(c) ...woman, sitting behind me on...top of...bus was explaining to her companion how to manage husbands. She was...strong-minded person and very confident on.. subject.

(d) Now...whole trick is as plain as...pike-staff.

(e) We must not look...gift-horse in...mouth.

(f) ...abolition of untouchability is not...only evil which we have to consider.

(g) In...distant future we may reasonably hope that patriotism will be...sentiment like...loyalty which binds . man to his public school and University.

(h) Dictatorship is not...unmixed evil. It does harm but it has also...infinite potency for good.

(i) ...whole world is certainly heading for ...disaster.

(j) ...religion of Christ has, like many true things, been disproved ...extraordinary number of times.

(k) I suppose that if we had been asked, any time during the nineteenth century, who was...most admirable of men, Abraham Lincoln would, in...popular opinion, have had...first place.

ANSWERS TO EXERCISE NO. 7

(a) At the end of the garden, where the road that climbs up the hill-side from the valley crosses the track, stands a statue.

(b) A friend of mine found himself the other day on the platform of a country station in the south of Scotland.

(c) A woman sitting behind me on the top of a bus was explaining to her companion how to manage husbands. She was a strong-minded person and very confident on the subject.

(d) Now the whole trick is as plain as a pike-staff.

(e) We must not look a gift-horse in the mouth.

(f) The abolition of untouchability is not the only evil which we have to consider.

(g) In the distant future we may reasonably hope that patriotism will be a sentiment like the loyalty which binds a man to his public school and University.

(h) Dictatorship is not an unmixed evil. It does harm but it has also an infinite potency for good.

(i) The whole world is certainly heading for a disaster.

(j) The religion of Christ has, like many true things, been disproved an extraordinary number of times.

(k) I suppose that if we had been asked, any time during the nineteenth century, who was the most admirable of men, Abraham Lincoln would, in the popular opinion, have had the first place.

EXERCISE NO. 8

In the following blanks insert 'the' where you think the definite article is required. If 'the' is not required put X in the blank.

A. 1. ...beauty is...truth.
   2. .. beauty of...sunset is indescribable.

B. 1. .. life of Napoleon is as interesting as a novel.
   2. ...life is short and...art is long.

C. 1. In...War of Roses many people were killed.
   2. ...war is...great calamity.

D. 1. Wordsworth is a lover of...nature.
   2. It is ...nature of a monkey to mimic man.

E. 1. ...Delhi is an ancient city.
   2. ...Delhi of 1910 is not...Delhi of 1944.

F. 1. ...Britain is an industrial country.
   2. Japan is ...Britain of the East.

G. 1. ...Honesty is ...best policy.
   2. ...honesty of Quaid-i-Azam is unquestionable.

H. 1. ...death is a great leveller.
   2. ...death has occurred of Hamid Nizami, the editor of ...Nawa-i-Waqt.

I. 1. ...coming events cast their shadows before.
   2. ...coming of the bicycle was a great event.

J. 1. ...Philosophy is a serious subject.
   2. ...philosophy of Islam has been expounded by many Western scholars.

ANSWERS TO EXERCISE NO. 8

A. 1. x Beauty is x truth.
   2. The beauty of the sunset is indescribable.

B. 1. The life of Napoleon is as interesting as a novel.
   2. x Life is short and x art is long.

C. 1. In the War of Roses many people were killed.
   2. x War is a great calamity.

D. 1. Wordsworth is a lover of x nature.
   2. It is the nature of a monkey to mimic man.

E. 1. x Delhi is an ancient city.
   2. The Delhi of 1910 is not the Delhi of 1944.

F. 1. x Britain is an industrial country.
   2. Japan is the Britain of the East.

G. 1. x Honesty is the best policy.
   2. The honesty of Quaid-i-Azam is unquestionable.

H. 1. x Death is a great leveller.
   2. The death has occurred of Hamid Nizami, the editor of the Nawa-i-Waqt.

I. 1. x Coming events cast their shadows before.
2. The coming of the bicycle was a great event.

J. 1. x Philosophy is a serious subject.
2. The philosophy of Islam has been expounded by many Western scholars.

EXERCISES ON TENSES

EXERCISE NO. 1

Correct mistakes of Tenses in the following sentences :

1. His house has fallen two days since.
2. She is suffering from fever since Tuesday last.
3. Since day before yesterday all the prisoners fasted.
4. He had bought this book at a railway book-stall.
5. I hardly took my meals when somebody knocked at the door.
6. He just retired from the post of a Deputy Commissioner.
7. The tiger is roaring since four o'clock in the morning.
8. Next summer I shall be three years in this office.
9. The police has arrived half an hour ago.
10. Munir had called upon me last Wednesday.
11. This book has been printed in 1941.
12. I have been writing to my father as you had asked me to do.
13. Cholera is raging in this city for the last two months.
14. The doctor has already arrived and did what he could do.
15. He neither has, nor will accept your advice.
16. About a month ago, our correspondent had drawn the attention of the Government to this fact.
17. Clive had founded the British Empire in India.
18. He scarcely tasted that water, when he began to feel sick.
19. The candle suddenly went out, as if some one turned the wick.
20. He became so haughty that no one likes to talk to him.
21. I am here for the last two days.
22. The train has arrived before I reached the platform.
23. The poet is saying that God helps those who help themselves.
24. I have passed the Degree examination of the Punjab University in 1935.
25. Will I divorce this woman ?

ANSWERS TO EXERCISE NO. 1

1. His house fell two days since.
2. She has been suffering from fever since Tuesday last.
3. Since day before yesterday all the prisoners have fasted.
4. He bought this book at a railway book-stall.
5. I had hardly taken my meals when somebody knocked at the door.
6. He has just retired from the post of a Deputy Commissioner.
7. The tiger has been roaring since four o'clock in the morning.
8. Next summer I shall have been three years in this office.
9. The police arrived half an hour ago.
10. Munir called upon me last Wednesday.

11. This book was printed in 1941.
12. I am writing to my father as you had asked me to do.
13. Cholera has been raging in this city for the last two months.
14. The doctor had already arrived and did what he could do.
15. He neither has accepted nor will accept your advice.
16. About a month ago, our correspondent drew the attention of the Government to this fact.
17. Clive founded the British Empire in India.
18. He had scarcely tasted that water, when he began to feel sick.
19. The candle suddenly went out, as if some one had turned the wick.
20. He has become so haughty that no one likes to talk to him.
21. I have been here for the last two days.
22. The train had arrived before I reached the platform.
23. The poet says that God helps those who help themselves.
24. I passed the Degree examination of the Punjab University in 1935.
25. Shall I divorce this woman ?

EXERCISE NO. 2

Correct mistakes in the following sentences :

1. You will not go away till I allow you to go.
2. It seems I will be ruined and no one shall help me.
3. He is the Principal of our College since four years.
4. It is significant that recently the Nawa-i-Waqt had been criticising the Lahore Municipal Corporation.
5. An idle servant will not enter my office.
6. She neither has nor will consent to marry you.
7. The League had adopted this resolution at its Lahore Session.
8. I meant to have replied to your letter tomorrow.
9. I shall have great pleasure in accepting your invitation.
10. It was the beginning of that desire which has never and is never likely to be satisfied.
11. He is ready to have accompanied you.
12. Shivaji escapes from the prison and went to the Deccan.
13. Travelling always made people wiser.
14. The tiger killed the hunter before his friends reached the jungle.
15. Tagore is said to be born eighty years ago.
16. I was at school with Waheed but did not see him since.
17. Three years passed since his brother died.
18. Four hours have elapsed since he had gone to the bazaar.
19. The College was closed since day before yesterday.
20. It was a month since the examination commenced.

ANSWERS TO EXERCISE NO. 2

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EXERCISES ON THE SEQUENCES OF TENSES

EXERCISE NO. 1

Correct the mistakes in the Sequence of Tenses in the following sentences :

1. The king said that his son is a brave man.
2. I now realised that I have been wasting my time.
3. It was decided that I will deliver this lecture.
4. He inquired who the visitor is.
5. He did not know that his friend has been helping him.
6. I succeeded because I work hard.
7. He discovered that he will lose all his money in this bargain.
8. Now the prince learnt that the prisoner has been released.
9. He was informed that his horse has been stolen.
10. You did not say when you will return this book.
11. You concealed from me what your aspirations are.
12. My father gave me a book that I may study it.
13. The professor told us that it was never too late to mend.
14. He knew that slow and steady won the race.
15. He found that all men were mortal.
16. They told me that my servant is a fool.

ANSWERS TO EXERCISE NO. 1

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EXERCISE NO. 2

Correct the mistakes in Sequence of Tenses in the following sentences :

1. I saw that I have been following a wrong policy.
2. I hoped you will send me some money.
3. They expected that we will not contradict them.
4. I was so disappointed that I refuse to work.
5. He discovered that his friends are betraying him.
6. He asked me why I am late.
7. He enquired who has taken the book.
8. He told me that he is writing a book.
9. It occurred to him that he is making a fool of himself.
10. He heard that his house has been burnt.
11. He came to know soon that all that glittered was not gold.
12. He did not know that honesty was the best policy.
13. I found that my friend is living in a fool's paradise.
14. He knew that two of a trade never agreed.
15. He liked all those boys who are punctual.
16. He asked me where I come from.

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CHAPTER XIII

HOW TO AVOID COMMON BLUNDERS

The object of this chapter is to collect the common mistakes of idiom and vocabulary which students in Pakistan make and to obliterate them by exposure. Before we take up the common errors, we shall discuss a few important rules with examples.

I presume that before students really set about mastering the contents of this chapter, they will have been learning English for some years and my opinion is that every student ought to be able to rid his English of the mistakes recorded herein at least a year before he takes his examination.

I think most teachers of English in Pakistan have grudged the amount of time that they have to devote in top classes to the eradication of certain constantly recurring mistakes. They feel that this time could be much better devoted to obtaining a greater command of the language and a wider vocabulary. But there is, as it were, a jungle to be cleared before such cultivation can begin. At present the jungle grows up again nearly as fast as it is cut down and it is easy to find plenty of University students with such growth in their language. This chapter, if it serves its purpose, will clear this jungle faster and more permanently. The students ought to devote reasonable time to the correction of their mistakes after their written work has been looked over by a competent teacher. It would be helpful if they re-write their composition exercises neatly after eliminating all their errors.

Many common mistakes in writing and speaking are due to haste rather than to ignorance. A little care and a knowledge of a few guiding rules will prevent many of these blunders. The promiscuous reading of commonplace literature is also responsible for much of the indifferent English heard on all sides. Give close attention to the following suggestions, and you will greatly improve your every-day use of English.

The well-known rule propounded by Dr. Blair still holds good that "in the arrangement of sentences, the words most nearly related should be placed in the sentence as near to each other as possible. so as to make their mutual relation clearly appear". This does not, of course, take into account the variation of the arrangement of words often required for the sake of emphasis, but in the main the rule is good.

You should closely watch the subject of your sentence, (called the nominative, from *nomen* : name) and learn to fetch up your verb correctly. Please note that when two nominatives are connected by

and, the verb must be plural, as :—

Money *and* success are not the same.

When two nominatives are connected by *or* or *nor*, and both are in the singular number, the verb must be singular, as : –

Either Mary *or* John is responsible.

Neither Mary *nor* John is responsible.

When the nominatives are plural, the verb must be plural, as :—

Either the writers or the editors are responsible.

Neither they nor we were responsible.

When one nominative is singular and the other plural, the verb should agree with the nominative nearest to it, as :—

Neither John nor the editors are responsible.

Either you or I am responsible.

A noun may be plural in form but singular in meaning, in which case the verb must be singular, as:—

The latest news is exciting.

A plural noun denoting one aggregate or total, takes a singular verb, as :—

A thousand years is a long time.

If two nouns meaning one thing or the same thing are joined by *and*, the verb must be singular, as:—

The Captain and owner was there.

Many students find difficulty in determining whether the leading noun or one of its modifiers is to be considered as the nominative case, and, consequently, whether the verb should be in the singular or plural number. The following examples will prove helpful:—

Prosperity with humility *renders* its possessor truly amiable

The ship with all her furniture *was* destroyed.

Not only his estate, his reputation, too, *has* suffered by his misconduct.

Virtue, honour, nay, even self-interest, *conspire* to recommend this measure.

Patriotism, morality, every public and private consideration *demand* our submission to a just and lawful government.

Nothing *delights* me so much as the works of nature.

The word *only* should be carefully used.

Upon its particular place in a sentence may depend the entire meaning, thus :—

Only he wrote to me about the difficulty. (No one else wrote).

He only wrote to me about the difficulty. (He did nothing else but wrote.)

He wrote only to me about the difficulty. (He wrote to no one else.)

He wrote to me only about the difficulty. (He did not write about anything else.)

He wrote to me about the only difficulty. (There was no other difficulty).

You should discriminate in the use of *only* and *alone* thus:—

He *alone* did it. (He did it by himself.)

Only he did it. (No one else did it.)

The proper use of *shall* and *will* is confusing to many persons. The following explanation will make this subject clear to you:—

Will in the first person expresses a resolution or a promise; as,

I *will* not go. (It is my resolution not to go.)

I *will* give it to you (I promise to give it to you).

Will in the second person foretells; as,

If you come at twelve o'clock, you *will* find me at home.

Will in the second person, in questions, anticipates a wish or an intention; as

Will you go tomorrow? (Is it your wish or intention to go tomorrow?)

Will in the third person foretells, simply stating a future fact; as

He *will* come tomorrow signifying *what is to take place*, with or without intention.

Would is subject to the same rules as *will*.

Would is often used to express a custom; as,

He *would* often talk about these things. (It was his custom to talk of these things.)

Shall in the first person foretells, simply expressing what is to take place; as I *shall* go tomorrow. No intention or desire is expressed by *shall* in the first person.

Shall in the first person, in questions, asks permission; as, *Shall* I read? (Do you wish me, or will you *permit* me to read?)

Shall in the second and third persons expresses a *promise*, a *command*, or a *threat*; as

You *shall* have these books tomorrow. (I promise to let you have these books tomorrow.)

Thou *shall* not steal. (I command thee not to steal).

He *shall* be punished for this. (I threaten to punish him for this offence.)

Should is subject to the same rules as *shall*.

Should frequently expresses duty; as

You *should* not do so. (It is your duty not to do so).

When *each, every, either* or *neither*, is used to qualify a noun, the verb must be singular; as:—

Each person *was* nominated. (Not *were*).

Each man and woman *was* nominated. (Not *were*).

Every man and every woman *was* nominated. (Not *were*).

Either person *is* eligible. (Not *are*).

Either of these persons *meets* the requirements. (Not *meet*).

Neither matter *demands* explanation. (Not *demand*).

Neither of these men *seems* eligible. (Not *seem*).

In using the comparative degree only two objects must be compared, while for the superlative degree at least three objects are necessary; as;

He is the *wealthier* of the two (Not *wealthiest*).

She is the *eldest* of the three children (Not *elder*).

This is the most approved usage, but exceptions are found in good writers. Thackeray writes, "Her mother seemed the youngest of the two". The preference for *younger* in such a case is a matter of approved usage.

The phrase *seldom or ever* is incorrect. It should be *seldom or never* or *seldom if ever*.

A common fault is that of not using the right corresponding conjunctions. The proper use of some of these may be indicated here :—

Though	followed by	Yet, nevertheless.
Whether	,,	or
Either	,,	or
Neither	,,	nor
As	,,	as
As	,,	so
So	,,	as
So	,,	that
Both	,,	and
Not only	,,	but also
Not	,,	but

The word *lady* is sometimes incorrectly used for the word *woman*. A person of discrimination does not say, "She is a handsome lady, but "She is a handsome woman". Rigid rules are difficult to lay down here, as tact and taste must be our principal guides. One would say, "She is an agreeable woman" not "She is an agreeable lady". On the other hand, one would not say, "I shall be pleased to escort this woman to dinner", but "I shall be pleased to escort this lady to dinner". The term *lady* and *gentleman* become vulgarisms when carelessly used. The word *gents* is decidedly offensive and improper.

The word *plenty* is sometimes incorrectly used for many. "Plenty of men go abroad every year" should be "Many men". But, "There is plenty of money" is correct—(A sufficient amount of money).

"I shall be glad to *remunerate* you", should be, "I shall be glad to *pay you*".

"It does not make a particle of difference to me" should be "It makes no difference to me". Do not say "not a particle" for "not at all". "Not a particle" may be correct, but is unduly emphatic.

Avoid bolstering up poverty of thought with such expressions as : "And so forth", "and the like", "and the rest of it", "and all that sort of thing", "and so on", and "mind you".

The word "got" is commonly misused; as, "She *got* here yesterday" for "She *reached* here yesterday"; and "I have got to go" for "I have to go".

The following common errors should be avoided :

Incorrect		*Correct*
How long will you stop ?	for	How long will you stay ?
He lays in bed.	,,	He lies in bed.
I 'll go right away.	,,	I will go at once.
He is a smart boy.	,,	He is a bright boy.
I expect he is wrong.	,,	I suspect he is wrong.
I expected to have seen you.	,,	I expected to see you.
He was, scarce gone when you came.	,,	He was scarcely gone when you came.
Will you visit your folks ?	,,	Will you visit your family ?
That is a magnificent dress.	,,	That is a pretty dress.
That is uncommon fine.	,,	That is uncommonly fine.
He is quite genteel.	,,	He is well-bred.
I am taller than him.	,,	I am taller than he.
I received lots of things.	,,	I received many things. Or I received a great many things.
What makes you look so happily ?	,,	What makes you look so happy ?
Who are you looking for ?	,,	For whom are you looking ?
Don't blame it on me.	,,	Do not blame me.
There was nobody else there but me.	,,	There was nobody there but me.
It was a sad circumstance.	,,	It was a sad occurrence.
I like that the best of any.	,,	I like that the best of all.
He put his money in stocks.	,,	He invested his money in stocks.
I want to say right here.	,,	I wish to say just here.
That bill is settled.	,,	That bill is paid.
What is your proposition ?	,,	What is your proposal ?
Are you keeping well ?	,,	Are you well ?
I intend to make a visit there.	,,	I intend to pay a visit there.
She is some better.	,,	She is better. Or She is somewhat better.
As soon as you get the book read, may I have it ?	,,	As soon as you have read the book, may I have it ?
I have been fearfully troubled about the matter.	,,	I have been greatly troubled about the matter.
It is aggravating to have a cold.	,,	It is annoying to have a cold.

ERRORS IN GRAMMAR AND IDIOM

Common Mistakes with Nouns and Noun-Phrases.

Plural for Singular.

Incorrect : The *sceneries* of Switzerland are very fine.
Correct : The *scenery* of Switzerland is very fine.
Incorrect : I have lost my *furnitures*.
Correct : I have lost my *furniture*.
Incorrect : The people of Pakistan have generally black *hairs*.
Correct : The people of Pakistan have generally black *hair*.

Hairs is found in English poetry whereas *hair* would be used in prose. *Hairs* may of course be used in prose where attention is called to the *number of hairs* as 'The very *hairs* of your head are all numbered', 'I found several grey *hairs* on my head this morning'.

Incorrect : He gave me *much good advices*.
Correct : He gave me *much good advice*.

Advices is used, especially in mercantile language, in the sense of information, notice; as, 'From *advices* just received from our London firm, we learn that the price of rice has risen'.
Logic, *arithmetic*, *music*, *magic*, *physic* in the sense of medicine and *offspring* or *issue*, in the sense of progeny are never used in the plural.

We say, logic, arithmetic, music, magic, physic (medicine) ; but mathematics, mechanics, optics, physics (the science), gymnastics, phonetics, politics, hysterics, etc.

Other common examples of this error are :—
machineries, poetries, abuses, behaviours, fuels, issues (progeny), offsprings, rices, corns (grain), dirts, needle-works, foods, clergies, youngs, alphabets, sweats, alarms, gouts (the disease).
Abuses means evil or corrupt practices; it should not be used to denote terms of abuse.

Social *abuses* in Pakistan should be gradually eradicated by building up a strong public opinion against them.
A gentleman does not indulge in *abuse*.

Incorrect : We have received no *informations*.
Correct : We have received no *information*.
Incorrect : He told *these news* to his mother.
Correct : He told his mother *this news*.
Incorrect : I packed my *baggages*.
Correct : I packed my *baggage*.
Incorrect : There are no *breads* in this shop.
Correct : There is no *bread* in this shop.
There are no *loaves* in this shop.
Incorrect : Please excuse the troubles.
Correct : Please excuse me for the *trouble* I have caused.
Incorrect : He took *troubles* to do his work.
Correct : He took *pains* over his work.
He took *trouble* over his work.

Incorrect : In Pakistan there are many *poors*.
Correct : In Pakistan there are many *poor people*.
Incorrect : He provided the *blinds* with food.
Correct : He provided the *blind* with food.
Incorrect : I spent the holidays with my *family members*.
Correct : I spent the holidays with my *family*.
I spent the holidays with the *members of my* family.
Incorrect : The box contains pens, *papers* and *others*.
Correct : The box contains, pens, *paper* and *such things*.

Noun omitted after Adjectives.

Incorrect : He went with his *elder*.
Correct : He went with his *elder brother*.
Incorrect : Please give me some *blotting*.
Correct : Please give me some *blotting paper*.
Incorrect : He lives in a *boarding*.
Correct : He lives in a *boarding-house*.

Nouns omitted after Verbs.

Incorrect : He wished me.
Correct : He wished me *good morning*, etc.
Incorrect : I beg you.
Correct : I beg *your pardon*.

Singular for Plural or vice versa.

Incorrect : Please pass *order* for his release.
Correct : Please pass *orders* for his release.
Incorrect : My *circumstance* will not allow of my pursuing my *study*.
Correct : My *circumstances* will not allow of my pursuing my *studies*.
Observe that *circumstance*=occurrence and *circumstances*= condition.
Incorrect : One of my *servant* tells me......
Correct : One of my *servants* tells me......
Incorrect : Some of my *servant* tells me......
Correct : Some of my *servants* tell me......

Possessive Case misused.

Incorrect : He went out by *the house's door*.
Correct : He went out by *the door of the house or*
He went out by *the house-door*.
Similarly 'Easter's holidays', 'last Monday's night', 'holiday's dress', are incorrectly used for 'Easter Holidays', 'last Monday night' and 'holiday dress'.

Various Nouns incorrectly used.

Incorrect : The hall is full, there is no *place* for any more.
Correct : The hall is full, there is no *room* for any more.
Incorrect : He had a severe *toss* while running downstairs.
Correct : He had a severe *fall* while running downstairs.

Incorrect : *Good night*, Sir ; I am glad you have come.
Correct : *Good evening*, Sir ; I am glad you have come.

Good night is a parting salutation ; *Good morning* is often used up to the mid-day meal or about 2 p.m.; Good day and *good afternoon* are used till dusk. Good day, good afternoon and good evening are either meeting or parting salutations.

Incorrect : I have *a private business* with you.
Correct : I have *a private piece of business* with you.
In 'This is a *bad business*' *business* means 'matter' or 'event'.

Incorrect : He is seeking for *an employment* under Government.
Correct : He is seeking for *some employment* under Government.
Incorrect : He is *one of my members*.
Correct : He is *a member of my family*.
Incorrect : Write this in your *copy*.
Correct : Write this in your *notebook*.
Incorrect : I am learning a new *poetry*.
Correct : I am learning a new *poem*.
Incorrect : Give my *B.C.s* to all.
Correct : Give my *kind regards* or *kindest regards* to all.
Incorrect : There are *two waiting members in our party*.
Correct : There are *two reserves on our side*.
Incorrect : We saw a *joker* at the circus.
Correct : We saw a *clown* at the circus.
Incorrect : We had a good *play* of football.
Correct : We had a good *game* of football.
Incorrect : We saw *a theatre*.
Correct : We saw *a play*.
A theatre is a building in which plays are acted, not the play itself.
Incorrect : He is a tall *gentleman*.
Correct : He is a tall *man*.
Incorrect : I saw two *females*.
Correct : I saw two *women*.

'Gentleman' is a difficult word to use correctly in colloquial English. It seems to me best to teach students to use 'gentleman' when they are referring to a man's character ('he is a real gentleman', praising him ; 'he is not a gentleman', criticising him) ; and to use man to denote adult of the male sex. Similarly do not be self-conscious over 'lady' and 'woman'. The latter is the usual word and is quite polite. 'She is a lady' means that she is a woman of particularly good birth, breeding and taste.

Incorrect : The boy was wearing *a new dress*.

Correct : The boy was wearing *a new suit*.
The boy was wearing *some new clothes*.

Dress is generally used with reference to a woman's attire but note that we do say 'a man in *full dress* or *evening dress*'.

Incorrect : Please put your *sign* here.

Correct : Please put your *signature* here.

Incorrect : He is my *cousin brother*.
Correct : He is my *cousin*.
Incorrect : We are all *fellow brothers*.
Correct : We are all *brothers*.
Incorrect : I passed *the noon* in study.
Correct : I spent *the middle of the day working*.

Noon means exactly twelve o'clock in the middle of the day and not a period of time round about that hour.

Incorrect : He had *a great number of money*.
Correct : He had *a great amount of money*.
Incorrect : He got *a bad companionship*.
Correct : He got *into bad company*.
Incorrect : The { *front* } *side* of the house.
Correct : The { *back* } of the house.
Incorrect : I *took* a bath in the sea.
Correct : I *had* a bath in the sea.
Incorrect : I have hurt a *foot-finger*.
Correct : I have hurt *a toe*.

o'clock inserted.

o'clock is often incorrectly inserted after phrases like 12-30, 7-45.

Incorrect : I am going by the 12-30 o'clock train.
Correct : I am going by the 12-30 train.

When the number of minutes is specified, o'clock is not used. Again, it is correct to say *by the half-past twelve o'clock train*, but not *by the twelve and a half o'clock train*, nor *by the twelve and a half-train*.

Adjectives.

Superlatives in-est for Positives with 'very', 'most'.

Incorrect : This is a *best* book.
Correct : This is a *very good* book.
Incorrect : They made a *fiercest* attack on him.
Correct : They made a *most fierce* attack on him.
Incorrect : There is a *best teacher* in that class.
Correct : There is a *very good* teacher in that class.

The superlative in -est must never be used after the indefinite article. When preceded by the definite article *the*, the superlative involves immediate comparison with other things which have been or are about to be alluded to : thus, 'This is the *best book*' implies that this book is *better than any of the certain books with which it is compared* ; 'This is *the fiercest attack*' implies that this attack is *fiercer than any others that are under consideration*.

Comparatives in 'er' with 'more';

Superlative in 'est' with 'most'.

Incorrect : This road is *more shorter* than that.
Correct : This road is *shorter* than that.
Incorrect : This road is *the most shortest* of all.
Correct : This road is *the shortest* of all.
Incorrect : He is *more better* than I.
Correct : He is *better* than I.

Double comparative and superlative forms are not uncommon in old writers : as 'Our *more rawer* breath', 'The *most unkindest* cut of all' (Shakespeare). But they are quite inadmissible in modern English.

Positive Degree with 'than' for Comparative.

Incorrect : This stick is *long than* that.
Correct : This stick is *longer than* that.
Incorrect : We learnt *a great deal than* the others.
Correct : We learnt *a great deal more than* the others.
Incorrect : Raipur is *hot* than Simla.
Correct : Raipur is *hotter* than Simla.

'Than' for 'to' after 'superior', inferior'.

Incorrect ; This paper is *superior* than that.
Correct : This paper is *superior* to that.
A similar mistake is *more preferable than* for *preferable to*.

Positive Degree coupled with 'and' to Superlative.

Incorrect : He enjoyed all *the sweetest and charming* scenery.
Correct : He enjoyed all *the sweetest and most* charming scenery.

Adjectives incorrectly used.

Incorrect : A very *little number* of the students remained.
Correct : A very *small number* of the students remained.
Little generally denotes deficiency in *bulk*; *small* denotes deficiency in *number*.
Incorrect : He gave the boy a *tight slap*.
Correct : He gave the boy a *smart slap*.
Incorrect : I am suffering from a *strong headache*.
Correct : I am suffering from a *bad headache*.
Incorrect : I feel somewhat *uneasy*.
Correct : I feel somewhat *unwell*.
I feel *out of sorts*.
Uneasy generally denotes mental disquiet, anxiety.
Incorrect : Every *people know* this.
Correct : Every *man knows* this.
Everyone knows this.
Incorrect : *These all* mangoes are ripe.
Correct : *All these* mangoes are ripe.
Incorrect : He held the book in *the both hands*.
Correct : He held the book in *both hands*.
He held the book in *both his hands*.
Incorrect : I have *no any* friends.
Correct : I have *no* friends.
Incorrect : *Both men have* not come.
Correct : *Neither man has* come.
Incorrect : An idle man should do *some or other work*.
Correct : An idle man should do *some work or other*.
Incorrect : Shakespeare is greater than *any other poets*.
Correct : Shakespeare is greater than *any other poet*.
Incorrect : Open your book *at six page*.
Correct : Open your book *at page six*.

Incorrect : He is in *class ninth*.
Correct : He is in *class nine*.
He is in *the ninth class*.
Incorrect : This article cost *rupees ten*.
Correct : This article cost *ten rupees*.
Incorrect : He came a *2nd* time.
Correct : He came *a second* time.
Write ordinal numbers upto 'twelfth' in words.
Incorrect : King George the Sixth.
Correct : King George VI.

Write the numbers of kings in Roman characters thus—'Louis XIV'.

Incorrect : He is *elder* than I.
Correct : He is *older* than I.
Incorrect : He is *worst* than I.
Correct : He is *worse* than I.
Incorrect : Horse is *usefuller* than car.
Correct : A horse is *more useful* than a car.
Incorrect : He gets a *less* salary.
Correct : He gets a *small* salary.
Incorrect : In our library the number of books is *less*.
Correct : In our library the number of books is *small*.
Incorrect : *From the two he is clever*.
Correct : { *He is the more clever of the two.*
{ *He is the cleverer of the two.*
Incorrect : *From the three* he is *more clever*.
Correct : He is *the cleverest of the three*.
Incorrect : Of the two plans this is *the best*.
Correct : Of the two plans this is *the better*.
Incorrect : He is becoming *strong* everyday.
Correct : He is becoming *stronger* everyday.
Incorrect : { He will spend his *future* life here.
{ He will spend his *remaining* life here.
Correct : He will spend *the rest of* his life here.
Incorrect : This is a *worth seeing sight*.
Correct : This is a *sight worth seeing*.
Incorrect : He had *leave of four days*.
Correct : { He had *four days' leave*.
{ He had *leave for four days*.
Incorrect : I *am hopeless to pass*.
Correct : I *have no hope of passing*.
Incorrect : We have never seen *a so good boy*.
Correct : We have never seen *so good a boy*.
Incorrect: { He was *so big man* that he could not sit in this chair.
{ He was *a so big man* that he could not sit in this chair.
Correct : He was *so big a man* that he could not sit in this chair.
Incorrect : *Yours affectionate* friend.
Correct : *Your affectionate* friend.
Incorrect : Your *lovely* friend.
Correct : Your *loving* friend.

Incorrect : The country is *plain.*
Correct : The country is *flat.*
The country is level.
Incorrect : He got nearly *cent per cent* marks.
Correct : He got nearly *full* marks.
Incorrect : He is *best* player.
Correct : He is *the best* player.
Incorrect : *The London* is a big city.
Correct : *London* is a big city.
Incorrect : I mean *London* in U.S.A.
Correct : I mean *the London* in U. S. A.
Incorrect : The *gold* is yellow.
Correct : *Gold* is yellow.
Incorrect : *Himalayas* are mountains.
Correct : *The Himalayas* are mountains.
Incorrect : Man is a member of *the society*.
Correct : Man is a member of *society*.
Incorrect : *The mankind* should love the nature.
Correct : *Mankind* should love nature.
Incorrect : We should love *the God.*
Correct : We should love *God.*
Incorrect : He got *an employment* there.
Correct : He got *employment* there.
Incorrect : We should not *make noise.*
Correct : We should not *make a noise.*
Incorrect : I have *an urgent* business.
Correct : I have *urgent* business.
I have *a piece of urgent* business.
I have an urgent piece of business.
Incorrect : He found *hundred* rupees.
Correct : He found *a hundred* rupees.
Incorrect : What *a fun* !
Correct : What *fun* !
Incorrect : *Ganges* is a river.
Correct : *The Ganges* is a river.
Incorrect : We had *picnic.*
Correct : We had *a picnic.*

Incorrect : Each of us loves *our/their* home.
Correct : Each of us loves *his* home.

Incorrect : None of the boys had learnt *their* lesson.
Correct : None of the boys had learnt *his* lesson.

Incorrect : People often spend *his* leisure in cinemas.
Correct : People often spend *their* leisure in cinemas.

Incorrect : Much efforts *bring their* reward.
Correct : Much effort brings its reward.

Incorrect : Many villagers cannot write his own name.
Correct : Many villagers cannot write their own name.

Incorrect : Each and every person wore a hat.
Correct : Each person wore a hat.
Everybody wore a hat.

Incorrect : He is *a coward* man.
Correct : He is *a cowardly* man.
Incorrect : He is *a miser* man.
Correct : He is *a miserly man.*
Incorrect : We want *a sifting inquiry.*
Correct : We want *a thorough inquiry.*

Sifting has degenerated into a cliche. It is a wrong epithet here. Exhaustive is a correct alternative.

Incorrect : The horse *is laming.*
Correct : The horse *is lame.*
'Limping' is correct but there is no English word 'laming'.

ARTICLES

Indefinite Article omitted

Incorrect : 'Have you any guests this evening ?'— 'Yes I have *few* friends to dinner'.
Correct : 'Have you any guests this evening?'— 'Yes. I have *a few* friends'.
Incorrect : 'Did you not stay with him ?'—'Yes, I spent *little time* with him'.
Correct : 'Did you not stay with him ?'—'Yes, I spent a little *time*'.
Incorrect : I have *great deal of* work to do.
Correct : I have *a great deal of* work to do.
Incorrect : I saw *great many* people there.
Correct : I saw *a great many* people there.

A few = *A certain number*, some, as opposed to *none*.
Little denotes none or almost none and gives a negative idea.
A little=a certain amount, some, as opposed to *none*.

Definite Article omitted

Incorrect : The famine prevailed over *whole district.*
Correct : The famine prevailed over *the whole district.*
Incorrect : Bengali is not spoken in *whole Bengal.*
Correct : Bengali is not spoken in *the whole of* Bengal.

PRONOUNS

Pronouns omitted after Verbs

Incorrect : 'Please bring me the book'.—'I am bringing'.
Correct : 'Please bring me the book'. —'I am bringing *it*'.
Incorrect : 'Will you give me your knife ?'—'Take'.
Correct : W'ill you give me your knife ?'—'Take *it*'.
Incorrect : 'Do you think so?'—'Yes, I think'.
Correct : 'Do you think so?'—'Yes, I think so (or 'Yes, I do'.)
Incorrect : Here is my cup, please fill.
Correct : Here is my cup, please fill *it.*
Incorrect : Who did this? Myself.
Correct : Who did this? *I* (myself).
Incorrect : Have you a pencil? I have not got.
Correct : Have you a pencil? I have not got *one.*

Incorrect : 'Is he coming?' 'Yes, I think'.
Correct : 'Is he coming?' 'Yes, I think *so*'.
Incorrect : I asked for my pencil, but he did not give me.
Correct : I asked for my pencil, but he did not give *it* to me.

Reflexive Pronouns inserted after Intransitive Verbs.

Incorrect : He *weighed himself* two maunds.
Correct : He *weighed* two maunds.
Incorrect : He *keeps himself* away from school.
Correct : He *keeps away* from school.

The converse mistake is sometimes made, the pronoun being omitted, as :—

Incorrect : I will *avail of* your permission.
Correct : I will *avail myself* of your permission.
Incorrect : He *enjoyed* during the holidays.
Correct : He *enjoyed himself* during the holidays.

Somewhat for Some.

Incorrect : He found the place with *somewhat* difficulty.
Correct : He found the place with *some* difficulty.
Somewhat is either used as a noun or as an adverb as in the following examples :
He is *somewhat* of a poet — (used as a noun).
He seemed *somewhat* confused.—(used as an adverb).

Yours for your house.

Incorrect : I will see you at *yours* this evening.
Correct : I will see you at *your house* this evening.
Yours is, of course, correctly used for *your house* when the word *house* has been previously expressed ; as, 'Shall I send it to my house or to *yours*'.

And others for etc.

Incorrect : He was ruined by losses, misfortunes, *and others*.
Correct : He was ruined by losses, misfortunes, *etc*.
And others can be used in the sense of *and other persons*, when some particular persons have been specified, as there were present Mr. Zulfiqar, Mr. Saeed, *and others*.

'That' misused.

Incorrect : I told you *on that* day.
Correct : I told you *the other* day.

Some for Any.

Incorrect : If *some* of you make a noise, they shall be punished.
Correct : If *any* of you make a noise, he shall be punished.
Incorrect : I have not got *some* pens.
Correct : I have not got *any* pens.

Some for One, A certain.

Incorrect : The conspirators met *some day* and arranged their plans.
Correct : The conspirators met *one day* (or *on a certain day*) and arranged their plans.

Which for As (after Such).

Incorrect : His conduct is *such which* I cannot forgive.
Correct : His conduct is *such as* I cannot forgive.
Incorrect : This is not *such* weather *which* was expected.
Correct : This is not *such* weather *as* was expected.

The Same for it.

Incorrect : He stole a horse and sold *the same* for Rs.500.
Correct : He stole a horse and sold *it* for Rs.500.

This usage should be confined to legal phraseology or formal statements. In 'I forward the report, please acknowledge receipt *of the same*', *of the same* is superfluous.

Some other mistakes with Pronouns.

Incorrect : Each of these boys play games.
Correct : Each of these boys plays games.
Incorrect : *Both did not go.*
Correct : *Neither went.*
Incorrect : *We all did not go.*
Correct : *None of us went.*
Incorrect : One should not waste his time.
Correct : *A man/A boy* should not waste his time.

In *the best* English, the use of 'one' as subject is avoided when possible. One does not see much of one nowadays, does one ? is funny as well as vague.

Incorrect : The boy who does best *he* will get a prize.
Correct : The boy who does best will get a prize.
Incorrect : *I and he* are brothers.
Correct : *He and I* are brothers.

It is considered conceited to put I first when there are two subjects.

Incorrect : *I with some friends want for a walk.*
Correct : *I went for a walk with some friends.*
Incorrect : He is wiser than *me*.
Correct : He is wiser than *I*.
Incorrect : The master *tested the boy if he could read* English.
Correct : The master *tested if the boy could read* English.

The object of 'tested' is not 'boy' but the whole clause.

Incorrect : I *shall see the brakes whether they work well.*
Correct : I *shall see whether the brakes work well.*
Incorrect : Everyone is frightened when *they* see a tiger.
Correct : Everyone is frightened when *he* sees a tiger.
Incorrect : *None* of us *have seen* him.
Correct : *None* of use *has seen* him.
Incorrect : People *starves* when he has no money.
Correct : People *starve* when they have no money.
Incorrect : The size of the shoe should be *the same as this shoe.*
Correct : The size of the shoe should be *the same as that of this shoe.*
Incorrect : My books are *better than my friend.*
Correct : My books are *better than those of my friend.*

VERBS.

(a) Passive for Active

Incorrect : This is *alluded* to a passage in *Paradise Lost*.
Correct : This *alludes* to a passage in *Paradise Lost*.
Incorrect : My remark *was referred* to his conduct.
Correct : My remark *referred* to his conduct.
Incorrect : Great advantages *are accrued* from this measure.
Correct : Great advantages *accrue from* this measure.
Incorrect : What *will be ensued* on this ?
Correct : What *will ensue* on this ?
Incorrect : He *was adhered* to his determination.
Correct : He *adhered to* his determination.
Incorrect : It *is written in this letter* that his father has completely recovered.
Correct : *This letter says* that his father has completely recovered.
Incorrect : My leg *has been operated.*
Correct : I *have had an operation on* my leg.

Active for Passive.

Incorrect : No benefit is likely *to produce*.
Correct : No benefit is likely *to be produced*.

Present Continuous Tense misused.

Incorrect : "Please give me the book". "*I am giving* it".
Correct : "Please give me the book". "Here it is".
Incorrect : This is the first time *I am hearing* of it.
Correct : This is the first time *I have heard* of it.

Incorrect use of the verb "make".

Incorrect : Intemperance *makes* the constitution weakened.
Correct : Intemperance *weakens* the constitution.

Am to for have to, wish to.

Incorrect : Please give me leave, as I *am to* post a letter.
Correct : Please give me leave, as I *have to* post a letter.
Please give me leave, as I *wish to* post a letter.

Can for may.

Incorrect : *Can* I look at your book ?
Correct : *May* I look at your book ?

Can should properly be used to express only possibility or power. Its use in asking or giving permission should be avoided.

Tell for Say.

Incorrect : He *tells* that he is going away.
Correct : He *says* that he is going away.

If *tells* in the above sentence is used in the sense of *informs* the person to whom the information is given must be expressed ; as, He tells *me* that he is going away.

Say for tell.

Incorrect : He *said me* to go away.
Correct : He *told me* to go away.

Here *told* means *ordered, commanded*; in this sense tell is generally followed by the infinitive.

Say for call.

Incorrect : He *says* me a fool.
Correct : He *calls* me a fool.

See for Look at, Look over.

Incorrect : Please *see* my certificates.
Correct : Please *look at* my certificates.
Incorrect : The examiner promised *to see* my papers.
Correct : The examiner promised *to look over* my papers.

See is a general term for using the simple power of vision without special effort or attention. Thus, 'I could not *see* him, because he was hidden or because I was blind'; 'I could not *look at* him, because his appearance was distasteful to me'. It is possible to *see* a thing without *looking at* it, i. e., without making any effort to turn the eyes towards it.

Hear for, Listen to.

Incorrect : He spoke so rudely that I would not *hear* him.
Correct : He spoke so rudely that I would not *listen to* him.
Incorrect : He would not *hear* me.
Correct : He would not *listen to* me.

This mistake is exactly parallel to the misuse of *see* for *look at*. *Hear*, like see, is a general term, while *listen*, like *look*, should be used to denote attention. Thus: 'I could not *hear* him because he spoke indistinctly or because I was deaf'; 'I could not *listen to* him because his words were distasteful to me'.

Forward for Offer.

Incorrect : I beg to *forward* myself as a candidate.
Correct : I beg to *offer* myself as a candidate.

Forward means to send on, to transmit; 'to forward my name as a candidate' is correct.

Hope for Expect.

Incorrect : I *hope* it will be a month before he recovers.
Correct : I *expect* it will be a month before he recovers.
Hope means 'expect with pleasure'.

Know for Believe.

Incorrect : We once *knew* much that we now find to be false.
Correct ; We once *believed* much that we now find to be false.

Know is generally used about what is true; we cannot know anything but actual fact.

Believe for Presume, Trust.

Incorrect : You will not want me again, I *believe*.
Correct : You will not want me again, I *presume*.
Incorrect : You are in good health, I *believe*.
Correct : You are in good health, I *trust*.

Believe generally denotes a *settled conviction* or certainty of the mind, and is too formal and serious a term to be used in sentences like the above, which are a sort of enquiry.

Intend for Want, Wish

Incorrect : Please grant me leave, as I *intend* to go home early.
Correct : Please grant me leave, as I *want* to go home early.
Please grant me leave, as I *wish* to go home early.

Intend signifies a *fixed determination* and should not, therefore, be used by a subordinate when making a request to a superior.

Confess for Grant.

Incorrect : He *confessed* Rs. 10/- for my support.
Correct : He *granted* Rs. 10/- for my support.

Deny for Refuse.

Incorrect : I gave him your invitation, but he *denied* to come.
Correct : I gave him your invitation, but he *refused* to come.

Stop, Stay, Remain for Reside, Live.

Incorrect : Where do you usually *stop*, when you are at home ?
Correct : Where do you usually *reside* when you are at home ?
Incorrect : He *stops* in Karachi.
Correct : He *lives* in Karachi.

Stop is now considered inelegant in such phrases as 'I shall *stop* with a friend for two days'; *stay* may here be used; but neither word is properly applied to a permanent, habitual abode.

Catch for Catch hold of, Take hold of.

Incorrect : Do not *catch* my hand.
Correct : Do not *take hold of* my hand.

To die for To be killed.

Incorrect : Many people *died* by the explosion.
Correct : Many people *were killed* by the explosion.

To die is used of death from natural causes; or if some special cause of death is expressed, the preposition after *die* must be *of* : as, 'The man *died of his wounds*'.

To be drowned for To sink.

Incorrect : The ship struck on the rock and *was drowned*.
Correct : The ship struck on the rock and *sank*.

Drowned is applied only to living creatures.

Fetch for Bring; Go for Come.

Incorrect : I have forgotten to *fetch* my book.
Correct : I have *forgotten* to *bring* my book.
Incorrect : I will *go* and call on you tomorrow.
Correct : I will *come* and call on you tomorrow.

Fetch is *to go and come back with*. *Bring* to *come with* without the idea of previous *going*.

Break for Tear.

Incorrect : He has *broken* the cloth of his coat.
Correct : He has *torn* the cloth of his coat.

Cut for Erase, Cancel, Scratch out.

Incorrect : *Cut* this word, it is not needed.
Correct : *Erase* this word; it is not needed.
Incorrect : Shall I *cut* this word ?
Correct : Shall I *scratch out/erase* this word ?
Incorrect : These two numbers *cut* each other.
Correct : These two numbers *cancel* each other.

Open out, Open for Unfasten, Untie.

Incorrect : *Open out* the boat.
Correct : *Unfasten* the boat.
Incorrect : *Open* this knot.
Correct : *Untie* this knot.

Keep for Place, Put.

Incorrect : 'Where is the book ? — I just now *kept* it there'.
Correct : 'Where is the book ?— I just now *put* it there'.
Incorrect : *Keep* this on the table.
Correct : *Put* this on the table.

To keep indicates to deposit habitually, as 'I always keep my books in this drawer'. 'I always *keep* my money in this box'.

Would for Used to.

Incorrect : When I lived in Delhi, I *would* study at the St. Stephen College.
Correct : When I lived in Delhi, I *used to* study at the St. Stephen College.

Substitute for Replace.

Incorrect : He was *substituted* by a successor.
Correct : He was *replaced* by a successor.

To fair out for To make a fair copy of.

Incorrect : Shall I *fair out* this report, Sir ?
Correct : Shall I *make a fair copy of* this report, Sir ?
Incorrect : Always *fair out* a written exercise.
Correct : Always *make a fair copy of* a written exercise.

Some Other Mistakes with Verbs.

The rules governing Direct and Indirect forms of narration and the sequence of tenses should be borne in mind. The right use of tenses is a very important consideration in writing correct English.

Incorrect : He asked *had we taken* our food.
Correct : He asked {if *we had taken* our food.
{whether *we had taken* our food.

Incorrect : He asked *that what are you doing*.
Correct : He asked what we were doing.
Incorrect : Azmat *said can* he *go* home.
Correct : Azmat *asked if he could go* home.
Incorrect : He *asked to* Saeed why *your* father *is* angry.
Correct : He *asked* Saeed why *his* father *was* angry.

Incorrect : He *does not care for my words*.
Correct : He *pays no attention to what I say*.
Incorrect : I *do not care for you* (spoken angrily).
Correct : I *do not care what you do*.
Incorrect : He *does not care for* his money.
Correct : He *does not take care of* his money.
Incorrect : He *does not care for* his work.
Correct : He *takes no care over* his work.
Incorrect : No one *cared for* him after his wife died.
Correct : No one *took care of him* after his wife died.

'I *do not care for you*', properly used means 'I do not like you as a friend'. 'I *do not care for hockey* means 'I do not enjoy playing hockey'. The misuse of '*care for*' is very common and the correct use of the word needs much practice.

Incorrect : When I went there I found that the lion *was disappeared*.
Correct : When I went there I found that the lion *had disappeared*.

Incorrect : He said that he *saw* him last year.
Correct : He said that he *had seen* him last year.

Incorrect : I did not stop because he *went* out before I arrived.
Correct : I did not stop because he *had gone* out before I arrived.

Incorrect : He got angry before I *said* a word.
Correct : He got angry before I *had said* a word.

Incorrect : I met a man who *was* my tutor 20 years ago.
Correct : I met a man who *had been* my tutor twenty years ago.

Incorrect : This *was going on* since a long time.
Correct : This *had been going on* for a long time.

Incorrect : If I *did* this } I shall be wrong.
If I *shall do* this }
Correct : If I *do* this I shall be wrong.

Incorrect : When I *shall go* to Bombay, I shall see him.
Correct : When I *go* to Bombay, I shall see him.

Incorrect : If I *would have done* this, I would have done wrong.
Correct : If I *had done* this, I should have done wrong.

Incorrect : I *have left* scouting.
Correct : I *have given up* scouting.

Incorrect : I *left* playing.
Correct : I *stopped* playing.

Incorrect : *Leave* the horse's reins.
Correct : *Let go* the horse's reins.

Incorrect : He *had to leave* his rights.
Correct : He *had to abandon* his rights.
He *had to relinquish* his rights.

Incorrect : I *take your leave*.
Correct : I *must say goodbye*.

'I take your leave' is not wrong, but is suitable only for a formal occasion.

Incorrect : *In the noon I took rest.*
Correct : *I had a rest in the middle of the day.*
Incorrect : I *came to know as to* how he did this.
Correct : I *learnt* how he did this.
Incorrect : I *came to know* why he was sad.
Correct ; I *found out* why he was sad.
Incorrect : He went to school *to know* arithmetic.
Correct ; He went to school *to learn* arithmetic.
Incorrect : He knows *to swim.*
Correct : He knows *how to swim.*
Incorrect : Later on he *knew mistake.*
Correct : Later on he *realized his mistake.*
Incorrect : We should not *cut jokes* in class.
Correct : We should not *make jokes* in class.
Incorrect : He *cut* his pencil.
Correct : He *sharpened* his pencil.
Incorrect : They *cut* Charles I's head.
Correct : They *cut off* Charles I's head.
Incorrect : I *said to* him to go.
Correct : I *told* him to go.
Incorrect : I *asked* my servant to bring water.
Correct : I *told* my servant to bring water.
Incorrect : I *told* the master to excuse me.
Correct : I *asked* the master to excuse me.

It is advisable for students to form a habit of using 'I *told* him——' only towards a person to whom they have a right to give an order, and 'I *asked* him——' towards a person of whom they can or want to make a request only.

Incorrect : I *wanted that he should get* leave.
Correct : I *wanted him to get* leave.
Incorrect : I *want that I should get* leave.
Correct : I *want to get* leave.
Incorrect : He is *troubling* his subjects.
Correct : He is { *oppressing* his subjects.
{ *ill-treating* his subjects.
Incorrect : He is *troubling* me.
Correct : He is { *giving me trouble.*
{ *treating me badly.*
{ bullying me.

Incorrect : *My foot is paining.*
Correct : *I have a pain in my foot.*
Incorrect : My tooth *is paining.*
Correct : My tooth *is aching.*

'To pain' (verb) should be used transitively only.

Incorrect : I have *got a hurt on* my leg.
Correct : I *have hurt* my leg.
Incorrect : He *gave* a speech.
Correct : He *made* a speech.

Incorrect : He *has given* his examination.
Correct : He *has taken* his examination.
Incorrect : He *made* a lecture.
Correct : He *gave* a lecture.
Incorrect : Azmat can now *sit on* a bicycle.
Correct : Azmat can now *ride* a bicycle.
Incorrect : He *got down* from his bicycle.
Correct : He *got off* his bicycle.
Incorrect : He *took out* his shoes.
Correct : He *took off* his shoes.
Incorrect : Please *see* my book.
Correct : Please *look at* my book.
Incorrect : All day I *was putting* on a sweater.
Correct : All day I *was wearing* a sweater.

'*To put on clothes*' refers to the act of dressing, e.g. 'He is in his room *putting on* his shoes'. Once the act of dressing is over, '*to wear*' is used to express the act of carrying clothes on the body.

Incorrect : He came *putting on* a smart turban.
Correct : He was *wearing* a smart turban.
Incorrect : I cannot *pull on with* my work.
Correct : I cannot *manage* my work.
Incorrect : I have *ordered* for a new racquet.
Correct : I have *ordered* a new racquet.
Incorrect : I have *disposed* off my car.
Correct : I have *disposed* of my car.
Incorrect : I *put up* with him.
Correct : I *stayed* with him.

'*To put up with*' should be used only to tolerate an annoying person or thing, e.g., Saintly persons can put up with undesirable men because of their forgiving nature.

Incorrect : People respected him at the station.
Correct : People treated him with respect at the station.
People showed respect for him at the station.

'To respect someone' properly means 'to have a high opinion of someone's character'. This is a very common error.

Incorrect : I had a mind to play.
Correct : I intended to play.
Incorrect : It goes hard with him to do this.
Correct : He finds it hard to do this.
Incorrect : We cannot maintain our livelihood.
Correct : We cannot earn a living.
We cannot get a living.
Incorrect : I struck a blow on his face.
Correct : I hit him in the face.
I struck him in the face.
Incorrect : I shot the tiger but missed.
Correct : I missed the tiger.

If you say 'I shot the tiger', you mean you hit the tiger and probably killed it.

Incorrect : I went for shooting and enjoyed.
Correct : I went for shooting and enjoyed myself.

Incorrect : *Do not play mischiefs*
Correct : *Do not get up to mischief.*
Incorrect : I *stood second* in my class.
Correct : I *was second* in my class.

'Stand second' is not wrong, but I think an Englishman would rarely use it.

Incorrect : I *am reading* at the High School.
Correct : I *am* at the High School.

'To read' should be used to mean 'to peruse or to study books'.

Incorrect : Columbus *invented* America.
Correct : Columbus *discovered* America.

Use 'invent' of something which did not exist till man created it, e.g. 'a railway engine'. Use 'discover' of something which existed without man's knowledge, e.g., 'petroleum'.

Incorrect : He *lived* there for a day.
Correct : He *stayed* there for a day.
Incorrect : We *won* our opponents.
Correct : We *beat* our opponents.
Incorrect : He *made* a goal.
Correct : He *scored* a goal.
Incorrect : He *did* no fault.
Correct : He *committed* no fault.
Incorrect : We *make* drill.
Correct : We *do* drill.
Incorrect : We ought *to make* exercise.
Correct : We ought *to take* exercise.
Incorrect : I hope he *must come*.
Correct : I hope he *will come*.
I am sure he *will come*.
He *must come*.
Incorrect : The Council *is consisted* of ten members.
Correct : The Council *consists of* ten members.
Incorrect : Iron *finds* in many countries.
Correct : Iron is *found* in many countries.
Incorrect : Romulus *found* Rome.
Correct : Romulus *founded* Rome.
Incorrect : 'Where is the book ?' '*It is not found*'.
Correct : 'Where is the book ?' '*It is lost*'.
Incorrect : I *filled water in the bucket*.
Correct : I *filled the bucket with water*.
Incorrect : He *prevened* him *from* harm.
Correct : He *protected* him *from* harm.

'*Prevent*' and '*protect*' are often confused. '*Prevent*' is used to stop someone from beginning to do harm ; '*protect*' means to save someone from harm.

Incorrect : *Open* the light.
Correct : *Turn on* the light.
Incorrect : *Shut* the light.
Correct : *Turn off* the light.

Incorrect : I *must revenge* my brother.
Correct : I *must avenge* my brother.
Incorrect : I *must revenge* my enemy.
Correct : I must *take revenge on* my enemy.
Incorrect : He *choosed* a book.
Correct : He *chose* a book.
Incorrect : He *loosed* a rupee.
Correct : He *lost* a rupee.
Incorrect : When he comes you must *wish* him.
Correct : When he comes you must *greet* (*or welcome*) him.
Incorrect : I *won* him in the race.
Correct : I *beat* him in the race.
Incorrect : I *marked* what he was doing.
Correct : I *noticed* what he was doing.

ADVERBS

Too for Very.

Incorrect : I am *too* glad to see you looking so well.
Correct : I am *very* glad to see you looking so well.
Incorrect : This book is *too* interesting.
Correct : This book is *very* interesting.

Too denotes excess over what is fitting, or reasonable, or agreeable, or natural. Thus in the phrase. 'You are really *too* kind', the speaker implies that the kindness is greater than could reasonably have been expected. In 'I am only *too* glad to be of service to you', the speaker asserts that his desire to be of service is so great as to outweigh any other consideration ; and such an expression is generally used in politely deprecating gratitude or thanks for the service performed.

Much for Very or Superfluous.

Incorrect : I am *much* happy to accept your offer.
Correct : I am *very* happy to accept your offer.
Incorrect : He is *very much* sorry.
Correct : He is *very* sorry.

The rule is that with adjectives and adverbs in the positive degree, and with present participles used as adjectives *very* is used : as I am *very* happy to accept your offer ; he was *very greatly* impressed by his fluency of speech ; the book is *very* amusing. With adjectives and adverbs in the comparative degree, and with past participles *much* is used as, he is *much more intelligent* than his brother ; he suffered *much more* heavily than his friend in this business-enterprise; I thought him looking *much altered*. A few past participles that are frequently used as adjectives take very before them as '*very tired*', '*very pleased*'.

Quite for Very.

Incorrect : This climate is *quite* injurious to my health.
Correct : This climate is *very* injurious to my health.

'*Quite*' should, strictly, be used in the sense of fully, completely, up to some given standard, as 'I am *quite* well'. 'It was *quite* interesting (*i.e.*, it reached the point or standard of being interesting) to watch the game'.

Very for Too.

Incorrect : He feels *very* weak to walk.
Correct : He feels *too* weak to walk.

When the meaning intended is 'so weak as not to be able to walk', too weak, and not very weak, must be used.

Once for Just.

Incorrect : Will you lend me your knife *once* ?
Correct : Will you *just* lend me your knife ?

By and by for one by one, Little by little :

Incorrect : The students left the class-room *by and by*.
Correct : The students left the class-room *one by one*.
Incorrect : If you cannot lift the whole, lift it *by and by*.
Correct : If you cannot lift the whole, lift it *little* by *little*.

Of Course for Certainly, Undoubtedly.

Incorrect : 'Is he the best boy in his class ?'—'*Of course* he is'.
Correct : 'Is he the best boy in his class?'—'*Certainly* he is'.

'*Of course*' should not be used except to denote a natural or inevitable consequence : 'Is the whole always greater than its part ?'—'*Of course* it is'.

Perhaps for Probably.

Incorrect : 'Has the clock struck three ?' —'*Perhaps* not'.
Correct : 'Has the clock struck three ?'—'*Probably* not'. (or 'I think not').

Back for Behind.

Incorrect : Sir, you are leaving *back* your pen.
Correct : Sir, yor are leaving your pen *behind*.

Likely for Very likely.

Incorrect : I shall *likely* leave London tomorrow.
Correct : I shall *very likely* leave London tomorrow.
'Likely', used alone as a qualifying adverb, is a Scotticism, it is not so used by Englishmen.

Not omitted.

Incorrect : I *care* a straw for the loss.
Correct : I *do not care* a straw for the loss.

Some other mistakes with Adverbs.

Incorrect : He was *very kind enough* to invite me.
Correct : He was *so kind as* to invite me.
He was *kind enough* to invite me.
Incorrect : We *scarcely* see a lion.
Correct : We *rarely* see a lion
Incorrect : I *did* it anyhow.
Correct : I *managed to do* it somehow.

'*Anyhow*' is used to mean 'in disorder', e.g., 'He keeps his books *anyhow* in his desk.' It is also used to mean 'for certain', e.g., 'He may not come but *anyhow* I shall'.

Incorrect : To tell *in brief.*
Correct : *In short*
Incorrect : He told the story *in details.*
Correct : He told the story *in detail.*
Incorrect : Aeroplanes reach Europe *soon.*
Correct : Aeroplanes reach Europe *quickly.*
Incorrect : Yesterday *in the night* he came to dinner.
Correct : Yesterday *evening* he came to dinner.
Incorrect : If he fails, he *will be nowhere.*
Correct : If he fails, he *will be ruined.*

If he fails, he will get into (great) trouble.
'To be nowhere' in this sense will pass as English, but of a poor kind.

Incorrect : He *behaved cowardly.*
Correct : He *behaved in a cowardly manner.*
He *behaved like a coward.*
Incorrect : He lives *miserly.*
Correct : He lives *in a miserly way.*
Incorrect : *Just I had gone* when he came.
Correct : *I had just gone* when he came.
Incorrect : He plays *good.*
Correct : He plays *well.*
Incorrect : Never *I have seen* such a sight.
Correct : Never *have I seen* such a sight.
Incorrect : Hardly *I have had* any rest since one week.
Correct : Hardly *have I had* any rest for a week.
Incorrect : *Really speaking* it is not hot.
Correct : *As a matter of fact* / *To speak the truth* / *In truth* / *In fact* } it is not hot.

Incorrect : It is a very good film. I *liked it on the whole.*
Correct : It is a very good film. I *liked the whole of it.*

'*On the whole*' is only used to sum up your opinion of something which is good and bad in parts. For instance, "The photography of the film was bad but the plot was exciting. *On the whole*, I enjoyed it".

CONJUNCTIONS

That in Direct Report.

Incorrect : He said, "*that* I am coming".

Correct : He said, "I am coming".

'That' is wrongly inserted before Conjunctive Adverbs or Pronouns in Indirect Report.

Incorrect : He asked *that* how much it cost.
Correct : He asked how much it cost.
Incorrect : He enquired *that* who had done it.
Correct : He enquired who had done it.

Until for So long as, While.

Incorrect : *Until* you remain idle, you will make no progress.
Correct : *So long as* you remain idle, you will make no progress.

As if for As if it were.

Incorrect : A good king is *as if* the father of the people.
Correct : A good king is *as if it* were, the father of the people.

Not inserted after Unless.

Incorrect : *Unless you do not* try, you will never succeed.
Correct : *Unless you try* (or *if you do not try*) you will never succeed.

Because for In order that.

Incorrect : I am going to Karachi *because* I may consult a physician.
Correct : I am going to Karachi *in order that* I may consult a physician.

So inserted after as.

Incorrect : As I am ill, *so* I hope you will grant me leave.
Correct : As I am ill, I hope you will grant me leave.

And omitted.

Incorrect : The regiment contains *six hundred fifty* men.
Correct : The regiment contains *six hundred and fifty* men.

Some other mistakes with Conjunctions.

Incorrect : Though he is fat { *but* he runs fast. / *still* he runs fast. / *yet* he runs fast. }

Correct : Though he is fast, he runs fast.

'*Though*' is a conjunction that does not require a second conjunction—'but', 'still', 'yet'. 'But' and 'still' are positively wrong. 'Yet' is permissible in some cases for the sake of clarity.

Incorrect : As he is fat *so* he runs slowly.
Correct : As he is fat, he runs slowly.
Incorrect : *If* he is fat *then he will run* slowly.
Correct : *As* he is fat, *he runs* slowly.
Incorrect : If he is fat *then* he will run slowly.
Correct : If he is fat, he will run slowly.
Incorrect : Because he is clever *therefore* (*or so*) he gets good marks.
Correct : Because he is clever, he gets good marks.
Incorrect : No sooner *I had spoken*, than he left.
Correct : No sooner *had I spoken*, than he left.
Incorrect : Not only *he will go*, but also *he will* remain there.
Correct : Not only *will he go*, but he remain there.
Incorrect : Neither he *comes* nor he *writes*.
Correct : Neither *does* he *come* nor *does* he *write*.

Incorrect : I have bought many fireworks *as* rockets and *etc*.
Correct : I have bought many fireworks *such as* rockets.

It would be good if that overworked Latin abbreviation 'etc' were used very sparingly in composition.

Incorrect : I am fond of all games *as for an example* hockey.
Correct : I am fond of all games, *for example*, hockey.
Incorrect : I want to know *as to why* I have been detained.
Correct : I want to know *why* I have been detained.
Incorrect : He called me *as a fool*.
Correct : He called me *a fool*.
Incorrect : He is the fastest runner *and* he came last.
Correct : He is the fastest running *but* came last.
'But' is the conjunction to use when the second main clause gives unexpected information.

Incorrect : He was angry *therefore* I ran away.
Correct : He was angry *so* I ran away.
Incorrect : This is my friend, *he* was at school with me.
Correct : This is my friend *who* was at school with me.
Incorrect : I was trying to work, *at that time* he was disturbing me.
Correct : *While* I was trying to work, he was disturbing me.
Incorrect : *I fired* at the tiger, he shook my arm.
Correct : *As I fired* at the tiger, he shook my arm.
Incorrect : This is my house, *I live here*.
Correct : This is my house *where I live*.
Incorrect : This is an interesting book, *I am reading it*.
Correct : This is an interesting book *which I am reading*.
Incorrect : This is my servant, *I was telling you about him*.
Correct : This is my servant *about whom I was telling you*.
Incorrect : I am glad *for* tomorrow is a holiday.
Correct : I am glad *because* tomorrow is a holiday.

'For' is hardly wrong, but it is better to use 'because' to introduce a causal clause.

Incorrect : *Supposing if he fails*, what will he do ?
Correct : *Supposing he fails* / *If he fails* } what will he do ?

PREPOSITIONS

Prepositions unnecessarily inserted after verbs.

Incorrect : This much resembles *to* that.
Correct : This much resembles that.
Incorrect : The magistrate directed *for* his dismissal.
Correct : The magistrate directed his dismissal.
Incorrect : Please recommend *for* me to the judge.
Correct : Please recommend me to the judge.
Incorrect : He reached *to* Nagpur.
Correct : He reached Nagpur.
Incorrect : He told *to* me to go.
Correct : He told me to go.

Incorrect : She did not ask *any question to him.*
Correct : She did not ask *him any question.*
Incorrect : He *married with* an English lady.
Correct : He *married* an English lady.
Incorrect : He *accompanied with* his friends.
Correct : He *accompanied* his friends.
Incorrect : We *discussed on* the matter.
Correct : We *discussed* the matter.
Incorrect : I *pitied on* him.
Correct : I *pitied* him.
Incorrect : I *met with* your friend there.
Correct : I *met* your friend there.

Prepositions omitted after verbs.

Incorrect : Have you *applied* the Inspector for the post ?
Correct : Have you *applied to* the Inspector for the post ?
Incorrect : The master *did not listen* his complaint.
Correct : The master *did not listen to* his complaint.
Incorrect : The judge *disposed* the case summarily.
Correct : The judge *disposed of* the case summarily.
Incorrect : One cannot *depend* his promise.
Correct : One cannot *depend on* his promise.
Incorrect : In the end the invaders *were driven.*
Correct : In the end the invaders *were driven out* (adverb).
Incorrect : The historian next *goes to describe* Waterloo.
Correct : The historian next *goes on* (adverb) *to describe* Waterloo.

Incorrect : The prize is *competed* by all graduates.
Correct : The prize is *competed for* by all graduates.
Incorrect : Everyone *should pray* God.
Correct : Everyone *should pray to* God.
Incorrect : He *wrote* me.
Correct : He *wrote to* me.
Incorrect : I shall *explain this.*
Correct : I shall *explain this to them.*
Incorrect : He *suggested me this.*
Correct : He *suggested this to me.*
Incorrect : He *asked* a holiday.
Correct : He *asked for* a holiday.
Incorrect : I shall *inform* them *this.*
Correct : I shall *inform* them *of this.*
Incorrect : I must go; there *is no help.*
Correct : I must go; there *is no help for this.*

'To' with Infinitive for 'From', 'In' with verbal noun.

Incorrect : He was *prevented to do* his work.
Correct : He was *prevented from doing* his work.
Incorrect : I *prohibited you to go* with him.
Correct : I *prohibited you from going* with him.

Most verbs denoting prevention or hindrance take 'from' after them. But 'I forbid you to go' is correct.

Incorrect : They persisted *to go* in spite of the rain.
Correct : They persisted *in going* in spite of the rain.
Incorrect : There is no harm *to do* this.
Correct : There is no harm *in doing* this.
Incorrect : He was prevented *to come*.
Correct : He was prevented *from coming*.

'For' in place of 'To' with verbal noun to express a purpose or motive.

Incorrect : He went to Karachi *for doing* some business.
Correct : He went to Karachi *to do* some business.

'For' with the verbal noun is correctly used to express cause or reason as 'He was punished *for doing* wrong'.

At for In.

Incorrect : He *lives at* Multan.
Correct : He *lives in* Multan.

'At' primarily indicates external proximity with the idea of contact actual or intended, as : 'He *is not at* home', 'I fell *at* his feet'. 'He *aimed at* the tiger '. 'The dog *sprang at* him'.

Near for With.

Incorrect : I shall *leave* my horse *near* him during my absence.
Correct : I shall *leave* my horse *with* him during my absence.

In for Into.

Incorrect : He entered *in* an agreement with them.
Correct : He entered *into* an agreement with them.
Incorrect : *Come in* my house with me.
Correct : *Come into* my house with me.
Incorrect : He threw the *stick in* the river.
Correct : He threw the *stick into* the river.

'In front of' for 'In the presence of'.

Incorrect : He refused to repeat his confession *in front of* the judge.
Correct : He refused to repeat his confession *in the presence of* the judge.

'In front of' is ordinarily used of mere locality : as, 'He sat *in front of* me'; 'A tree stood *in front of* the house'.

Some other Mistakes with Prepositions

Incorrect : I *am ill since* three months.
Correct : I *have been ill* for three months.

When reckoning from a particular date we use 'since', e.g. '*Since* last Friday, '*since* July 8th'; but we always use 'for' for a period, e.g. '*for* a week', '*for* a long time'.
Incorrect : This paper is *inferior than* that.
Correct : This paper is *inferior to* that.
Incorrect : This is *different to* that.
Correct : This is *different from* that.

Incorrect : My brother is *superior than* you in strength.
Correct : My brother is *superior to* you in strength.
Incorrect : *Send* this letter *on* my address.
Correct : *Send* this letter *to* my address.
Incorrect : Id-i-Milad *corresponds with* Christmas.
Correct : Id-i-Milad *corresponds* to Christmas.
Incorrect : He *goes in* the school.
Correct : He *goes to* school.
Incorrect : He *goes on* his work.
Correct : He *goes to* his work.
Incorrect : I am *obliged of you* by this good turn.
Correct : I am *obliged to you* for this good turn.
Incorrect : He *called me in* dinner.
Correct : He *invited me to* dinner.
Incorrect : He *went near* the station.
Correct : He *went to* the station.
Incorrect : He was *favourite to* his friends.
Correct : He was *a favourite with* his friends.
Incorrect : From our class *he did best*.
Correct : He *did best* in our class.
Incorrect : The term *begins from* July 1st.
Correct : The term *begins on* July 1st.
Incorrect : He will be *cured from* his fever.
Correct : He will be *cured of* his fever.
Incorrect : *There are many advantages from this.*
Correct : *The advantages of this are many.*
Incorrect : There is a *saying in* the Hindus.
Correct : There is a *saying among* the Hindus.
Incorrect : We *waste* much time *in trifles*.
Correct : We *waste* much time *on trifles*.
Incorrect : He *rides in* a cycle.
Correct : He *rides on* a cycle.
Incorrect : *Write with* ink.
Correct : *Write in* ink.
Incorrect : He *rides on* a car.
Correct : He *rides in* a car.
Incorrect : He *sat on* a tree.
Correct : He *sat in* a tree.
Incorrect : This is a comfortable house *to live*.
Correct : This is a comfortable house *to live in*.
Incorrect : This is the road *to go*.
Correct : This is the road *to go by*.
Incorrect : He gave me a gun *to shoot*.
Correct : He gave me a gun to *to shoot with*.
Incorrect : I gave him a chair *to sit*.
Correct : I gave him a chair *to sit on*.
Incorrect : They are *called with* different names.
Correct : They are *called by* different names.
Incorrect : We should not *spend money for* luxuries.
Correct : We should not *spend money on* luxuries.
Incorrect : He went away *for doing some business*.
Correct : He went away on *business*.

Incorrect : He went *for riding.*
Correct : He went *riding.*
Or
He went *for a ride.*
Incorrect : He is *angry on* me.
Correct : He is *angry with* me.
Incorrect : He is *pleased on* me.
Correct : He is *pleased with* me.
Incorrect : When this *was searched it* was found.
Correct : When this *was searched for*, it was found.

I searched the man—This is only correct when it means 'I looked into his pockets' or something similar.

Incorrect : Our school is *built by bricks.*
Correct : Our school is *built of bricks.*
Incorrect : *Due to* illness, I cannot go to school.
Correct : *Owing to* illness, I cannot go to school.
Incorrect : We went to the *back side of* the house.
Correct : We went to the *back of* the house.
We went *behind* the house.
Incorrect : He walked ten miles *by foot.*
Correct : He walked ten miles *on foot.*
Incorrect : The Post Office will *compensate* the loss.
Correct : The Post Office will *compensate us for* the loss.
Incorrect : There was a match between West Germany *against* Pakistan.
Correct : There was a match between West Germany *and* Pakistan.
Incorrect : There was a fight *with* Majeed and Saeed yesterday.
Correct : There was a fight *between* Majeed and Saeed yesterday.
Incorrect : The First World War was fought *during 1914 and 1918.*
Correct : The First World War was fought *between* 1914 and 1918.
Incorrect : England grew prosperous *between* Queen Victoria's reign.
Correct : England grew prosperous *during* Queen Victoria's reign.

ERRORS IN EXPRESSIONS OF TIME

Tomorrow for Yesterday.

Incorrect : I was ill *tomorrow*, but am better today.
Correct : I was ill *yesterday*, but am better today.

From for Since.

Incorrect : I have been ill *from* yesterday morning.
Correct : I have been ill *since* yasterday morning.

'From' is generally used to denote the point of time when an action begins, in cases where the time when the action ends is also specified: as, 'I was present from eight o'clock till noon'.

Since for For.

Incorrect : I have been ill *since two months.*
Correct : I have been ill *for two months.*

'*Since*,' should never be used before an expression denoting space of time but always before an expression denoting a point of time.

Incorrect : I have not seen you *long since.*
Correct : I have not seen you *for a long time.*
It is *long since* I saw you.

Within for Before, By.

Incorrect : You must finish this *within* 12 o'clock.
Correct : You must finish this *before* (or by) 12 o'clock.

After for In.

Incorrect : I shall be able *to go after a week.*
Correct : I shall be able *to go in a week.*
I shall be able *to go in a week's time.*

No sooner for As soon as.

Incorrect : *No sooner* he died, the heir took possession.

Correct : *As soon as* he died, the heir took possession.

'*No sooner than*' means much the same as '*as soon as*' and the sentence might be expressed, '*No sooner had* he died than the heir took possession'.

ORDER OF WORDS

Interrogative Sentences.

Incorrect : When *you are going* to leave school ?
Correct : When *are you going* to leave school ?
Incorrect : What country *he belongs to* ?
Correct : What country *does he belong to* ?

The simple rule in asking direct questions in English is, that the nominative must come after the verb, or, more commonly, after an auxiliary of the verb.

When the question is asked indirectly, the natural order, nominative before verb is not changed :—

Incorrect : Tell me when *are you going* ?
Correct : Tell me when *you are going.*
Incorrect : He asked me *did I know* him ?
Correct : He asked me *whether I knew* him.
He asked me *if* I knew him.

Indirect questions do not take an interrogation mark after them.

Sentences commencing with Adverbial expressions.

Incorrect : *So quickly he ran* that he came in first.
Correct : *So quickly did he run* that he came in first.

Incorrect : *No sooner I had fallen* than they ran away.

Correct : *No sooner had* I fallen than they ran away.

'A so good' for 'So good a', 'Such a good'.

Incorrect : It is not a *so good book* as I expected.
Correct : It is not *so good a book* as I expected.
It is *not such a good book* as I expected.

Your favour of granting for The favour of your granting.

Incorrect : I request your *favour of granting* me three days' leave.
Correct : I request *the favour of your granting* me three day's leave.

This error is very common in letters and petitions.

MISCELLANEOUS COMMON MISTAKES

Incorrect : How do you do ? { *Quite well, thank you.* / *Pleased to meet you.* }
Correct : The correct reply is to repeat 'How do you do ?' only.
Incorrect : *No more to pen*
Correct : Avoid this.
Incorrect : He *is running sixteen.*
Correct : He *is in his sixteenth year.*
Incorrect : *No mention*
Correct : Please *do not mention it*
Incorrect : *In my opinion, I think it is wrong.*
Correct : *In my opinion it is wrong.*
I think it is wrong.
Incorrect : *Your's sincerely.*
Correct : *Yours sincerely.*
Incorrect : *Excuse for the troubles.*
Correct : *Forgive my troubling you.*

"Enjoying good health" and not "Keeping good health".

Incorrect : I hope you are *keeping good health.*
Correct : I hope you are *enjoying good health.*

'Comes of' and not 'Comes off'.

Incorrect : He *comes off* a noble family.
Correct : He *comes of* a noble family.

'*Come off*' means 'to take place' e.g., His marriage *comes off* next Monday.

'Fruit' and not 'Fruits'.

Incorrect : We bought some *fruits* at Murree.
Correct : We bought some *fruit* at Murree.

'Vegetables' and not 'Vegetable'.

Incorrect : He *prefers vegetable to* beef.
Correct : He *prefers vegetables to* beef.

The student should remember that nouns and pronouns used before gerunds should be in the possessive case.

Incorrect : Would you mind *me* addressing you for a minute.
Correct : Would you mind *my* addressing you for a minute.
Incorrect : I remember *him* throwing a stone at the dog.
Correct : I remember *his* throwing a stone at the dog.
Incorrect : You need not *be jealous of Munir* winning this prize.
Correct : You need not *be jealous of Munir's* winning this prize.
Incorrect : Q. Will you have some lemonade ?
A. *I don't mind.*
Correct : The correct answer is '*Thank you*' or '*No, thank you*'.

'*I do not mind*' used in this way is rude. The reply connotes indifference ; that the person invited does not care whether he drinks lemonade or not.

Incorrect : *No, please.*
Correct : *No, sir.* / *No, thank you.* } depending on the context.

'*No, please*' is always wrong. '*Yes please*' and '*No thank you*' are the polite replies when accepting and declining some offer. '*No, sir*', is a polite reply to a question asking for information e.g., 'Has the letter gone?' '*No, sir*'.

"With a view to doing" and "not with a view to do."

Incorrect : *With a view to do* this work, he went there.
Correct : *With a view to doing* this work, he went there.

,'On the way", and not "in the way".

Incorrect : *In the way* I met an old friend.
Correct : *On the way* I met an old friend.

"Not to speak of" and not "what to speak of".

Incorrect : *What to speak of French*, he does not know even English.
Correct : *Not to speak of* (or *to say nothing of*) *French*, he does not know even English.

"A five-rupee note" and not "a five rupees note".

Incorrect : He borrowed *a five-rupees* note from me.
Correct : He borrowed *a five-rupee* note from me.

"Do what is necesary" and not "do the needful".

Incorrect : I hope you will *do the needful*.
Correct : I hope you will *what is necessary*.
When the answer is in the negative, preface it with 'No'.
When the answer is in the affirmative, preface it with 'Yes'.
Incorrect : Do you smoke? *Yes, I don't.*
Correct : Do you smoke? *No, I don't.* *or* Do you smoke ? *Yes, I do.*

This list of common errors is suggestive rather than exhaustive. My chief object here has been to stimulate your interest in the use of correct English on all occasions. Now turn to the following exercises and attempt each question to the best of your ability before looking up the answers.

EXERCISE I

All the questions in these exercises have been set in the University Examinations of Calcutta, Allahabad, Bombay, Madras and the Punjab.

Correct the following and give reasons where necessary :—

(1) Jamil joined the Government College Lahore before three months.
(2) I expect a letter from my brother after a week.
(3) You must do this work within 6 o'clock.
(4) It is much hot today.
(5) This table is very larger than the other.
(6) Kindly give me little milk.
(7) He was busy the all day.
(8) Unless you do not walk fast, you cannot get to school in time.
(9) The clock has struck 4 hours.
(10) The train has arrived immediately.
(11) We have secured a ground to the east of the Race Course.
(12) I have an important business to do.
(13) No sooner he had reached home than he found the man dead.
(14) All my hair is numbered.
(15) Tell me where are the boys ?

ANSWERS TO EXERCISE I.

(1) *Incorrect* : Jamil joined the Government College, Lahore before three months.
Correct : Jamil joined the Government College, Lahore *three months ago*. Before is not used with a period of time.

(2) *Incorrect* : I expected a letter from my brother *after a week*.
Correct : I expect a letter from my brother *in a week*.

'*After*' is used with a period of *past* time and not with a period of *future* time with which '*in*' is used. *In* here means *after the lapse* of and not *before the end of* as students think.

(3) *Incorrect* : You must do this work *within 6* o'clock.
Correct : You must do this work *before 6* o'clock.
You must do this work *by 6* o'clock.

'*Within*' should not be used before an expression denoting *a point of time* but it should be used with *a period of time*. '*Before*' or '*by*' are used with *a point of time* and not *a period of time*.

(4) *Incorrect* : It is *much hot* today.
Correct : It is *very hot* to day.

Much is used with adjectives in the comparative degree, and *very* with those in the positive degree.

(5) *Incorrect* : This table is *very larger* than the other.
Correct : This table is *much larger* than the other.

Very is used with Adjectives and Adverbs in the positive degree.

(6) *Incorrect* : Kindly give me *little milk.*
Correct : Kindly give me *a little milk.*
Little denotes none or almost none and gives a negative idea, while *a little* means some.

(7) *Incorrect* : He was busy *the all day.*
Correct : He was busy *the whole day.*
All is never used before singular common nouns.

(8) *Incorrect* : Unless you *do not walk fast*, you cannot get to school in time.
Correct : Unless you *walk fast*, you cannot get to school in time.
If you do not walk fast, you cannot get to school in time.
Unless means *if not*, so there cannot be another *not* after it.

(9) *Incorrect* : The clock has *struck 4 hours.*
Correct : The clock has *struck four.*
Has struck four hours is unidiomatic.

(10) *Incorrect* : The train *has arrived immediately.*
Correct : The train has just arrived.
We use *just* for an action just finished.
Immediately signifies one event following another, e. g., He came *immediately* after the receipt of my letter.

(11) *Incorrect* : We have secured a *ground* to the east of the Race Course.
Correct : We have bought *a piece of ground* to the east of the Race Course.
Strictly speaking *a ground* is unidiomatic though often used in the sense of a football or cricket ground. But we can never say *to buy a ground.* We must say *to buy a plot or piece of ground.*

(12) *Incorrect* : I have *an important business* to do.
Correct : I have *a piece of important business* to do.
Or
I have *an important piece of business.*
An important business is not idiomatic, the indefinite article not being used before the abstract noun business.

(13) *Incorrect* : *No sooner he had reached* home than he found the man dead.
Correct : *No sooner had he reached* home than he found the man dead.
In sentences commencing with certain adverbial expressions, the verb precedes the subject.

(14) *Incorrect* : All my *hair is numbered.*
Correct : All my *hairs are numbered.*
Hairs is used when attention is drawn to the number.

(15) *Incorrect* : Tell me *where are the boys* ?
Correct : Tell me *where the boys are.*
When the question is asked indirectly, the natural order, subject followed by verb, is followed.
An indirect question does not take a mark of interrogation after it.

EXERCISE II

Correct the following sentences and give reasons where necessary:—

(1) Do not entertain a too high opinion of your own wisdom.
(2) Whole Pakistan deplores his death.
(3) I am very obliged to you.
(4) Which is tallest, you or I ?
(5) In spite of my warning they persisted to walk on the edge of the pier.
(6) I am very raw in mathematics.
(7) He said the truth.
(8) I intended to have written a letter to you.
(9) The Political Economy is my favourite study.
(10) I saw in the direction you pointed but looked nothing.
(11) Do not hear his advices.

ANSWERS TO EXERCISE II

(1) *Incorrect* : Do not entertain *a too high opinion* of your own wisdom.
Correct : Do not entertain *too high an opinion* of your own wisdom.

The Indefinite articles follow adjectives preceded by *too*, *so*, *as* and how.

(2) *Incorrect* : *Whole Pakistan* deplores his death.
Correct : *The whole of Pakistan* deplores his death.

Or

All Pakistan deplores his death.

'*Whole*' is never used before Proper Nouns unless preceded by *the* and followed by *of*; e. g., the whole of Pakistan. *All* is used before a Proper Noun.

(3) *Incorrect* : I am *very obliged* to you.
Correct : I am *much obliged* to you.

The adverb *much* is generally used before Past Participles having the force of adjectives and *very* is used before adjectives and adverbs in the positive degree.

(4) *Incorrect* : Which is *tallest*, you or I ?
Correct : Who is *taller*, you or I ?
'*Who*' is used for human beings. The comparison being confined to two persons, the adjective should be in the comparative degree.

(5) *Incorrect* : In spite of my warning they persisted *to walk on* the edge of the pier.
Correct : In spite of my warning they persisted *in walking on* the edge of the pier.
In must be used after *persist*.

(6) *Incorrect* : I am very *raw* in mathematics.
Correct : I am very *deficient* in mathematics.
Raw is unidiomatic here.

(7) *Incorrect* : He *said* the truth.
Correct : He *spoke* the truth.
Say is unidiomatic.

(8) *Incorrect* : I intended *to have written* a letter to you.
Correct : I intended *to write* a letter to you or I intended to *write* to you.
As a general rule the present infinitive and not the perfect infinitive ought to follow the Past Tense of certain finite verbs such as *intend*, *hope*, etc.

(9) *Incorrect* : *The Political Economy* is my favourite study.
Correct : *Political Economy* is my favourite study.
The Article is not used before Arts or Sciences.

(10) *Incorrect* : I *saw* in the direction you pointed but *looked* nothing.
Correct : I *looked* in the direction you pointed but *saw* nothing.
See denotes simply using the eye whereas *look* implies effort and attention.

(11) *Incorrect* : Do not *hear* his *advices*.
Correct : Do not *listen* to his *advice*.
Hear denotes *simply using the ear*, whereas *listen* implies effort and attention. *Advices* should be advice because abstract nouns do not take any plural. But *advices*, when used by merchants, means information. Then it is not an abstract noun but a common noun.

EXERCISE III

Correct the following sentences, giving reasons where necessary :—

(1) I will be drowned and nobody shall save me.
(2) I was compelled to say when I had nothing to say.
(3) After a few time Mary begot a son.
(4) William gave birth to a son.
(5) Compare Akbar to Aurangzeb.
(6) He is devoted to gambling.
(7) I have not replied him as yet.
(8) Livingstone was born from poor but honest parents.
This was the matter of pleasure with him and he was proud of it.

ANSWERS TO EXERCISE III

(1) *Incorrect* : I *will be drowned* and nobody *shall* save me.
Correct : I *shall be drowned* and nobody *will* save me.
Will be drowned means I am determined to be drowned which is not the meaning intended. *Nobody shall save* me will mean *I will not allow anybody to save me* which is ridiculous in this sentence.

(2) *Incorrect* : I was compelled *to say* when I had nothing to say.
Correct : I was compelled *to speak* when I had nothing to say.
Say is generally used when there is an object (مفعول) expressed or understood.

(3) *Incorrect* : After *a few time* Mary *begot* a son.
Correct : After *some time* Mary *gave birth to* a son.
A man *begets* a son and a woman *gives birth to* a son.

(4) *Incorrect* : William *gave birth to* a son.
Correct : A son *was born to* William. William *begot* a son.

(5) *Incorrect* : Compare Akbar *to* Aurangzeb.
Correct : Compare Akbar *with* Aurangzeb.
We *compare* one person *with* another and one thing *with* another with a view to find out their likenesses and differences for ascertaining their relative merits, but we *compare* one person *to* another and one thing *to* another with a view to show their likenesses only and not their differences.

(6) *Incorrect* : He is *devoted to* gambling.
Correct : He is *addicted to* gambling.
We are *devoted to* a good cause but addicted to a bad habit.

(7) *Incorrect* : I have not *replied* him as yet.
Correct : I have not *answered* him as yet.
We *answer* a person but we *reply* to a note.

(8) *Incorrect* : Livingstone was *born from* poor but honest parents. This was the matter of pleasure *with* him and he was proud of it.
Correct : Livingstone was *born of* poor but honest parents. This was a matter of pleasure *to* him and he was proud of it.

EXERCISE IV

Correct the following sentences giving reasons where necessary :—

(1) We buried him in the grave but we did not raise any monument over his grave for his honour, nor did we not inscribe any epitaph in the tablet.
(2) He is a noted gambler and ruffian.
(3) He entered head and heart into business.
(4) He refrained from food for a whole day.
(5) The lecturer said that a luxurious vegetation always required an abundant supply of heat and moisture.
(6) The drunk man tried to pick up quarrel with me, but I denied to quarrel with him.
(7) Do not despair to pass the examination though you had been hindered to study.
(8) He did not intend to hurt the man but only to frighten him.

ANSWERS TO EXERCISE IV

(1) *Incorrect* : We *buried him in the grave* but we did not raise any monument over his grave *for his honour*, nor did we not *inscribe* any epitaph *in* the tablet.
Correct : We *buried him* but we did not raise any monument over his grave *in his honour*, nor did we *inscribe* any epitaph *on* the tablet.

(2) *Incorrect* : He is *a noted gambler* and ruffian.
Correct : He is *a notorious gambler* and ruffian.

(3) *Incorrect* : He entered *head and heart* into business.
Correct : He entered *heart and soul* into business.

(4) *Incorrect* : He *refrained from food* for a whole day.
Correct : He *abstained from food* for a whole day.

(5) *Incorrect* : The lecturer said that *a luxurious vegetation* always *required* an abundant supply of heat and moisture.
Correct : The lecturer said that *luxuriant vegetation* always *requires* an abundant supply of heat and moisture.

A is superfluous. *Luxuriant* is the right word in this context. *Required* is wrong because the statement is a universal truth necessitating the use of a verb in the Present Tense.

(6) *Incorrect* : The *drunk* man tried *to pick up* quarrel with me, but I *denied* to quarrel with him.
Correct : The *drunken* man tried *to pick* a quarrel with me, but I *refused* to quarrel with him.

(7) *Incorrect* : Do not *despair to* pass the examination though you had been *hindered to* study.
Correct : Do not *despair of* passing the examination though you had been *hindered from* studying.

(8) *Incorrect* : He *did not intend to hurt* the man but only to *frighten* him.
Correct : He *intended only to frighten* the man and not *to hurt* him.

The sentence gains in clearness by a change in the order of words.

EXERCISE V

Central Superior Services Examination, 1956.

Rewrite the following sentences correctly :—

(a) The witness swore that this is false.
(b) He promised to have given me a post.
(c) Are you connected in this new scheme ?
(d) The judge disposed the case at once.
(e) When he reaches to manhood, he will visit to England.
(f) He came to me to enquire what is the salary attached to the appointment.
(g) There is nothing such as chance.
(h) Why the Government levies taxes.
(i) He asked me why did I speak.
(j) The President went to Dacca a week before.
(k) An atheist has no zeal upon any religion.
(l) May I request you to consider my application favourably ?
(m) As soon as he reached the railway station, he kept his luggage in the train.
(n) God gives us every necessaries of life.
(o) For whose benefit the Post Office is maintained ?

ANSWERS TO EXERCISE V

(a) The witness swore that that was false.

(b) He promised to give me a post.

(c) Are you connected with the new scheme?

(d) The judge disposed of the case summarily.

(e) When he reaches manhood, he will visit England.

(f) He came to enquire of me the salary attached to the appointment.

(g) There is no such thing as chance.

(h) Why does the Government levy taxes?

(i) He asked me why I had spoken.

(j) The President went to Dacca a week ago.

(k) An atheist has no zeal for any religion.

(l) I request you to consider my application favourably.

(m) As soon as he reached the railway station, he put the luggage in the train.

No sooner did he reach the railway station than he placed the luggage in the train.

(n) God gives us all necessaries of life.

(o) For whose benefit is the Post Office maintained?

EXERCISE VI

Civil and Foreign Service Examination, 1957.

Rewrite the following sentences correctly :—

(1) The waves beat the shore.
(2) Be careful to guard mistakes in your English.
(3) I intend to cast my lot with the Opposition Party.
(4) My friend told that he is not to blame.
(5) I entered in an agreement with my tutor.
(6) The clouds have cleared and it is now fine.
(7) A right of way has been concerned him.
(8) The people cry against high taxes.
(9) You can easily dispense his services.
(10) He had disposed all his land and property.
(11) The fruit you gave me is too bad.
(12) I intended to have written a letter to you a week before.
(13) I am too tired that I do not hunt words and idioms in my English book.
(14) My son died and I grieve my loss.
(15) If the bird is let out of the cage it will surely fly.
(16) I differ you as to the exact meaning of this word.
(17) I went to enquire his health.
(18) Enquire the first man you meet which way you should take.
(19) He flung his coat and leaped in the river.
(20) He is too tired that he cannot study.

ANSWERS TO EXERCISE VI

(1) The waves beat against the shore.

(2) Be careful to avoid mistakes in your English.
Guard against mistakes in your English.

(3) I intend to cast in my lot with the Opposition Party.

(4) My friend told me that he was not to blame.

(5) I entered into an agreement with my tutor.

(6) The sky has cleared up and the weather is now fine.

(7) A right of way has been conceded to him.

(8) The people clamour against high taxes.

(9) You can easily dispense with his services.

(10) He had disposed of all his land and property.

(11) The fruit you gave me is very bad.

(12) I intended to write a letter to you a week ago.

(13) I am so tired that I cannot hunt out words and idioms in my book of English.
I am too tired to hunt out words and idioms in my book of English.

(14) My son has died and I am grieved at this loss.

(15) If the bird is let out of the cage it will surely fly away.

(16) I differ with you with regard to the exact meaning of this word.

(17) I went to enquire after his health.

(18) Enquire of the first man you meet about the way you should take.

(19) He flung his coat aside and leapt into the river.

(20) He is so tired that he cannot study.
He is too tired to study.

CHAPTER XIV

INTERCHANGE OF DIRECT AND INDIRECT SPEECH

Study the following:—

	Direct	*Indirect*
1.	The boy said to the girl, " I can hear you".	The boy told the girl that he could hear her.
2.	The little girl remarked, "I shall always remember this day."	The little girl remarked that she would always remember that day.
3.	The man said to the children, "I know you and your parents."	The man told the children that he knew them and their parents.
4.	The man cried out, "We are not foes, but friends".	The man cried out that they were not foes, but friends.
5.	He said to me, "Go away".	He told me to go away.
6.	Zubair said to his sister, "Why are you crying ?"	Zubair asked his sister why she was crying.
7.	He said, "Hurrah! We have won".	He cried out joyfully that they had won.
8.	Ahmad said to me, " I am very busy and so cannot accompany you to the station now".	Ahmad told me that he was very busy and so could not accompany me to the station just then.

There are two ways in which the words of a speaker can be reported:—

(1) We may quote the actual words used by the speaker. This is called **Direct Narration** or **Direct Speech**.

(2) We may give *the substance* of the words used by the speaker and *not his actual words*. This is called *Indirect Narration* or *Indirect Speech*.

Direct. Afzal said, "I am going home".

Indirect. Afzal said that he was going home.

It will be seen that in Direct Speech, (1) *the exact* words of the speaker have been used, (ii) the words quoted have been put within Quotation Marks or Inverted Commas, (iii) the first letter of the quotation begins with *a capital* letter, and (iv) there is always a comma or a colon after 'said' that introduces the spoken words.

In Indirect Speech, the speech that is reported is not put within inverted commas and does not begin with a capital letter.
That has been placed before the Indirect Speech.

When the verb in one sentence reports what is said by some speaker in another sentence, the verb in the first sentence is called the *reporting verb* and what is said in the second sentence is called the *reported speech*.

Reporting Verb	*Reported Speech.*
My mother *said*,	"Here is the pen you were looking for yesterday".
My father *said*,	"It is time to go away".

While changing Direct into Indirect Speech the Personal pronouns and the tense of the verbs in the reported speech undergo certain changes as explained below.

RULES FOR THE CHANGE OF PRONOUNS

First Person in the Reported Speech :—

1. Direct—*He* says to me, "I am tired".
   Indirect—*He* tells me that he is tired.
2. Direct—*He* said to me, "I am faithful".
   Indirect—*He* told me that *he* was faithful.

From the study of the foregoing examples we learn :-

Rule 1. Pronouns of the First Person in the Reported Speech are changed in Indirect Speech to the same person as the subject of the Reporting Verb.

All nouns are considered to be in the Third Person e.g.,

Direct—The *man* said to the *children*, "I know you and your parents".	Indirect—The man told the children that *he* knew them and their parents.

Second Person in the Reported Speech :—

1. Direct—He says to *me*, "*You* are tired".
   Indirect—He tells me that I am tired.
2. Direct—He said to *me*, "*You* lack courage.
   Indirect—He told *me* that I lacked courage.

From the study of the foregoing examples we learn :—

Rule 2. Pronouns of the Second Person in the reported speech are changed in Indirect to the same person as the noun or pronoun coming after the Reporting Verb. If the object of the reporting verb is not given, the sense of the Pronoun to be used should be carefully determined.
Direct—Ismail said to me, "You can go".
Indirect—Ismail told me that I could go.

Third Person in the Reported Speech.

1. *Direct. He* says to me, "*He* is tired".
   Indirect. He tells me that *he* is tired.

2. *Direct.* *He* said to me, "*He* is still absent".
Indirect. *He* told me that *he* (another person) was still absent.
From the foregoing examples we conclude :—

Rule 3. Pronouns of the Third Person in the Reported Speech remain unchanged in the Indirect Speech.

Direct. Samina said to her mother, "She is to be blamed".
Indirect. Samina said to her mother that she was to be blamed.

In sentences like the above, the meaning is ambiguous as *she* in the Indirect Speech may apply to Samina, or her mother, or to a third person, spoken of. In such cases, it is better to name the person in brackets after the pronoun thus :—
Samina told her mother that *she* (Samina) was to be blamed.

OR

Samina told her mother that she (her mother) was to be blamed.

OR

Samina told her mother that she (another person) was to be blamed.

RULES FOR THE CHANGE OF TENSES

Study the following examples :—

Reporting Verb in the Present or Future Tense :—

Direct. Salim says, "The teacher is not at home".
Indirect. Salim says that the teacher is not at home.
Direct. I say, "I am reading".
Indirect. I say that I am reading.
Direct. He will say, "I did not know it".
Indirect. He will say that he did not know it.
Direct. He will say, "I am not at home".
Indirect. He will say that he is not at home.
From the study of the foregoing examples we learn :—

Rule 1. If the Reporting Verb is in the Present or Future tense, the tense of the verb in the Reported Speech is not changed.

Reporting verb in the Past tense followed by a verb in the Present Indefinite tense in the Reported Speech.

Study the following examples :-
Direct. Rustam said, "I *want* peace".
Indirect. Rustam said that he *wanted* peace.
Direct. He said, "The doctor *may* come".
Indirect. He said that the doctor *might* come.
The above examples show that :—

Rule 2. After a reporting verb in the Past tense, a verb in the Present Indefinite tense in the Reported Speech is changed into the Past Indefinite tense.

Reporting verb in the Past tense followed by a verb in the Present Continuous tense in the Reported Speech.

Study the following examples :—
Direct. He said, "The king *is coming now*".
Indirect. He said that the king *was coming then.*

Direct. Rustam said, "I *am riding* a horse".
Indirect. Rustam said that he *was riding* a horse.
The foregoing examples show that :—

Rule 3. After a reporting verb in the Past tense, a verb in the Present Continuous tense in the Reported Speech is changed into the Past Continuous tense.

Reporting verb in the Past tense followed by a verb in the Present Perfect tense in the Reported Speech.

Study the following examples :—
Direct. Rustam said, "I *have ridden* a horse".
Indirect. Rustam said that he *had ridden* a horse.
Direct. He said, "My son *has come*".
Indirect. He said that his son *had come*.
The foregoing examples show that :—

Rule 4. After a reporting verb in the Past tense, a verb in the Present Perfect tense in the Reported Speech is changed into the Past Perfect tense.

Reporting verb in the Past tense followed by a verb in the Present Perfect Continuous tense in the Reported Speech.

Study the following examples : —
Direct. Rustam said, "I *have been riding* a horse".
Indirect. Rustam said that he *had been riding* a horse.
Direct. He said, "It *has been snowing* yesterday".
Indirect. He said that it *had been snowing* the previous day.
These examples show that : -

Rule 5. After a verb in the Past tense, a verb in the Present Perfect Continuous tense in the Reported Speech is changed into the Past Perfect Continuous tense.

Rules 2, 3, 4 and 5 may be briefly summed up as follows :— If the Reporting Verb is in the Past tense, the Present tense in the Reported Speech is changed into its corresponding Past from.

Reporting Verb in the Past tense followed by a verb in the Past Indefinite tense in the Reported Speech.

Study the following examples :—
Direct. Rustam said, "I *spoke* the truth".
Indirect. Rustam said that he *had spoken* the truth.
Direct. She said, "He *came* at dinner-time".
Indirect. She said that he *had come* at dinner-time.
These examples show that :—

Rule 6 After a Reporting Verb in the Past tense, a verb in the Past Indefinite tense in the Reported Speech is changed into the Past Perfect tense.

Reporting Verb in the Past tense followed by a verb in the Past Continuous tense in the Reported Speech.

Study the following examples : —
Direct. He said, "It *was snowing yesterday*".
Indirect. He said that it *had been snowing the previous day.*

Direct. Rustum said, "I *was speaking* the truth".
Indirect. Rustum said that he *had been speaking* the truth.
Direct. He said, "It was *raining yesterday*".
Indirect. He said that it *had been raining the previous day*.

Rule 7. After a reporting verb in the Past tense, a verb in the Past Continuous tense in the Reported Speech is changed into Past Perfect Continuous.

Reporting verb in the Past tense followed by a verb in the Past Perfect tense in the Reported Speech.

Study the following examples :—

Direct. Rustam said, "*I had spoken* the truth".
Indirect. Rustam said that *he had spoken* the truth.
Direct. He said, "*I had written* a letter".
Indirect. He said that *he had witten* a letter.

Rule 8. After a reporting verb in the Past tense, a verb in the Past Perfect tense in the Reported Speech remains unchanged.

Reporting Verb in the Past tense followed by a verb in the Past Perfect Continuous tense in the Reported Speech.

Study the following examples :—

Direct. John said, "The man *had been working*".
Indirect. John said that the man *had been working*.
Direct. He said, "The man *had been coming*".
Indirect. He said that the man *had been coming*.

From the foregoing examples we learn :—

Rule 9. After a reporting verb in the Past tense a verb in the Past Perfect Continuous tense in the Reported Speech remains unchanged.

Reporting Verb in the Past tense followed by a verb in the Past Perfect tense in the Reported Speech.

Study the following examples :—

Direct. Rustam said, "*He had spoken* the truth".
Indirect. Rustam said that *he had spoken* the truth.
Direct. He said, "*I had written* a letter".
Indirect. He said that *he had written* a letter.

From the foregoing examples we learn :—

Rule 10. After a reporting verb in the Past tense, a verb in the Past Perfect tense in the Reported Speech remains unchanged.

Reporting Verb in the Past tense followed by a verb in the Past Perfect Continuous tense in the Reported Speech.

Study the following examples :—

Direct. John said, "The man *had been working*"
Indirect. John said that the man *had been working*.
Direct. He said, "The man *had been coming*".
Indirect. He said that the man *had been coming*.

From the foregoing examples we learn :—

Rule 11. After a reporting verb in the Past tense a verb in the Past Perfect Continuous tense in the Reported Speech remains unchanged.

Rule 12. After a reporting verb in the Past tense shall, will, may and can in the Reported Speech are changed respectively into should, would, might and could. This is practically the application of the rule according to which the Present Tense in the Reported Speech is changed into its corresponding Past form.

Examples :—

Direct. He said, "The man *shall* come".
Indirect. He said that the man *should* come.
Direct. He said, " The man *will* come".
Indirect. He said that the man *would* come.
Direct. He said, "The man *may* come."
Indirect. He said, that the man *might* come.
Direct. He said, " The man *can* come".
Indirect. He said that the man *could* come.

According to one of the rules relating to the change of tense : If the reporting verb is a Past tense, the tense of the verb in the reported speech must be changed to one or other of the four forms of the Past tense.

There is one exception to this rule similar to that described in connection with the Sequence of Tenses.

If the reported speech relates to some *universal* or *habitual* fact, then the Present Indefinite in the reported speech is not changed into the corresponding Past, but remains exactly as it was :—

Past Tense. Present Tense.

Direct. He said, "We cannot be quite happy in this life."
Indirect. He said that we cannot be quite happy in this life.
Direct. He said, "The earth moves round the sun".
Indirect. He said that the earth moves round the sun.
Direct. He said, "God rules and governs all things".
Indirect. He said that God rules and governs all things.
Direct. He reminded me, "When the cat is away, the mice play".
Indirect. He reminded me that when the cat is away, the mice play.

Some more examples of the Reported Speech expressing a universal truth or a habitual fact in the Present tense in the Indirect Speech :—

The teacher taught us that water is a compound of Oxygen and Hydrogen.
He informed the stranger that the Hindus burn their dead.
The sage preached that flesh dies, but soul endures.
Tolstoy believed that God is where love is.
Munir said that his grandfather smokes occasionally.
He said that his neighbour drinks but only now and then.

The teacher told the boys that patience and preservance overcome mountains.

Words indicating *nearness of time or place* in the Direct Speech are changed into those indicating distance when converted into Indirect Speech. Thus :—

This	becomes	that.
These	,,	those.
Thus	,,	so, in that way.
Now	,,	then.
Here	,,	there.
Hence	,,	thence.
Hither	,,	thither.
Today	,,	that day, the same day.
Tomorrow	,,	the next day.
Yesterday	,,	the day before, the previous day.
Last night	,,	the previous night.
Come	,,	go.
Ago	,,	before.

Reporting Verb.	*Reported Speech.*
Direct. He said,	"I will leave you *now*".
Indirect. He said,	that he would leave them *then.*
Direct. He said,	"I *will come here*".
Indirect. He said,	that he *would go there.*
Direct. He said,	"I have seen *this* man."
Indirect. He said,	that he had seen *that* man.
Direct. He said,	"I saw *this* man long ago".
Indirect. He said,	that he had seen *that* man long *before.*
Direct. They said,	"We arrived *here yesterday*".
Indirect. They said,	that they had arrived *there the day before.*

In cases where reports are made at the time of the speech or where the objects mentioned in the speech are present at the time of reporting, no change is made ; as

Direct. You said, "He *met* me at *this* tank."
Indirect. You said that he *hed met* you at *this* tank.

(The reporting takes place at the same tank).

Direct. He pointed, "*Here* in *this* mausoleum lies buried Jehangir".

Indirect. He pointed that *here* in this mausoleum lay buried Jehangir.

Direct. The teacher said, "You will write out the passage just *now*".

Indirect. The teacher said that we would write out the passage just *now*. (A boy reports to another a minute after.)

Direct. The beggar said, "I have no clothes to cover myself well *this* winter".
Indirect. The beggar said that he had no clothes to cover himself well *this* winter.
Direct. Ikram said, "*This* is my basket".
Indirect. Ikram said that *this* (i.e., the basket before the speaker) was his basket.
Direct. Tahir said, "I will do it *now* or never".
Indirect. Tahir said that he would do it *now* or never.

The Reported Speech may be (1) a statement, (2) command or request, (3) a question, or (4) exclamation and each form is required to be dealt with in a different way when rewriting in the indirect form.

THE ASSERTIVE FORM

Statements or Assertive sentences are also known as Indicative or Declarative Sentences. The Reporting verb in this form is generally a verb of saying and is changed into *tell* (told) in the Indirect speech. But it cannot be used alone and must be followed by a personal object. If no object is mentioned, say or said should not be changed. Only the form *said to me* will be changed into *told me*. Sometimes the following words are used to give clearness of meaning—inform, state, reply, answer, remind, declare, remark, assure, etc.
Inform, *assure*, and *remind* are always followed by a personal object.
Remove the comma and the inverted commas and connect the Reported Speech to the Principal clause by the conjunction *that*.
Deal with the tense of the verbs of the Reported Speech as explained already.
Deal with the person of the pronouns in the Reported Speech as explained already.
Make other changes, if at all necessary, as shown already.
Note that all Nouns and Pronouns in the vocative case in the Reported Speech are turned into the Personal object of the Reporting verb :—

Direct. Jamila said, "*Brother*, I am going".
Indirect. Jamila told *her brother* that she was going.

For converting Indirect form back into Direct form, note :—

(*a*) the position of the comma outside the inverted commas ,("   ").

(*b*) the position of inverted commas ("   ").

(*c*) the first word of the reported speech begins with a capital letter.

(*d*) changes of pronouns, of tenses of verb etc may be made, as explained already. The following examples will be helpful :—

Indirect. I told him that he was plucky indeed.
Direct. I said to him, "You are plucky indeed".

Indirect. Nelson told his Granny that he had never seen fear anywhere there.

Direct. Nelson said to his Granny, "I have never seen fear anywhere here".

Indirect. The students told me that they would finish their course of study in a year's time.

Direct. The students said to me, "We shall finish our course of study in a year's time".

THE IMPERATIVE FORM

General Rules :—

(1) The Reporting verb is changed into a suitable verb of *command*, *request* or *advice*.

Words of command :—Command, order, require, charge, bid, tell, etc.

Words of request :—Request, beg, ask, implore, beseach, desire, solicit, etc.

Words of advice :—Advise, urge, exhort, persuade, forbid, incite, etc.

The selection of the right verb is of the *essence* in this form.
All these verbs must be followed by a personal object.

(2) Remove the comma and the inverted commas. No conjunction is to be used.

(3) Change the verb of the reported speech into an infinitive by placing before it the preposition *to*. The sign of the infinitive (*to*) is not used after the reporting verb *bid*.

(4) Deal with the person of the pronouns of the reported speech as shown already.

(5) Make other changes if necessary.

All Nouns and Pronouns in the vocative case in the reported speech are turned into the personal object of the reporting verb.

Direct. He said, "Manzur, sit still".
Indirect. He told Manzur to sit still.

Direct. "Forgive the boy his first mistake", said the mother to her husband.
Indirect. The mother *implored* her husband to forgive the boy his first mistake.

Direct. The gentleman said to his servant, "Do not stay here".
Indirect. The gentleman *ordered* his servant not to stay there.

A few typical examples of this form are given below :—

Direct. Christ said, "Judge not others, lest you yourself should be judged".
Indirect. Christ advised men not to judge others, lest they themselves should be judged.

Direct. His father said to him, "Do not make too many friends".

Indirect. His father *forbade* him to make too many friends.

OR

His father *counselled* him not to make too many friends.

Direct. I said to him, "Let us go for a walk".

Indirect. I *proposed* to him that we should go for a walk.

Direct. The Headmaster said to the peon, "Let this boy come in".

Indirect. The Headmaster *ordered* the peon to let that boy come in.

OR

The Headmaster said to the peon that that boy might be allowed to come in.

Direct. Najma said to her companions, "Let me go on with my work, please".

Indirect. Najma *requested* her companions to be allowed to go on with her work.

Direct. He said, "Let it rain ever so hard, I shall go".

Indirect. He said that he would go however hard it might rain.

OR

He said that he would go though it should rain as hard as it could.

Study the following example of **Double Imperative—Positive and Negative Mixed**.

Direct. "Come in, do not stand at the door", said the landlady to her servant.

Indirect. The landlady commanded her servant to come in and not to stand at the door.

THE INTERROGATIVE FORM

General Rules :—

(1) In reporting questions in the Indirect way the reporting verb is changed into *ask*, *enquire* (*inquire*), *demand*, or *query* or some such verb.

Enquire and *demand* take *of* before the personal object while *ask* may be followed by such an object.
All these words can be used without any personal object.

(2) Rewrite the Reported Speech in the Assertive form (i.e. bring the subject before the verb).

(3) The conjunction 'that' is not used after the Reporting Verb.

(4) Remove the comma and the inverted commas.

(5) Question mark (?) gives place to fullstop.

When the question begins with an *Interrogative Pronoun*, such as *what*, *who*, *which*, *whom*, *whose*, or with an *Interrogative adverb*, such as *when*, *where*, *why*, *how* ; *the same word is used* to introduce the Indirect Speech.

Examples :—

Direct. I said to him, "*Who* are you?"
Indirect. I enquired of him *who* he was.
I *asked* him *who* he was.
Direct. Ajmal said to me, "*Why* do you not go home?"
Indirect. Ajmal *asked* me *why* I did not go home.
Direct. The master said to the servant, "*Where* do you come from?"
Indirect. The master *enquired of* the servant *where* he came from.
Direct. He *said* to me, "*Why* did you strike him?"
Indirect. He *demanded of* me *why* I had struck him.
Direct. The teacher *said*, "Mueen, *what* are you doing?"
Indirect. The teacher *asked* Mueen *what* he was doing.
Direct. The teacher said, "*When* will your father come to see me?"
Indirect. The teacher asked *when my father would go* to see him.
Direct. He *said* to his father, "*How* do you make the clock go?"
Indirect. He *asked* his father *how* he made the clock go.

When the question begins with the auxiliary of the finite verb *is*, *are*, *am*, *was*, *do*, *did*, *can*, *may*, *will*, *shall*, *has*, *have*, etc. (or, in other words, whenever the question may have, **yes**, or **no** for an answer ; *if* or *whether* is used to introduce Indirect Speech.

Examples :—

Direct. The teacher *said* to the boy, "Have you done your home work?"
Indirect. The teacher *asked* the boy *whether* he had done his home work.
Direct. Mr. Jones *said*, "Is Mr. Smith at home?"
Indirect. Mr. Jones *inquired if* Mr. Smith was at home.
Direct. The mother *said* to the young girl, "Do you know where Salim is?"
Indirect. The mother *asked* the young girl whether she knew where Salim was.
Direct. Yaqub *said* to me, "Can you spare some money for me?"
Indirect. Yaqub *asked* me whether I could spare some money for him.
Direct. "Is the school closing tomorrow on account of Basant?" *said* the student.
Indirect. The student *asked* whether the school was closing the next day on account of Basant.
Direct. "Could you ever afford to displease your parents?" *said* I to my friend.
Indirect. I *asked* my friend if he could ever afford to displease his parents.
Direct. I *said* to him, "Will you come tomorrow?"
Indirect. I *asked* him if he would come the next day.

Direct. John *said*, "Will you believe such a rogue ?"
Indirect. John *asked* them whether they would believe such a rogue.
Direct. Latif *asked* the teacher, "May I go out, Sir ? I want to see my brother waiting for me outside".
Indirect. Latif *asked* the teacher if he might go out. He wanted to see his brother waiting for him outside.
Direct. He *said to* us, "Are you going today ?"
Indirect. He *inquired of* us *whether* we *were going* that day.
Direct. The porter *asked*, "Which train are you taking? And have you booked your seat?"
Indirect. The porter *asked* me which train I was taking and *if* I had booked my seat.
Direct. She shouted to us, "Will you come to my aid to save me from the clutches of this villain of a man ?"
Indirect. Invoking our help with a loud voice she asked us whether we would come to her aid and save her from the clutches of that villain of a man.

THE EXCLAMATORY FORM

All the rules for Assertive sentences apply in this case except that words that are peculiar to exclamation are omitted in changing exclamatory forms to Indirect Speech. Omit Interjections such as *Oh*, *bravo*, *hush*, *alas*, *hurrah*, and *Exclamations* as *Ah me*, *confound it*, etc.

Suitable verbs such as *wish*, *declare*, *cry out*, *exclaim*, *pray*, *confess*, *bless*, etc., are used in place of the reporting verb. The sense of feeling of the Exclamations may be indicated in the principal clause by means of adverbial phrases such as *with regret*, *with fear*, *with sorrow*, *with joy or delight*, etc., where necessary.

Connective '*that*' comes in. Where the reported part begins with what, how, etc., *that* is not used.

Note that we *bid farewell* and *wish or bid good morning* or *good evening*, etc., in the Indirect Speech.

Remember that *Hark* ! *Hush* ! *Lo* ! express attention ; *Oh* ! expresses *surprise* or *pain* ; *Fie* ! expresses *reproof*, and *Pooh* ! expresses *contempt*.

Examples :—

Direct. He *said*, "*O for* a hearth and home under the sun !"
Indirect. He *prayed earnestly* for a hearth and home under the sun.

Direct. He *said*, "*Ah me* ! my only child is dead' .
Indirect. He *exclaimed with sorrow* that his only child was dead.

Direct. He *said*, "*Hurrah* ! my friend has come".
Indirect. He *exclaimed with delight* that his friend had come.

Direct. He *said*, "*May* you live long !"
Indirect. He *wished* or *prayed* that he might live long.

Direct. The officer *said*, "*Hang it all* ! Can you not do it more neatly?"
Indirect. The officer *asked* him *angrily* whether he could not do that more neatly.
Direct. He *said* to the boys, "*Bravo* ! you have done well".
Indirect. He *applauded* the boys saying that they had done well.
Direct. He *said*, "*Alas* ! how foolish I have been".
Indirect. He *confessed with regret* that he had been very foolish.
Direct. He *said* to them all, " *Good-bye*, my friends".
Indirect. He *bade good-bye* to all his friends.
Direct. He *said*, "*May Good reward* this act of yours !"
Indirect. He *prayed that God might reward* that act of his.
Direct. He *said*, "*Curse it* ! who could have expected such a turn of events !"
Indirect. He *exclaimed with an oath* that no one could have expected such a turn of events.
Direct. He *said* to her, "May you succeed !"
Indirect. He *wished her* success.

Exercises on Interchange of Direct and Indirect Speech.

EXERCISE No. 1

Convert the following into Indirect Speech:—

(1) The Speaker said : "I entirely object to the proposal. Have you considered all that this proposal involves ? Gentlemen, I entreat you to be cautious".

(2) The Superintendent said to the clerk, "If you are late again I shall dismiss you".

(3) He said to me : " Will you help me ?" I said : "Yes, gladly".

(4) I said to Manzur, "Can you come over tomorrow ?" Manzur said : "No".

(5) "What is this strange outcry?" said Socrates ; "I sent the women away mainly in order that they might not offend in this way, for I have heard that a man should die in peace. Be quiet then, and have patience".

ANSWERS TO EXERCISE NO. 1

(1) The Speaker entirely *objected* to the proposal. He *asked* his *audience* if they had considered all that that proposal involved, and *entreated* them to be cautious.

(2) The Superintendent *threatened* to dismiss the clerk if he was late again.

(3) He asked me if I would help him to which I replied that *I would gladly do so*. (or to which I replied *in the affirmative*).

(4) I asked Manzur if he could come over the next day to which he replied that he could not (or to which he replied *in the negative*).

(5) Socrates inquired (of them) what that strange outcry was. He reminded (them) that he had sent the women away mainly in order that they might not offend in that way, for he had heard that a man should die in peace. He begged them, therefore, to be quiet and have patience.

EXERCISE NO. 2

Convert the following conversation between a teacher and an old pupil of his into Indirect Speech :—

Pupil. Good morning, Sir !
Teacher. Good morning, Bir, How do you do ?
Pupil. Pretty well, thank you, but these are hard times.
Teacher. Yes to be sure, they are ; but we are all to do the best we can. If you have no employment, you had better get some.
Pupil. Willingly, and if you hear of any one who can help me, please let me know.

ANSWER TO EXERCISE NO. 2

Bir bade his teacher a *respectful* good morning. The teacher wished him good morning *in return* and inquired of him how he did. Bir thanked him and said that he was doing pretty well, but that those were hard times. The teacher *agreed that they certainly were* but *asserted* that they had all to do the best they could. He told him that if he had no employment he had better get some. Bir replied that *he would willingly get some* and requested his teacher *to be good enough* to let him know if he (the teacher) heard of any one who could help him (Bir).
Please=be good enough or *kind enough to.*

EXERCISE NO. 3

Convert the following into Indirect Speech :—

(1) And he said, "I will arise and go to my father, and will say unto him : Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son : make me as one of thy hired servants".—*New Testament.*

(2) The teacher became angry with the student and said, "Why have you again disturbed the class in this way ? I have told you before, that when I am speaking, you should be silent. Leave the room and do not return today".

ANSWERS TO EXERCISE NO. 3

(1) *Indirect.* And he said that he *would arise* and go to his father and *would confess* that he *had sinned* against heaven and against him, and was no more worthy to be called his son ; and that he would entreat his father to make him one of his hired servants.

(2) *Indirect*. The teacher became angry with the student and *enquired* of him why he *had* again *disturbed* the class in that way. He *reminded* him that he *had told* him before that he (the student) should be silent when he (the teacher) was speaking. He *ordered* him 'therefore' *to leave* the room and *forbade* him *to return* that day.

EXERCISE NO. 4

Convert the following dialogue between Mahmud and a farmer into Indirect Speech :—

Mahmud. Where are you going ?
Farmer. To the market.
Mahmud. What have you got in your basket ?
Farmer. Meat. Do you want to buy any ?
Mahmud. Is it good meat ?
Farmer. The best.
Mahmud. All right, sit down. I'll buy it all.

ANSWER TO EXERCISE NO. 4

Mahmud asked the farmer where he was going. The farmer replied that he was proceeding to the market. Upon this Mahmud demanded what he had in his basket. The farmer replied that he had meat and wished to know whether Mahmud would like to buy any. Mahmud enquired whether it was good meat ; and on being assured that it was the best, told him (the farmer) to sit down as he would buy it all.

EXERCISE NO. 5

Report the following speech in the Direct form in the Indirect form as reported by each of the three persons involved: (1) Asoka, (2) Kunala and (3) Tishya Rakshita.

Asoka. Are you Kunala ?
Kunala. Yes, I am indeed Kunala.
Asoka. But what has happened to your eyes ?
Kunala. Well, they had to be taken out because of your orders.
Asoka. What orders of mine ?
Kunala. The Ivory Seal was on them !
Asoka. Oh ! it must have been the Queen, the wicked Queen Tishya Rakshita who sent such orders.

ANSWERS TO EXERCISE NO. 5

Asoka's Report in the Indirect Form.

I asked Kunala if it was really he. He exclaimed that he was Kunala indeed. But then I inquired of him what had happened to his eyes. He replied that they had to be taken out by my orders. At this I inquired in amazement what orders were meant. He replied rather excitedly that the Ivory Seal was on them. Then I realised to my great pain that it must have been the wicked Queen Tishya Rakshita who had sent such orders.

Kunala's Report in the Indirect Form.

Asoka disbelieving asked me if I was Kunala. I replied that Kunala indeed I was. At this with a shock he asked me what had happened to my eyes. Of course, I replied that they had to be taken out because of his orders. In amazement he asked what orders were meant. I replied rather excitedly that the Ivory Seal was upon them. Then with great pain he realized that it must have been the wicked Queen, Tishya Rakshita who had sent such orders.

Tishya Rakshita's Report.

Asoka asked him if he was Kunala. Kunala assured him that it was he indeed. With a shock, he asked him what had happened to his eyes. Kunala excitedly replied that they had to be taken out because of his (Asoka's) orders. In amazement Asoka asked what orders were meant. Kunala replied rather excitedly that the Ivory Seal was upon them. Asoka shrieked with pain that it must have been I, in a mood of wickedness, who had sent such orders.

CHAPTER XV

PUNCTUATION

In conversation, we frequently make pauses, modulating the voice according to the nature of the remark and the length of time we desire to rest upon a word. When we speak, we make certain pauses in order to make our meaning clear or to emphasise what we say. In writing, we attempt to reproduce these pauses by points or signs, the object being to render the passage more intelligible to the reader. Punctuation (derived from the Latin *punctum*, a point) means the right use of putting in Points or Stops in writing. The stops represent pauses of varying length and are inserted, for the most part, according to the grammatical construction and sense of the passage. But in addition, a stop may appear—where not required by grammar and sense—in order to make a pause for rhetorical effect. Such a pause will depend on the writer's mind. For this reason, and for others, the same kind of statement may be punctuated differently by different writers. Consequently, hard and fast rules for punctuation cannot be laid down ; and within certain limits a considerable variety of usage exists.

The proper use of these stops helps the reader to understand the meaning more easily, by indicating the relation between words, phrases, clauses, and sentences. If he is reading the passage aloud, they tell him exactly what pause to make so that the connection between the different parts of a sentence or paragraph may be evident. They are also frequently of great use in avoiding ambiguity of meaning as the following examples will show :—

(1) He wished to give his students a deeper interest in their studies and mischief, idleness and, ignorance less scope.
A semi-colon after studies is necessary because giving his students a deeper interest in their studies and mischief would be self-contradictory. The word mischief should, therefore, be separated from the first part of the sentence to bring out the correct meaning. The sentence properly punctuated would stand thus : He wished to give his students a deeper interest in their studies ; and mischief, idleness and ignorance less scope.

(2) An ornamental table, the property of a lady with three finely carved legs, is for sale.
The omission of a suitable punctuation mark after the word lady makes the meaning of the sentence ridiculously ambiguous. It gives the impression that the three finely carved legs belong to the lady instead of an ornamental table. It seems a pity to deprive this celebrated lady of such finely carved supports, but it

has to be done in the interests of justice, and punctuation will perform this delicate operation for you. A pause is essential after the word lady to convey the real sense of the sentence. A comma will serve the purpose and make the meaning clear.

(3) The Schoolmaster says the Inspector is a fool. Punctuation will reveal the fool. The sentence can be interpreted in two ways :—

(*i*) The Schoolmaster says, "The Inspector is a fool". Here punctuation reveals the Inspector to be a fool.

(*ii*) "The Schoolmaster," says the Inspector, "is a fool". Here punctuation reveals the Schoolmaster to be a fool.

(4) The meaning of a sentence may change radically according to the pauses in it. Presumably, some intimate person or somebody in authority is speaking to a judge about an accused person. He says : "Hang not, spare him" which means : "Do not give him capital punishment ; spare his life". This is quite different from "Hang, not spare him" which means : "Give him capital punishment ; do not spare him." Thus the meaning is reversed by the change in punctuation.

In ordinary conversation, we often use phrases like "Going home"; our tone and gesture indicate whether we are asking a question or merely making an assertion. But in writing, the exact sense of the words will depend upon the stop we use after them. "Going home?" means "Are you going home?" but "Going home" may mean "I am going home".

There are a few leading rules that should be observed in punctuation, but beyond these your personal taste and habit of thought must largely govern you. Of course, you must be sure that you have formed a good taste from observing the methods of the best writers. The tendency now-a-days is to use necessary punctuation and to depend upon construction and arrangement for clearness of expression. Formerly, punctuation marks were used very profusely.

If your own punctuation appears jerky to you, consider the advisability of reconstructing your sentences. Punctuation is the art of indicating with greater clearness, by points or stops, the meaning of sentences, and the pauses to be made in reading and speaking. There is nothing that so promptly discloses faulty construction as careless pointing. Many persons ignore punctuation in their writing, not wholly through ignorance, but often because of haste and carelessness. The art of punctuation is not difficult, but it requires practice and attention. I have put the essentials of this subject into this chapter for your convenient study and guidance.

The names of the different points, stops or marks used for punctuation are :—

Comma, indicated by................ ,
Semi-colon, indicated by... .... ;
Colon, indicated by.... .... :

Full-stop or period,
indicated by......................... .
Note of interrogation,
indicated by.......................?
Apostrophe, indicated by...........'
Note of exclamation,
indicated by........................ !
Brackets or the parenthesis
indicated by.......................... ( ) or [ ]
Dash, indicated by .... —
Hyphen, indicated by .... -
Inverted commas or
Quotation marks, indicated by......" "
Three dots indicated by ....

The Comma.

The comma represents the shortest pause. A frequent use of the comma makes the style jerky, and is to be avoided. It should be used only where a slight pause is necessary to make the meaning clear. When words are very closely connected in meaning, omit the comma. Do not hesitate, however, to use all the commas necessary to clearness. The way a sentence rests in your mind is often a good guide to its proper pointing. If the effect of a sentence be naturally uninterrupted in your mind, it will require few, if any, commas in its written form. This is the commonest of all the punctuation marks and, except where a stronger pause is required, a comma should always be used when there is a distinct pause in the sense. The following rules may be laid down for the use of this stop.

(1) To mark off a Noun or Phrase in Apposition; as Paul, the apostle, was beheaded in the reign of Nero. Milton, the great English poet, was blind.

Napoleon, the Man of Destiny, as some have called him, was a most wonderful general.

John Henry Newman, one of the greatest of English stylists, died at Birmingham, England.

(2) To separate a series of words in the same construction when only the last two are connected by 'and'.

Greece, Italy, and Spain are the peninsulas of Southern Europe.
England, France, and Italy formed an alliance.
He lost lands, money, reputation, and friends.
It was a long, dull, and wearisome journey.
Early to bed and early to rise.
Makes a man healthy, wealthy, and wise.
We should live soberly, prudently, and industriously at all time.
He wrote his exercise, neatly, quickly, and correctly.
Hungry, tired, and sleepy, he reached home at mid-night.

Note :— A comma is generally not placed before the word preceded by *and*. This is the modern tendency.

(3) To separate each pair of words connected by *and*; as

We should be devout and humble, cheerful and serene.

High and low, rich and poor, wise and foolish must all die.

Sad and dispirited, weary and broken, he died at last in a miserable hovel.

Here and there, now and then, off and on, every odd moment he could spare from his arduous labours, he devoted to this great work of charity.

(4) After a Nominative Absolute ; as,

This done, she returned to the old man with a lovely smile.

The wind being favourable, the squadron sailed.

The sun having set, we all went home.

The day being bright, we went out for a stroll.

Being tired, I fell asleep.

(5) When words of the same class or rank go together in pairs, each pair is separated by a comma :—

By night or by day, at home or abroad, asleep or awake, he is a constant source of anxiety to his father.

(6) To mark off the Nominative of Address or Vocative; as

Come into the garden, Maud.—*Tennyson*.

England, with all thy faults I love thee still.

Lord of the universe, shield us and guide us.

Brown, I want you.

John, come here.

Here is your book, father.

Friends, Romans, countrymen, lend me your ears.

—*Shakespeare*.

It was you, Brown, who did this.

This, ladies and gentlemen, is the point I wish to emphasise.

Get out, you dirty dog.

But when the Vocative is emphatic we ought to use the Note of Exclamation; as,

Monster ! by thee my child is devoured.

(7) After adverbs or adverbial phrases; as

In fact, his poetry is no better than his prose.

Finally, the way of happiness is the way of truth.

At last, he has gained his point.

In spite of every attempt on the part of the Captain, the ship could not be freed from the rocks.

Courageously, he undertook the leadership of the expedition.

To speak frankly, I know nothing about the subject.

To conclude, the whole business is a farce.

(8) Before and after a participial phrase, provided that the phrase might be expanded into a sentence and is not used in a merely qualifying sense as an adjective; as

Caesar, having conquered his enemies, returned to Rome.

Caesar, having defeated the Gauls, led his army into Britain.

(Here 'having defeated' means "after he had defeated").

Convinced of the accuracy of his facts, he stuck to his opinion. (Here 'convinced' means 'because he was convinced').

But when the participle qualifies the noun so as merely to restrict its meaning, as an adjective would do, the comma should not be used:—

A dog lying asleep on a public road is likely to be run over.

A man convinced against his will is of the same opinion still.

(9) Before and after half-parenthetic expressions, words, phrases, or clauses, let into the body of a sentences ; as

It is mind, after all, which does the work of the world.

His behaviour, to say the least, was very rude.

His story was, in several ways, improbable.

Let there be no strife, I pray thee, between thee and me.

The people of Orleans, when they first saw Joan of Arc in their city, thought she was an angel.

He is, from every point of view, a thoroughly competent workman.

The poor fellow, I am sorry to say, died the same evening.

I have, therefore, requested my friend to give you the help you need.

I, too, am a vegetarian.

My opinion, then, is that modern civilization is a farce.

This study of punctuation, when properly explained, is easily comprehended.

Tact, however, should guide a speaker when to stop.

(10) To indicate the omission of a word, especially a verb ; as,

Rashid received a fountain-pen ; Hamid, a watch.

He was a Brahmin ; she, a Rajput.

He will succeed ; you, never.

To have knowledge is good, but to possess wisdom, better.

Histories make men wise ; poets, witty ; the mathematics, subtle; natural philosophy, deep ; morals, grave ; logic and rhetoric, able to contend.—*Bacon*.

Wealth is good : health, better.

We respect deeds : they, words.

My regiment is bound for India ; yours, for Gibraltar.

This is good, that better.

(11) To separate short co-ordinate clauses of a compound sentence ; as,

The garrison evacuated the fort, and the English entered it without a blow.

The rains descended, and the floods came.

Men may come, and men may go, but I go on for ever.

I came, I saw, I conquered ('Vini, Vidi, Vici') — *Julius Caesar*.

He studies diligently, and makes great progress.

The way was long, the wind was cold.

I think you are wrong, and I feel it my duty to say so.

When a clause is restrictive, no comma is used ; as,

A judge receiving bribes cannot administer justice.

If no conjunction is used to connect co-ordinate clauses, these must be separated by a comma :—

Steam propels, elevates, lowers, pumps, drains, pulls, drives, etc.

He was thatcher, carpenter, bricklayer, painter, gardener, gamekeeper.

When there is a conjunction, the comma is sometimes omitted ; as,
He came and saw me.
I made haste and caught him.
I took up a stone and threw it at the mad dog.

(12) To mark off a direct quotation from the rest of the sentence ; as,

"Exactly so", said Alice.
He said to his disciples, "Watch and pray".
"Go then", said the ant, "and dance winter away".
What I say unto you I say unto all, Watch.—*New Testament*.
"I was the first to come here", shouted the man.
"Shakespeare says, "The valiant never taste of death but once".
"He exclaimed, "For Heaven's sake, come quick !"
If the quotation is very short, the comma may be omitted e.g.
The drowning man shouted 'Help' !

(13) Before certain co-ordinating conjunctions :—

To act thus is not wisdom, *but* folly.
He is not a madman, *but* a knave.
He is not only accused, *but also* convicted.
He hoped, *then*, that he would be pardoned.
He is learned, *but* not pedantic.

(14) To separate a long subject opening a sentence from the verb ; as,

The injustice of the sentence pronounced upon that great scientist and discoverer, is now evident to us all.

All that we admired and adored before, as great and magnificent, is obliterated or vanished.

Another reason for the unfortunate situation in which he finds himself, is his disregard of his parent's counsel.

(15) A Noun-Clause is not usually separated by a comma from the Principal clause :—

It is generally allowed that the art of teaching is difficult.

No one knows when he will come.

His being pardoned depends upon whether he will confess his fault or not.

But Noun-Clauses must be separated from each other by commas, when they are subjects or objects to the same verb :—

No one knows when he will come, or whether he will come at all, or whether he is even alive.

Who he was, or why he came, or what he intends to do, will all be found out in time.

Sometimes a comma is used to separate a Noun Clause—whether subject or object—preceding a verb :—

That a man is never really satisfied with his lot, we have often seen to be a fact.

That he can be trusted to carry out his project, I myself believe.

Whatever is, is right.

How we are ever to get there, is the question.

That he would succeed in his undertaking, no one ever doubted.

(16) The comma is used before and after an adjectival clause, if it is not restrictive, that is, if it does not define or limit the application of the antecedent :—

The terrible news, which reached us this morning, has completely broken my mother.

The lion, which was once to be found in many parts of India, is now practically extinct in that country.

Sailors, who are generally superstitious, say it is unlucky to embark on Friday.

Fortune selects him for her lord, who reflects before acting.

When the Adjective Clause is restrictive in meaning, the comma should not be applied :—

The man who came to see me this morning was a rogue.

This is the house that Jack built.

The Lord is nigh unto them that are of a broken heart.

The design was disapproved by everyone whose judgment was entitled to respect.

The man we saw yesterday has come again today.

(17) In a complex sentence, if an adverbial clause is placed *before* the principal clause, or is inserted in it, the adverbial clause is marked off by commas :—

When he was born, a large number of friends came to see him.

Where the culprit is hiding himself, we do not know.

I was surprised, when I opened the door, to see my old friend Walter standing before me.

When I was a bachelor, I lived by myself.

When the adverbial clause follows the principal clause, the comma is frequently omitted :—

Seek to please if thou would'st be happy.

A large number of friends congratulated me when a son was born to me.

Send me word before you start.

(18) A word or phrase emphatically repeated is separated by a comma :—

"Verily, verily, I say unto you".

(19) Explanatory clauses are separated by commas ; as,

The vessel was oblong, three feet in length, two feet in breadth, and eight inches in depth.

(20) Between different words in a list or series, e.g.

We live by admiration, faith, and hope.

She was good, wise, and beautiful.

(21) After each preposition, when there are two prepositions to one object :—

This car is superior to, and cheaper than, the one I saw yesterday.

(22) A comma may be the sign of a pause for rhetorical effect; as in this sentence from Macaulay's account of seventeenth century highwaymen :

"The Cambridge scholars trembled when they approached Epping Forest, even in broad-daylight.

(23) When a number of adjectives qualify the same word, without being joined by a conjunction, the adjectives are separated by commas :—

He had a long, lean, bronzed face.

The Semicolon.

The semicolon is a point in value between the colon and the comma. It is used to introduce a greater break in the thought than a comma would give.

Its chief uses are as follows :—

(1) To separate longer clauses from one another. Here a greater pause is necessary to prevent the sentences from being confused together :—

Honesty of purpose in worldly affairs has many advantages over deceit ; it is a safer way of dealing with men ; it is an easier mode of despatching business ; it inspires men with greater confidence ; it acquires more and more confidence in itself, while deceit becomes more and more diffident.

He was a brave, large-hearted man ; and we all honoured him.

(2) To separate a series of loosely related clauses :—

Her court was pure ; her life serene ;
God gave her peace ; her land reposed.—*Tennyson*.

(3) To give greater emphasis to different parallel clauses, so that the mind may dwell longer on each of them in succession :—

As Caesar loved me, I weep for him ; as he was fortunate, I rejoice at it ; as he was valiant, I honour him ; but as he was ambitious, I slew him. So there is tears for his love ; joy for his fortune ; honour for his valour and death for his ambition.

—*Shakespeare*.

Today we love what tomorrow we hate ; today we seek what tomorrow we shun; today we desire what tomorrow we fear.

Clive committed great faults ; and we have not attempted to disguise them.—*Macaulay*.

He had travelled for years on the continent ; he had friends everywhere ; he had studied the conditions of foreign states, the intricacies of foreign diplomacy, with all the energy of his acute and restless mind. —*Strachey*.

The cocoanut tree gives us food ; it gives us drink ; it gives us rafters ; it gives us material for roofing ; it gives us oil ; it gives us rope ; it supplies us, indeed, with nearly all the necessaries of life.

"Reading makes a full man ; conference a ready man ; writing an exact man"—*Lord Bacon*.

(4) To divide clauses, which are connected by some Alternative or Illative (inferential) conjunction. Here a greater pause is required because the mind requires a little more time to perceive the alternative or the inference. When a sentence consists of two parts, the one complete in itself, and the other added as an inference, to give some explanation, they are separated by a semicolon ; as ,

Economy is no disgrace ; for it is better to live on a little, than to outlive a great deal.

I met him as he was leaving his house ; *otherwise* I should not have known where he lived.

I refused to do what he asked me to do ; *for* I was convinced that he had been misinformed of the facts.

(5) To separate the parts of a periodic sentence e.g.

"Staggering under a load of debt and labour ; tracked by bailiffs and reproachful creditors ; running from a hundred poor dependents, whose appealing looks were perhaps the hardest of all pains for him to bear ; devising fevered plans for the morrow, new histories, new comedies, all sorts of new literary schemes ; flying from all these into seclusion, into pleasure at last, at five and forty, death seized him and closed his cares.

Life of Oliver Goldsmith.

(6) When a sentence contains an enumeration of several particulars, the clauses are generally separated by semicolons ; as, Philosophers assert that Nature is unlimited in her operations ; that she has inexhaustible treasures in reserve ; that knowledge will always be progressive ; and that all future generations will continue to make discoveries of which we have not the slightest idea.

The Colon.

The colon is a point in value halfway between the semicolon and the fullstop. It is used to indicate rather abrupt pauses in the thought, and when rightly employed is one of the most effective of all the points.

When long sentences were in great vogue, the colon was regularly used as intermediate between the fullstop and the semicolon ; but with the shortening of sentences that use has almost vanished.

The colon is a stop which has fallen upon hard days. It is only less strong than a full-stop, and people seem to prefer the latter. And yet, a style gains in individuality by the discriminating use of the Colon and the Semicolon.

The colon may be used at the writer's discretion if he thinks that the pause is not sufficiently marked by a semicolon. It is used as intermediate between the full-stop and the semicolon.

A colon should be used :—

(1) When what follows confirms, repeats or amplifies the previous statement, without introducing altogether new matter. When a sentence consists of two parts, the one complete in itself and the other containing an additional remark, the sense of which depends on the former, they are separated by a colon. The additional

remark is introduced in explanation or in confirmation of the previous one :-

Strive above all things, in whatever station of life you may be, to preserve health : there is no happiness in life without it.

Study to acquire the habit of thinking : no study is more important.

It is said that sleep is best before midnight : and Nature herself with her darkness and chilling dews informs us so.—*Leigh Hunt.*

She fought a good fight : cut and thrust.

The following passage from Macaulay's essay on Lord Clive illustrates how colon is placed before a sentence appended to what has preceded with the idea of amplifying its meaning.

The Nabob of Oudh pressed him to accept a large sum of money and a casket of costly jewels. Clive courteously, but peremptorily refused : and it deserves notice that he made no merit of his refusal, and that the facts did not come to light till after his death.—Macaulay : *Lord Clive*.

(2) To introduce a quotation :-

The Scriptures give us an amiable representation of the Deity in these words : "God is love".

We all know the old saying : "Familiarity breeds contempt".

Abraham Lincoln began his speech with these words : "Four score and seven years ago our fathers brought forth on this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal.

He cried out and said : "All this is the result of my pride !"

And he slapped his face and tore his clothes, the passers-by gazing at him while he wept, and exclaimed : "Ah, oh my grief".
—From a translation of *The Arabian Nights*.

This quotation from Tennyson is to the point : "It is better to have loved and lost, than never to have loved at all".

The colon is not always the point used for this purpose. In the Bible the verb of saying introducing a direct quotation is usually followed by a comma.

(3) Before a list of names or an enumeration of particulars :-

Goldsmith's best known works are : *The Vicar of Wakefield*, *The Traveller*, *The Deserted Village*, *The Citizen of the World*.

Kindly send me the following articles : a chair, a desk, a dining table, six dining chairs, and one side-board.

The eight parts of speech are these : noun, pronoun, verb, adverb, adjective, preposition, conjunction, interjection.

There are three cities which I specially desire to visit : London, Paris, and Rome.

The colon is generally followed by a dash when it comes before enumerations or lists.

Please send me the following articles as soon as possible :—
One dozen pencils, one ream of paper, etc.

(4) To recapitulate a series of previous clauses :—

The storm had passed; the sun was shining on the green leaves of the trees; the streams were dancing around the rocks, the birds

hopped about him, as they chirped thair cheerful notes : such were the pleasant scenes and sounds that welcomed the wanderer back to his home.

(5) To introduce a series of clauses :—

You must now hear, what I have to say about the uses of iron : we sleep on iron; we travel on iron; we float on iron; we plough the fields with iron; we shoot with iron; we chop down trees with iron; in fact, there is scarcely anything that we can do without the help of this wonderful metal. In this connection, read سورة الحديد in the Holy Quran.

(6) Between two brief co-ordinate clauses, mostly antithetical, unconnected by a conjunction, e. g.,

Art is long : Time is fleeting.

Man proposes : God disposes.

Speech is silvern : silence is golden.

A historian should not record trifles : he should confine himself to what is important.

I know his intention : he told me.

Full Stop or Period (.)

This point does not give any trouble, as its uses are generally understood. The period is used to separate complete sentences, and is thus the most disjunctive point we have. Whenever one thought is quite finished a full stop should follow. Remember that the next sentence begins with a capital letter. The full stop represents the greatest pause and separation. It is used to mark the end of declarative or imperative sentences; as,

Dear, patient, gentle, noble Nell was dead.

Go to the ant, thou sluggard; consider her ways and be wise.

—*Old Testament*.

Awake arise or be for ever fallen.—*Milton*.

Give us this day our daily bread, and forgive us our trespasses, as we forgive them that trespass against us. – *Lord's Prayer*

(i) This stop must be put at the close of all sentences—except direct questions or exclamations, where it is replaced by the point of interrogation (?) or the point of exclamation (!) Note that the point of interrogation or of exclamation may be inserted elsewhere than at the end of the sentence.

Cultivate the love of truth.

What is spirit ? What are our own minds ? We observe certain phenomena. We cannot explain them into material causes. We, therefore, infer that there exists something which is not material. We can define it by negatives. We can reason about it only by symbols.

"If you prick us, do we not bleed ? if you tickle us, do we not laugh? if you poison us, do we not die ? and if you wrong us, shall we not have revenge ? if we are like you in the rest, we will resemble you in that".

Shylock speaking in Shakespeare's
Merchant of Venice.

"What a piece of work is man ! how infinite in faculty ! in form and moving how express and admirable ! in action how like an angel ! in apprehension how like a god ! the beauty of the world ! the paragon of animals".—*Shakespeare*.

Other Uses of the Full Stop :—

(2) The Full Stop is also used after abbreviations and initials; as, B.C. for Before Christ ; A. D. for Anno Domini. In the year of our Lord, of the Christian era; M.A. for Master of Arts ; D. Litt. for Doctor of Literature; Rev. for Reverend ; i.e. for *id est* (that is); etc. for *et cetera* (=and the rest, and so on) ; M. L. A. Member Legislative Assembly ; e. g. (for example —*exempli gratia*) ; B.A. for Bachelor of Arts ; Kt. for Knight ; Feb. for February ; C O. D. for Cash on Delivery; V. P. P. for Value Payable Post ; B. L. for Bachelor of Law; Bart. for Baronet; the Hon. for the Honourable ; F. R. S. for Fellow of the Royal Society; viz. for videlicet maning namely, that is to say or in other words; K. C. B., for Knight Commander of the Bath; Mr. A. B. Smith for Mr. Arthur Bernard Smith: F. M. Velte for Frederick Mowbray Velte; G. B. Shaw for George Bernard Shaw.

(3) A series of full stops indicates the omission of words. Take the sentence : "The configuration of the Grecian territory, so like in many respects to that of Switzerland, produced two effects of great moment upon the character and history of the people". If we wish to quote this without the comparison and to show that something has been omitted, we write : "The configuration of the Grecian territory ......produced two effects of great moment upon the character and history of the people".

Note of Interrogation (?)

The Note of Interrogation is used, instead of the Full Stop after sentences which ask questions. The sentence following must be commenced with a capital.

Where was he born ? When did he die ?
Have you written your exercise ?
Who is that man ?
What is truth ?
Why did you allow him to insult you ?

"If you prick us, do we not bleed? If you tickle us, do we not laugh? If you poison us, do we not die? And if you wrong us, shall we not have revenge ?.—Shylock speaking in Shakespeare's *Merchant of Venice*.

"In our day there are many who imitate Macaulay's short sentences, iterations, antithesis, geographical and historical illustrations, and eighteenth century diction; but who accepts them as Macaulays ?"

Whence comest thou ?

The Note of Interrogation is required when a direct question is asked, e.g., Where are you going ?

How long did you stay ?

But the Note of Interrogation is not used after an indirect question. It needs only a full stop ; as,

It may be asked who that man is.
He asked me whether I had written my exercise.
He asked me where I was going.
The teacher asked Jones why he had not prepared his lesson.

The question mark is required after interrogative sentences which are in the form of statements or assertions e.g., You came here to see your father ? You thought you were doing the right thing ?

Note, however, that no question mark is needed at the end when a polite request is made in an interrogative form, e.g., Will you please look into this matter at once.

Could you kindly speak to your brother about my appointment.
May I assure you of my hearty co-operation.

When enclosed in brackets after a word or figure, it signifies that what immediately precedes is open to doubt, e.g., Your wealthy (?) friend is begging for a job.

He said he was 108 (?) years old.
William Langland 1320 (?)—1400 (?) wrote *Piers Plowman*.

The Apostrophe (')

The Apostrophe (') is employed :

(1) To indicate the possessive case ; as,

Jack's latest prank ; Rama's house ; That is a Women's College ;

There is no break between the word and the letter s indicating both the plural and apostrophe ; as

The soldiers' rations.
The boys' school is far away.
Parents' responsibilities.

The Apostrophe marks the possessive form except in the case of pronouns. No apostrophe (') appears in its, hers etc.

(2) To denote the omission of letters; as

"I have loved thee long, and lov'd 'ee true".
The Hon'ble (for Honourable).
e'en (for even).
'tis (for it is).
Ta'en (for taken).
don't (for do not).
Shan't (for shall not).
won't (for will not).
Tho' (for though).
haven't (for have not).
e'er (for ever).
o'clock (for of clock).
I'll (for I will).
Couldn't (for could not).
Ven'ble (for Venerable).
I'm (for I am).

(3) To form the plurals, of letters and figures.

Dot your i's and cross your t's
(Fill in details; make your meaning quite clear).
Mind your p's and q's.
(Be careful not to offend against propriety).
They are at 6's and 7's (in confusion).
Add two 5's and four 2's.
He makes queer 5's.

Note of Exclamation (!)

A Note of Exclamation is used after words or sentences that express :

(a) Strong emotion; e.g.,

How are the mighty fallen, and the weapons of war perished !
—*Bible.*

"What a piece of work is man! how infinite in faculty ! in form and moving how express and admirable ! in action how like an angel ! in apprehension how like a god! the beauty of the world ! the paragon of animals !" —*Shakespeare*

I am distressed for thee, my brother Jonathan!
"Land ahead !" shouted the delighted crew.
What a terrible fire this is !

When the interjection O is placed before Nominative of Address, the Note of Exclamation comes after the noun or it may be placed at the end of the sentence ; as,
O father ! I hear the sound of guns.
O Hamlet, speak no more !—*Shakespeare.*

(b) An invocation; e.g. :

"Zeus! Father of the gods !"
Rarely, rarely comest thou. O Spirit of Delight! —*Shelley.*

(c) A wish, e.g.:

God save the King!
Long live the King!

(d) Exclamatory words or ejaculations ; as,

Alas ! Alack ! O dear ! Too true ! Ah ! Heigh ho ! Hurrah ! Huzza ! Heaven forbid ! Oh ! Bravo ! Well done ! Good heavens !

Ah me ! I am undone.

Oh, what a wretched man I am ! Oh ! how miserable !
O my countrymen !

Brackets or the Parenthesis ( ) or [ ] or Double Dashes — —

A parenthesis is frequently enclosed in curved brackets ( ). Brackets are used, like a couple of dashes for inserting a parenthetical sentence in the middle of a main sentence.

At the age of ten (such is the power of genius) Macaulay could read Greek with facility.

He gained from Heaven ('twas all he wished) a friend.

A remarkable instance of this kind of courage—call it, if you please, resolute will—is given in the history of Babar.

Before attempting an answer to this enquiry (which will be a somewhat serious undertaking) there is a preliminary question.

When the parentheses extend to several sentences or a whole paragraph, the curved brackets are always used and not the dashes.

Square brackets [ ] are used to enclose explanatory additions to the original statement. They are used in articles, speeches, and quotations to enclose remarks made by some one other than the original writer or speaker, especially by reporters and editors.

The *Imaginary Conversations* [by Walter Savage Landor] compel an interest somewhat akin to the interest of Plutarch.

The *Essays of Elia* [by Charles Lamb] contains some of the finest essays in the English language.

The public Speaker. What we want is complete independence for our dear mother-land. [Hear, hear].

Dash (——). Some writers use the dash very lavishly. It often seems to be an indiscriminate substitute for the comma or the semicolon. Beware of this careless use. I advise you to avoid the overuse of dash, and never to use it without good reason.

The dash has the following main uses:—

(1) It is used to mark an abrupt turn or break in a sentence:—

At last he was wealthy and famous—but what were wealth and fame to him without her?

Here lies the great—False marble, where?
Nothing but sordid dust lies here.

If my husband were alive—but why lament the past?

(2) The dash is employed before or after a list of enumerations:—

Demosthenes, Cicero, Burke—all the best orators are against this method.

All was lost—health, happiness, honour, friends.

(3) The dash is employed before and after an interpolation. In other words it is used to insert a parenthetical phrase or sentence in the middle of a main sentence:—

At the age of ten—such is the power of genius—Macaulay could read Greek with facility.

"This principle—that the sensitiveness of the faculties must be husbanded—includes more than has yet been hinted".

"Probably *Men and Women* is the best understood and most admired of Browning's more serious works, but his popularity, as distinct from his fame—so far as he is popular—depends upon a few narrative poems.

He swam the whole distance—no small feat of endurance—without showing the slightest sign of fatigue.

(4) To indicate words in apposition:—

His anger was terrible—the insensate anger of a beast.

(5) To resume a scattered subject; as,

Friends, companions, relatives—all deserted him.

(6) The dash also denotes the intentional suppression of a word or words or part of a word :—

I lived in the village of—for two years, when a foolish thing was done by me.

He was born in the town of L—.

The well-known firm of Engineers—took him into their service.
At the—Hotel we were poorly entertained.
Mr. B—was present.

(7) To indicate some explanation, addition, repitition or afterthought :—

"Soon she felt nothing but a supreme immediate longing that curtained off all futurity—the longing to be down and sleep".

"For forty years Britain held bravely out against these assailants, but civil strife broke its powers of resistance, and its rulers fell back at last on the fatal policy by which the empire invited its doom while striving to avert it—the policy of matching barbarian against barbarian. —Green : *History of the English People*.

"We acquire a good style by living in the best of all society—that is, with the best authors".

Tennyson's lyrics cover nearly the whole lyrical circuit—song, ballad, ode and elegy.
His death came as he wished—without "any moaning of the bar".

(8) The dash is employed to indicate a pause of suspense ; as when a speaker keeps his audience waiting in doubt about the word he will utter :—

The experiment was not made—for want of money.

(9) To show the speaker's agitation, hesitancy, change of mind or other emotion :—
" 'You skate, of course, Winkle ?' said Wardle.
'Ye—yes ; oh yes, replied Mr. Winkle. 'I—I—am rather out of practice'."

(10) The dash is sometimes employed to give special emphasis :—
To write well—it is at once to think deeply, to feel vividly, and to express clearly.

(11) Sometimes the dash is used to express unusual feeling :—
He found that she was—dead.

(12) Sometimes the dash is used before a climax :—
We have petitioned, we have remonstrated, we have supplicated, we have—prostrated ourselves at the foot of the throne.

Hyphen (-)

A hyphen is used for joining the parts of a compound word. Like the dash it is formed by a horizontal line. But the line in the case of a hyphen is much shorter than in the case of a dash.

(1) The following examples show how a hyphen is used to connect the parts of a compound word :—

Passer-by ; man-of-war ; jack-of-all-trades ; a well-built house ; a seventeenth-century writer ; forget-me-not ; half-crown ; father-in law ; looking-glass ; fellow-feeling ; bathing-place ; self-willed ; kind-hearted ; well-known ; self-indulgent ; deep-dyed ; over-confidence ; ill-bred ; high-spirited ; star-like ; self-conscious ; half-hearted ; new-fangled ; business-like ; never-to-be-forgotten occasion. Note that the use of made-up compounds such as the last is not to be encouraged. Sometimes the insertion of a hyphen changes the meaning of certain words. 'Recover' means 'regain possession of' ; but re-cover means 'put a new cover on'. 'Recount' means 'narrate' ; but 're-count' means 'count again'. a sick-nurse' means a nurse who attends on the sick ; but 'a sick nurse' means a nurse who is unwell.

(2) Sometimes a hyphen is used to separate vowels which require to be pronounced separately e.g., Pre-ordained ; Co-ordinate ; Pre-eminent.

(3) A hyphen is also used at the end of a line where part of a word is carried over to the next line. You must be careful to divide such words at the end of a proper syllable ; as happi-ness ; abun-dance ; philo-sophy ; in-tu-i-tion , meet-ing ; im-pos-ture ; do-main ; dis-guise ; re-claim ; tol-er-ate ; rev-er-ence ; blas-phe-my ; am-ple ; na-tiv-i-ty ; pre-dom-i-nate.

Inverted Commas or Quotation Marks (" ").

These are double (" ") or single (' ') and should enclose all direct quotations. The advantage of the two forms is apparant when we require to mark off a quotation within a quotation. If a quotation occurs within a quotation, it is marked off by single inverted commas ; as,

"You might as well say", added the March Hare, "that, 'I like what I get' is the same thing as 'I get what I like' ".

"But it is in his descriptions of 'high life below stairs' that Emile Zola excels".

The enclosing portion takes double and the enclosed portion takes single commas.

When a single direct speech covers several paragraphs, put "at the beginning of each paragraph and" at the close of the last only.

Double inverted commas are used to enclose the exact words of a speaker, or a quotation ; as,

"I would rather die", he exclaimed, "than join the oppressors of my country".

Babar is said by Elphinstone to have been "the most admirable prince that ever reigned in Asia."

Lincoln in his Second *Inaugral Address* on March 4, 1865 said : "With malice toward none ; with charity for all ; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in ; to bind up the nation's wounds ; to care for him who shall have borne the battle, and for his widow, and his orphan—to do all which may achieve and cherish a just and lasting peace among ourselves, and with all nations'.

Lincoln in his *Address at Cooper Institute, New York, February 27, 1860*, said : "Let us have faith that right makes might, and in that faith let us to the end dare to do our duty as we understand it".

Pope in his *Essay on Man* says :
"All nature is but art, unknown to thee ;
All chance direction, which thou canst not see ;
All discord, harmony not understood ;
All partial evil, universal good
And, spite of pride, in erring Reason's spite,
One truth is clear, Whatever is, is right".

Single inverted commas are used to mark off a quotation within a quotation. This device is adopted to avoid confusion between the main basic quotation and the subsidiary quotation within it :—

"Nigh to a grave that was newly made.
Leaned a sexton old on his earth-worn spade ;
A relic of bygone days was he,
And his locks were white as the foamy sea ;
And these words came from his lips so thin
'I gather them in, I gather them in' ".

Park Benjamin : *The Old Sexton.*

Names of ships, newspapers, books, etc., which in print are denoted by italics are designated in script by inverted commas, thus :—

The "Dreadnaught" has given complete satisfaction to the authorities.

"The wreck of this steamship, briefly reported in 'The Times' of Friday as having gone ashore near the Tees, has resulted in the loss of 19 lives".

Shakespeare's 'Hamlet' is a highly thought-provoking play.

Quatation marks are also used with a new word or a word in a new sense ; as People are now [1880] speaking of this as 'boycotting'.

Three dots (...)

Three dots after a full stop mark a pause for reflection or indicate something left to the imagination of the reader, e.g.:

Thank Heaven ! I have caught it...

Opening sentence of A.G. Gardiner's essay *On Catching the Train.*

And so by leisurely stages to India. And the East Indies ...

He is a very good fellow, but fearfully jealous. I need hardly say more...

Capitals.

Capitalization, or the use of capital letters, does not, strictly speaking, form a part of punctuation. But it is usually included in punctuation for the sake of convenience, and because punctuation affects the use of capital letters.

Capitals are used in the following cases :—

1. The first word of every quotation, sentence, and line of poetry begins with a capital letter.
A man came to me and said, "Sir, will you tell me the way to General Post Office ?" "Come with me", I said to him "for I am going that way myself."

A fierce tiger was shot today.
"Golden lads and girls all must.
As chimney sweepers come to dust." —*Shakespeare.*

2. All proper names, and words used as proper names ; titles of persons or of books; and adjectives formed from proper nouns are capitalized. Proper names include names of races, religions, political parties, nations ; geographical names ; historical events, periods, and documents ; titles of organisations and institutions ; names of government bodies and departments.

Examples :— Queen Elizabeth, The Prime Minister, Muslim, Christian, Liberals, Conservatives, Sunday, Monday, The Himalayas, America, The Middle Ages, Magna Carta, Battle of Verdun, Legislative Assembly, Rai Bahadur, Sir Muhammad Iqbal, Her Majesty, Macaulay's *History of England*, B.A., M.A., September, November.

3. The names of the Supreme Being and Scriptures are capitalized :—

God, the Almighty, the Quran, the Bible, the Bhagwadgita.

4. The personal pronoun I and the interjection O are always capitalized.

5. All personified objects require the use of capitals.
"How elusive art thou, O Beauty !"
"O Death".

SOLVED EXERCISES IN PUNCTUATION
EXERCISE I

Write a continuous piece of English prose followed by a quotation in poetry all covering about one hundred words to illustrate the proper use of the punctuation marks with which you are acquainted.

(*Punjab University, Intermediate Examination, 1914*).

ANSWER TO EXERCISE I

What is life ? Life ! Ask the philosophers and they will answer, "Life consists of years ; and years, as you are aware, are made up of months, weeks, days, hours, minutes and seconds". Does it then behove man—man the crown of creation—to waste his days, or even the least fraction of his time ? No ; the art of life consists in making the best use of all his fractions of time.

"Neither to change, nor falter, nor repent ;
This, like thy glory, Titan ! is to be
Good, great, and joyous, beautiful and free ;
This is alone Life, Joy, Empire and Victory".—*Shelley.*

EXERCISE II

Punctuate the following passage :—

As Caesar loved me I weep for him as he was fortunate I rejoice at it as he was valiant I honour him but as he was ambitious I slew him there is tears for his love joy for his fortune honour for his valour and death for his ambition who is here so base that he would be a bondman if any speak for him have I offended who is here so rude that would not be a Roman if any speak for him have I offended who is here so vile that will not love his country.

ANSWER TO EXERCISE II

Punctuated Passage

As Caesar loved me, I weep for him; as he was fortunate, I rejoice at it; as he was valiant, I honour him; but as he was ambitious, I slew him. There is tears for his love; joy for his fortune; honour for his valour; and death for his ambition. Who is here so base that would be a bondman? If any, speak; for him have I offended. Who is here so rude that would not be a Roman? If any, speak; for him have I offended. Who is here so vile that will not love his country?

EXERCISE III

(*a*) *Punctuate the following passage :—*

Labour is the fabled magician's wand the philosopher's stone the cap of Fortunatus its insignia the plow the anvil and the loom are decorations of honour while its successful votaries eminent members of the Order of Industry should take rank among the benefactors of mankind.

(*b*) *Punctuate the following passage* :—

It is not necessary says Smiles to show that economy is useful nobody denies this we see numerous examples of it what many men have already done all other men may do nor is thrift a painful virtue on the contrary it enables us to avoid much contempt and many indignities it requires us to deny ourselves but not to abstain from any proper enjoyment it provides many honest pleasures of which the thriftlessness and extravagance deprive us.

ANSWERS TO EXERCISE III

(a) Punctuated Passage.

Labour is the fabled magician's wand, the philosopher's stone, the cap of Fortunatus. Its insignia, the plow, the anvil, and the loom are decorations of honour; while its successful votaries, eminent members of the Order of Industry, should take rank among the benefactors of mankind.

(b) Punctuated Passage

"It is not necessary," says Smiles "to show that economy is useful. Nobody denies this. We see numerous examples of it. What many men have already done, all other men may do. Nor is thrift a painful virtue. On the contrary it enables us to avoid much contempt and

many indignities. It requires us to deny ourselves, but not to abstain from any proper enjoyment. It provides many honest pleasures, of which thriftlessness and extravagance deprive us".

EXERCISE IV

Punctuate the following passage :—

Father should say to son here is the total it must suffice for all your personal expenditure son is pretty certain to come along soon and plead for instance a friend of mine is getting married I must give him a wedding present and I've nothing in hand whereupon father will reply your wedding presents are your affair not mine what would you do if you were a clerk with a fixed salary and no father says son but what am I to do says father if you have no money you cant scatter presents says son but I simply must it would look so odd says father let it look odd this will teach you in your financial arrangements to provide a margin for emergencies in this manner and in no other manner can a son learn the value of money.

ANSWER TO EXERCISE IV

Punctuated Passage

Father should say to son : "Here is the total. It must suffice for all your personal expenditure". Son is pretty certain to come along soon and plead for instance : "A friend of mine is getting married. I must give him a wedding present and I've nothing in hand". Whereupon father will reply : "Your wedding presents are your affair, not mine. What would you do if you were a clerk with a fixed salary and no father ?" Says son : "But what am I to do ?" Says father : "If you have no money you can't scatter presents". Says son : "But I simply must. It would look so odd". Says father : "Let it look odd. This will teach you in your financial arrangements to provide a margin for emergencies". In this manner and in no other manner can a son learn the value of money.

EXERCISE V

Read these sentences until you understand their construction and then write them out and punctuate them in accordance with the rules discussed in this chapter :—

1. Blest is the man who has found his work let him ask no other blessedness.
2. It was levelled hardened widened by very slow degrees.
3. It is an excellent work carefully compiled copiously illustrated and well arranged.
4. Obviously a work must have charm or it cannot succeed and the charm will depend on very complex conditions of the artist's mind.
5. We are all and who would not be offended at unkind treatment.

ANSWERS TO EXERCISE V

1. Blest is the man who has found his work ; let him ask no other blessedness.
2. It was levelled, hardened, widened, by very slow degrees.
3. It is an excellent work carefully compiled, copiously illustrated, and well-arranged.
4. Obviously a work must have charm or it cannot succeed ; and the charm will depend on very complex conditions of the artist's mind.
5. We are all (and who would not be ?) offended at unkind treatment.

EXERCISE VI

Read the following sentences and extracts until you understand their construction and then write out and punctuate them in accordance with the rules :—

1. Now however we must notice a further condition to be fulfilled in the proper construction of a sentence the condition namely that the words and expressions most nearly related in thought shall be brought the closest together.
2. In speaking of a ray of hope a shade of doubt a flight of fancy a flash of wit the warmth of emotion or the ebullitions of anger we are scarcely conscious that we are employing metaphors which have a material origin.
3. What is the effect for instance upon society of children. By the pity by the tenderness and by the peculiar modes of admiration which connect themselves with the helplessness with the innocence and with the simplicity of children not only are the primal affections strengthened and continually renewed but the qualities which are dearest in the sight of heaven the frailty for instance which appeals to forbearance the innocence which symbolizes the heavenly and the simplicity which is most alien from the worldly are kept up in perpetual remembrance and their ideals are continually refreshed.
4. The most influential books and the truest in their influence are works of fiction. They do not pin their reader to a dogma which he must afterwards discover to be incorrect they do not teach him a lesson which he must afterwards unlearn. They repeat they rearrange they clarify the lessons of life they disengage us from ourselves they constrain us to the acquaintance of others they show us the web of experience not as we can see it for ourselves but with a singular change that monstrous consuming ego of ours being for the nonce struck out.

ANSWERS TO EXERCISE VI

1. Now, however, we must notice a further condition to be fulfilled in the proper construction of a sentence : the condition, namely, that the words and expressions most nearly related in thought shall be brought the closest together.

2. In speaking of a ray of hope, a shade of doubt, a flight of fancy, a flash of wit, the warmth of emotion, or the ebullitions of anger, we are scarcely conscious that we are employing metaphors which have a material origin.

3. What is the effect, for instance, upon society, of children ? By the pity, by the tenderness, and by the peculiar modes of admiration which connect themselves with the helplessness, with the innocence, and with the simplicity of children, not only are the primal affections strengthened and continually renewed, but the qualities which are dearest in the sight of heaven—the frailty, for instance, which appeals to forbearance the innocence which symbolizes the heavenly and the simplicity which is most alien from the worldly—are kept up in perpetual remembrance, and their •ideals are continually refreshed.

4. "The most influential books, and the truest in their influence, are works of fiction. They do not pin the reader to a dogma which he must afterwards discover to be incorrect ; they do not teach him a lesson, which he must afterwards unlearn. They repeat, they rearrange, they clarify the lessons of life ; they disengage us from ourselves, they constrain us to the acquaintance of others ; and they show us the web of experience, not as we can see it for ourselves, but with a singular change—that monstrous, consuming ego of ours being, for the nonce, struck out.

R.L. Stevenson : *Books that Have Influenced Me.*

EXERCISE VII

Central Superior Services Examination, 1956.

ENGLISH PAPER II

The material below lacks punctuation, capitalization and proper paragraphing. Read the entire passage carefully and then re-write it capitalizing and punctuating properly and dividing the material into suitable paragraphs :—

Panama — the bottle-neck of commerce out of a sky like brass the sun beats down on colon wires hum men sweat the distant mountains tremble in the heat in the harbour the fleets of the world are gathering ship by ship a week ago there were ten yesterday there were fifty tomorrow there will be a hundred for culebra has slipped again and the canal is closed to traffic all day long the ships ride at anchor with steam up while in melbourne and kobe and honolulu anxious consignees scan the cable news across the isthmus at panama another fleet waits loaded with mutton

for england and copra for new york nitrates for new orleans and all the treasures of the orient meanwhile up in the hills the dredges work night and day eating into the great slide of rock and dust which chokes the cut men swarm like ants over the moraine locomotives snort winches whine ton by ton the mass diminishes borne away in scows and dump cars through the jungle steadily the channel widens the last debris is cleared away the engineers make a final inspection and like a stream pent up and suddenly released the fleets go through.

ANSWER TO EXERCISE VII

Hints to the Candidates.

A complicated passage of this type can only be correctly punctuated, if it is comprehended clearly and completely. The candidate should possess extensive vocabulary, general knowledge and imagination to be able to enter into the spirit of the passage and visualise a vast scene of active labour and trade aided by all sorts of modern mechanical devices.

Vocabulary.

Copra — dried kernels of cocoanut.

Winches — Hoisting machines.

Scows — Kind of flat-bottomed boats.

PUNCTUATED PASSAGE

Panama——the Bottle-neck of Commerce.

Out of a sky like brass the sun beats down on Colon. Wires hum, men sweat, the distant mountains tremble in the heat. In the harbour, the fleets of the world are gathering ship by ship. A week ago there were ten ; yesterday there were fifty ; tomorrow there will be a hundred for Culebra has slipped again and the Canal is closed to traffic. All day long the ships ride at anchor with steam up while in Melbourne and Kobe and Honolulu anxious consignees scan the cable-news.

Across the Isthmus at Panama, another fleet waits loaded with mutton for England, copra for New York, nitrates for New Orleans and all the treasures of the Orient. Meanwhile, up in the hills, the dredges work night and day, eating into the great slide of rock and dust which chokes the cut. Men swarm like ants over the moraine ; locomotives snort ; winches whine. Ton by ton the mass diminishes, borne away in scows and dump-cars through the jungle. Steadily the channel widens ; the last debris is cleared away ; the engineers make a final inspection and, like a stream, pent up and suddenly released, the fleets go through.

CHAPTER XVI

SPELLING

A knowledge of spelling is one of the essentials of correct composition. Nothing offends an examiner so much as habitual bad spelling. Weak spellers lose prestige socially and professionally. They may be intelligent and even educated but their errors in spelling cause others to consider them seriously backward. There is, perhaps, no other variety of mistakes which prejudices the examiner so much as the blunders in spelling. Also, perhaps, there is no other defect in the composition of the students which is so difficult to remedy as weak spellings.

English spelling, no doubt, presents serious difficulties to Pakistani students who by reading cheap novels and magazines contract the evil habit of using those words which are frequently misspelt. In part the spelling problem results from illogical relationships between the sound and the spelling of English words. Other causes for poor spelling lie with the individual :—

1. He has not learned *to read carefully.*
2. He has not learned *to listen carefully.*
3. He has not learned *to acquire a thorough mastery of the words he comes across in his reading and writing.*
4. He has not learned *to work in order to learn.*

In other words, the difficulty of poor spelling springs from carelessness in reading, writing and listening. You can improve your spellings by acting upon the following suggestions :—

1. Cultivate the habit of reading slowly and carefully. Look intensely at words. Mark the spelling of the printed word thoroughly while reading. This habit will lead you to correct spelling.
2. Consult the dictionary whenever you are in doubt about the spelling of a particular word and remember it afterwards.
3. Write the spellings of difficult words several times in a note-book. *The Spell-Well Books* by C. J. Ridout in five handy volumes published by Blackie and Son limited, London, will be found helpful in this connection.
4. Write a piece of dictation from a standard book of modern English prose every day and master the correct spelling of all the words occurring in that passage.

5. Be careful about the pronunciation of words. Careless pronunciation leads to careless spelling ; thus if one says 'magnificient' instead of 'magnificent', one is apt to write it in that form.

6. Commit to memory the main rules and exceptions concerning English spellings and apply them whenever they can be helpful.

Until the sixteenth century English spelling was mainly phonetic i.e. the spelling corresponded to the pronunciation as it still does in modern German. In Spanish and Italian, words are spelled as they sound—each letter has its fixed correspondent in sound. In modern English, however, pronunciation in many cases has drifted far from the spelling, with the result that, as it stands at present, English spelling is full of absurd and confusing anomalies. These anomalies make the lot of the beginner very hard indeed, and he wonders in vain why such words as *wound* and *sound*, should be spelt in the same way when they are pronounced differently. He cannot understand why *believe*, *receive*, *sheep* and *cream*, *drum* and *come*, *bird* and *curd*, *vain*, *pane*, *reign*, *straight* and *freight* should not be spelt in the same way since they are pronounced alike He does not know why there should be a *u* in *colour* or *humour* when it not to be found in *horror* or *debtor*. He does not see the reason why such words as *rogue*, *catalogue*, *tongue*, should be furnished with a *ue* at the end which is not pronounced ; and why the consonant should be doubled in *travelled* and *appalled*, when it is not doubled in appealed and benefited ; and so on.

The ideal solution is to reform English spelling in order to get rid of these inexplainable vagaries. Although attempts have been made to modernize English spelling, the weak speller ought not to await the outcome of these experiments before solving the spelling problem. Spelling reform has already done a good deal in America to simplify matters and make things uniform e.g. *color*, *center*, *traveler*, etc ; but in England the love of tradition is so strong that attempts at such reform have not been successful though they have been sponsored by such great authorities as Professor Skeat, Dr. Furnival, Dr. Sweet, Dr. Henry Bradley, Professor Gilbert Murray, George Bernard Shaw and Dr. Robert Bridges, the late Poet Laureate.

It is said that George Bernard Shaw, the greatest modern English dramatist, made a will for the Spelling-reform of the English language and ear-marked a large sum of money for its implementation. The current reports say that eminent English scholars have met in several conclaves to look into the possibility of achieving this end. But they are said to have given up the endeavour as hopeless because the implementation of this scheme would render all their libraries of international fame and importance utterly useless and unintelligible. For these reasons, the spelling-reform experiment is likely to bear no fruitful results and the old anomalies continue. The latest exponent of easy English spelling was Professor R.E. Zachrisson, of Upsala University who invented a system of simplified spelling, the object of which was to ease the adoption of English as a world language. This Swedish Professor was convinced of the supreme claims of English in

this direction and based his system on old English orthography in an age when the language was more phonetic than it is today. To what extent this system will be successful remains to be seen. Meanwhile as the anomalies persist, the beginner may find hints in the succeeding paragraph useful. I have called them hints and not rules because in several cases there are too many exceptions to make a rule practical. In fact, English language is a law unto itself and its grammar is subservient to its usage. For this reason mastering the spelling of a word is better than memorizing the complicated rule for spelling followed by a legion of puzzling exceptions. The only effective method for the acquisition of faultless spelling is a minute study and thorough mastery of English words in their recognised context with the help of a standard dictionary, say the Fifth Edition of *The Concise Oxford Dictionary of Current English* or *Chambers's Twentieth Century Dictionary*. If you read such eminent writers as Robert Louis Stevenson and Sir Winston Churchill with thoroughness and zeal, your spelling power is bound to gain in confidence and accuracy.

Helpful Hints.

(1) Nouns ending in *y* preceded by a consonant change the *y* to *i* and add *es* to form the plural *e.g. Lady, ladies; folly, follies.*
When the *y* is preceded by a vowel, add *s*, e.g. *Boy, boys; way, ways; storey, storeys.*

(2) Verbs ending in *y* form their third person singular, and past tense in a similar manner, e.g. :—
Cry, cries, cried; pray, prays, prayed.

(3) Nouns ending in *s, x, ch, sh,* form their plural by adding *es*, e.g. :—
Lass, lasses; box, boxes; church, churches; dish, dishes.

(4) Nouns ending in *o* preceded by a consonant also form their plural by adding *es*, e.g. :—
Mango, mangoes; tomato, tomatoes; mosquito, mosquitoes.
Note, however, the following common exceptions :—
Pianos, mementos, tiros (beginners, novices), *grottos, cantos.*

(5) Nouns ending in *f* or *fe* form their plural by changing *f* or *fe* into *ves* e.g. :—
Leaf, leaves; wife, wives. The following are common exceptions : *briefs, chiefs, roofs, hoofs, reefs, griefs, fifes, gulfs, proofs, safes.*

(6) Before a suffix beginning with a vowel, such as *ing* and *able*, silent *e* is dropped, e.g. :—
Come, coming; give, giving; house, housing; endure, endurable; rate, rating. Note that *e* is retained to soften *c* or *g*, as in *serviceable, courageous, singeing* (scorching), *abridgement*. It is retained in dyeing (giving a new colour to) to distinguish it from dying (losing life).

(7) In compound words *ll* frequently becomes *l* e.g. :—
Thrall, enthral; till, until; all, almost; full, fill, fulfil; skill, full, skilful; will, wilful.

(8) A word ending with a single final consonant, frequently (though not always) doubles that consonant, when a syllable is added to the word, e.g. :—
Wool, woollen; *appal, appalled, appalling*; *cram, cramming*; *flog, flogging*; *run, running, runner*; *sin, sinner*; *ship, shipping*; *travel, traveller, travelling, travelled*; *war, warring*; *bat, batting*; The following are common exceptions : *beating*; *appeal, appealed*; *Beat, benefit, benefited*.

(9) Before adding *ous* final *our* becomes *or*, e.g. :—
Valour, valorous; *humour, humorous*.

(10) In diphthongs (*ie, ei*) which rhyme with *see*, the *i* goes before the *e* unless the diphthong is preceded by *c* e.g. :—
Belief, field, siege, piece, liege, receive, deceive, perceive, conceive.

(11) All words of more than one syllable, ending in *l*, have only one l at the close ; as *faithful, delightful* except compound words as *befall, recall, unwell*.

Conclusion.

Bad spelling like bad punctuation, spoils a good style. It is worth taking the trouble to correct your spelling mistakes, which are due, more often, to carelessness rather than ignorance.

List of Words Commonly Mis-spelt.

In several books on Grammar and Composition, lists of those words are given which are Commonly mis-spelt. But this pinpointing of words is not much use unless the words are studied in their context with a complete mastery of their meaning and usage. The spelling is certainly an important aspect of a word. But this important aspect cannot be thoroughly assimilated and retained without being correlated to its meaning and use. It is only by such **association of ideas** that the words are **indelibly** stamped on the mind of the reader and their spellings and use definitely remembered. The study of words in isolation without a reference to their meaning and use is of no practical advantage. Several examples of this type of study have been included in the succeeding list to give the student an idea of what a thorough knowledge of words means. All words included in the list have not been explained and illustrated for want of space and time. The student is advised to work on these words independently, look up their meaning in the dictionary and make sure of their correct use whenever he comes across them in his reading. He should remember that words constitute the very foundation of a language and no command over a language can ever be acquired without a clear and thorough insight into the meaning and use of words. Parallel quotations illustrating the occurrence of the same thought in Islamic languages have been occasionally given in order to strengthen this *Association of Ideas* which is, perhaps, the greatest help to a trained and disciplined memory. Human nature is the same all over the world, and the ideas that occur to Shakespeare and Wordsworth may also be expressed by Iqbal and Hafiz. This universality of human nature has been kept in mind in order to enrich the imagination and expressive power of the student.

Nobody can be accurate in his spelling without commanding an extensive working vocabulary. This object can only be achieved by a thorough familiarity with a large number of words in one's reading, writing and speaking.

THE STUDY OF WORDS: THEIR SPELLING, MEANING AND USAGE

A

Abhor—to think of something with hatred and disgust :
All cultured people *abhor* cruelty to animals.

Abhorrence—hatred ; disgust :
His *abhorrence* of flattery makes clever people alert in their dealings with him.

Accomplish—perform ; finish successfully :
He is one of those men who never *accomplish* anything.
He is a living Hamlet, planning and plotting but never *accomplishing* anything.

Accommodate—(*a*) to provide lodging for (*b*) to supply or equip with something :
(*a*) The hotel can *accommodate* 500 guests.
(*b*) The bank will *accommodate* you with a loan.

Abet—to incite by encouragement or help (used in a bad sense) *e. g.* He was guilty of aiding and *abetting* the murderer.

Abut—to border or rest on :
A house *abutting* on the street has its advantages and disadvantages.

Accessory—one who aids a criminal :
He was found guilty of being an *accessory* to the murder of the child.

Accoucheur—man midwife; a man skilled in midwifery ; a man who assists women in child-birth :
The late Dr. Shome was an expert *accoucheur*.

Accrue—to spring, come :
Serious loss has *accrued* to Government by reason of Mr. Jamil's mal-practices.

Acquittance—a receipt for money paid :
The *acquittance* roll shows that all the teachers have been paid up-to-date.

Acumen—sharpness ; quickness of perception ; penetration :
The Report is a monument of industry and political *acumen*.

Aegis—the shield of Zeus or Athene in Greek Mythology ; protection, impregnable defence :
India has been under the *aegis* of the British Government for over a century and a half.

Affidavit—a written declaration on oath :
The complainant made an *affidavit* to the effect that the debtor was about to leave the country.

Aid-de-camp—(ad'de-kong) (French) an officer selected by a general to carry out orders, and also to represent him in correspondence and in directing movements :
He is *aid-de-camp* to the Commander-in-Chief.

Allay—to relieve ; to mitigate :

The rain was hardly sufficient to *allay* the dust of the streets. This medicine has *allayed* his pain.

Altruism—the principle of living and acting for the interest of others :

A little more of the true spirit of *altruism* and self-abnegation will supply the antidote against the poison that is at work.

Alumnus—(Latin) pupil ; Plural alumni :

The late Professor M. S. Bhatty was an *alumnus* of Forman Christian College, Lahore.

Amelioration—improvement :

The *amelioration* of the condition of the masses is a theme of politicians and patriots alike.

Amenable—1. responsive to :

Lord Curzon will be remembered with gratitude by the people if he makes the Government *amenable* to the influence of public opinion.

Anathema—a solemn curse :
It is certain that with foreign teachers and controllers in this country, the study of Islamic literature was an *anathema* for a long time.

Alibi—the accused was able to establish an *alibi*.
Alibi means a plea that one was at another place at the time of an alleged act (especially a crime).

Archaeological—pertaining to archaeology or antiquities :
Archaeological research should be effectively organised and encouraged in this country.

Arthiritis—inflammation of joints ; gout.

Augur—to foretell from signs :

The mango trees have not flowered as yet. This does not *augur* well for the next mango crop.

B

Badge—Chains are a badge of slavery.

Badger—worry or tease with requests :

Tom has been *badgering* his uncle to buy him a camera.

Bail—He is out on *bail*.

Bale—Cloth is packed in *bales*.

Baulk—hesitate :
The horse *baulked* at the high hedge.

Bamboozle—cheat, to deceive :
You can't *bamboozle* me.
The first aim of these officials is to hide mistakes and to *bamboozle* the public.

Bane—cause of ruin :
Drink was the *bane* of his life.

Baton—policeman's short thick stick :
The police made a *baton charge*.

Behove—It does not *behove* you to be rude to your parents.

Belabour—beat hard.
The robbers *belaboured* him soundly.
Belladonna
Belles-lettres.

Bellicose—contentious :
I do not like his *bellicose* attitude.

Belligerent—carrying on war as a *belligerent* nation ; waging war :
All *belligerents* owe it to humanity to examine jointly whether it is possible to end this terrible struggle.

Benign—gracious, kindly :
The Government ought to be *benign* within the limits of law and order.

Bereavement—loss by death :
We all sympathise with you in your *bereavement*.

Bete noire—(French) a thing or person one dislikes greatly :
Smoking is his *bete noire*.

Billingsgate—abuse ; violent invective from the scolding fish-women in Billingsgate market ; filthy language like that of Billingsgate fish-women :
The lower orders of society often indulge in *billingsgate*.

Blackmail—to extort money from a person by threats :
If this reform were carried out, there would be much less of oppression and *blackmailing*.

Blatant—noisy ; brawling :
It is not the cry of a *blatant* and irresponsible agitation.

Bogey, bogy—a bugbear ; a spectre ; a special object of dread.
We need not fear this *bogey* of additional expenditure.

Bonhomie—(French) good nature ; pleasant easy manner :
He is a genial gentleman possessed of considerable *bonhomie*.

Boulevard—a wide public street, generally bordered with trees :
The *boulevard* of Paris presents a grand scene.

Bumper—over-abundant :
We hope to have a *bumper* harvest this year.

Burke—to put an end to quietly ; to stifle :
An independent inquiry into the matter would probably have been *burked* if Lord Curzon had not fortunately happened to be the Viceroy.

Bizarre
Blitz
Blizzard

Bloc—combination of parties, groups, states, etc.
The sterling *bloc* (of countries with currencies related to sterling); The Muslim *bloc*.

Block—large solid piece of wood or stone :
A butcher cuts up his meat on a large *block* of wood.
Bouquet
Brunette
Buffet
Buoyant
Brochure

Bludgeon—short thick stick with a heavy end ; to strike repeatedly with a bludgeon :
He had been *bludgeoned* to death.
He was *bludgeoned* into doing it, (i.e. made to do it by the use of force).
Bona fide
Buccaneer
Buffoon
Bulwark

Bougainvillaea or **Bougainvilia**—A tropical plant with large bright-coloured bracts.

Buoy—We are *buoyed* up with new hope.
Burlesque
Bursar
Battalion
Benefited
Buried
Buttress
By-product
Breathe (verb)
Breath (noun)
Bulletin
Bureau
Bypath

Buzzard—a kind of falcon.
Read *The Moonstone* by Wilkie Collins in which a *buzzard* plays an interesting role.

C

Cadre—a frame ; framework ; a list of officers :
The appointment is outside the *cadre* of the Provincial Educational Service.

Callisthenics—Exercises designed to develop strong and graceful bodies. Exercises suitable for producing strength with beauty especially of girl's gymnastics.
Calibre
Calligraphy
Callous

Callow—young unfledged, inexperienced : A *callow* youth.

Calories—unit of heat ; unit of energy supplied by food.

Camouflage—(French) to hide the real thing with a view to deceive. At first aeroplanes were painted with a view to *camouflaging* them.

Cannon—توپ

Canon—general principle by which something is judged.

Cant—Insincere talk ; hypocrisy.
cantonment

Canvas—strong coarse cloth :
He is living in a *canvas* tent.

Canvass—go from person to person and ask for votes.

Cap-a-pie—from head to foot :
He is armed *cap-a-pie*.

Capsize—to upset :
A country-boat laden with charcoal was *capsized* in the river.

Caption—title or heading :
This is an Italian film with English *captions*.
Cardamom—الائچی
Cardiac—of the heart : Cardiac Symptoms (i.e. of heart disease).

Caries—decay of bones or teeth—dental *caries*.

Carp—to make unnecessary complaints about small matters ;

a *carping* tongue ; *carping* criticism.
She is always *carping* at her husband.
The Englishman has an inveterate habit to *carp* at those who look on the Indian with a friendly eye.
Carrion

Carrot—گاجر a plant with a yellow or orange-red root used as a vegetable :

The stick and *the carrot*-(fig) threats and bribes.

Carte blanche—(French.) full authority to use one's judgment about how to proceed; full liberty to act as one pleases :
The sentries were given *carte-blanche* to slaughter any one who should be seen leaving the town.
Cascade

Casement—window that opens outwards or inwards like a door.

Charm'd magic *casements*, opening on the foam
Of perilous seas, in faery lands forlorn

Ode to a Nightingale : *Keats*.

Cassandra—daughter of Priam gifted with the power of prophecy ; but Apollo, whom she had offended, brought it to pass that no one believed her predictions :
What has the Allahbad *Cassandra* (Pioneer) got to tell ?

Casque—Military helmet
"My good blade carves the *casques* of men
My tough lance thrusteth sure
My strength is the strength of ten
Because my heart is pure."
These words are said by Sir Galahad, the purest of all knights of the Round Table :

—*Tennyson.*

Casual—accidental ; occasional ; as a *casual* observer ; *casual* leave, *casual* expenses.

Casualty—number of men killed or wounded in a battle or accident : We have heavy lists of *casualties* every week in connection with the Viet Nam War.

Cataclysm—a deluge ; great revolution :
Lessons of history have prepared us for far-reaching *cataclysms* both in the domain of spirit and matter.

Cataract—1. large steep water-fall. 2. growth over the eyeball that progressively obscures sight—موتیا بند

Catarrh—disease of the nose and throat, causing flow of liquid as when one has a cold—نزلہ - زکام

Caustic—severe, cutting as *caustic* remarks.

Cavalry—soldiers who fight on horse-back.

Catastrophe—a great calamity :
Steps of some kind ought to be taken, or Europe will certainly drift towards a *catastrophe.*

Cater—to provide food :
The dining-cars attached to the Railway trains *cater* for the passengers.

Champion—1. a succesful combatant ; a hero :
Maulana Muhammad Ali Jauhar was a *champion* of the people's cause.
2. to fight for :
Lord Bertrand Russell and the Pope are actively *championing* the cause of peace.

Chef—(French) the head cook of a large establishment :
A ladies' club in London advertised for a *chef.*

Clap-trap—a trick to gain applause :
If the announcement is not mere *clap-trap* and intended only to create a momentary effect, it ought to fill the army with pride.

Cognisable—that may be judicially investigated :
This is a *cognisable* offence.

Chafe—to rub to get warmth, to make or become rough or sore by rubbing :
A stiff collar may *chafe* your neck. Her skin *chafes* easily.

Chaff—outer covering of gram, hay or straw for cattle—بھوسہ.
Good humoured teasing or joking.

Chagrin—disappointment :
Much to his *chagrin*, he did not win the race.
Chameleon گرگٹ
Champagne
Chaos
Chaperon
Charlatan

Chary—cautious; wary; careful :
A teacher who is *chary* of giving praise is not generally liked by the students.

Cheerio—colloquial for good-bye.
Chesterfield
Chiffon
Chilblain
Chimerical
Chimpanzee
Chivalry

Compoundable--that may be settled or adjusted by agreement :
Murder is not a *compoundable* offence.

Connoisseur—a person with good judgment on matters in which taste is needed ; One who knows a subject thoroughly and is able to pass sound judgment on it :
Lord Curzen is a *connoisseur* in art.
He is a *connoisseur* in antique furniture.

Consensus—consent ; unanimity :
The general *consensus* of opinion is that the bill, as it is, should not be passed.

Consign—to commit ; ro entrust :
The letter was *consigned* to the waste paper basket.

Consummate—perfect ; complete :
The question demands *consummate* skill in its solution.

Chrysanthemum—flower of a garden plant blooming in autumn and early winter.

Chubby—plump, round-faced ; chubby cheeks; a chubby child.

Chuck—chuck up one's job ; throw something away as rubbish.

Chuckle—laugh with amusement :
He was *chuckling* to himself over what he was reading.
Cigarette.

Cinnamon—دار چینی

Cipher-Cypher—Zero

Clamber—climb with some difficulty.

Clamonr—Noun as well as verb ; loud confused noise or shout ; complain angrily or make a demand :
The foolish people were *clamouring* for war.
The newspapers *clamoured* against the government's policy.
The troops were *clamouring* to go home.

Chauffeur—a motor-car driver.

Clarion—a loud shrill call made to rouse and excite :

"Sound sound the *clarion*, fill the fife
To all the sensual world proclaim,
One crowded hour of glorious life
Is worth a world without a name".—*Scott*.

Claustrophobia—a morbid fear of being in closed places e.g. a cave or a coalmine.

Clutch—take hold of with the hands :

A drowning man will *clutch* at a straw.
Coagulate

Contraband—forbidden by law to be imported except on payment of duty :
The man was arrested because *contraband* opium was found in his possession.

Contumacious—obstinate ; perverse :
Who the contending and *contumacious* dogs are, it is difficult precisely to determine.

Convalescent—gradually recovering health and strength :
The Rev. Clifton is *convalescent*, and has resumed his duty.

Conversazione—(French) A meeting for conversation particularly on literary subjects. The 38th annual *conversazione* of the Muslim Literary Society of Lahore will be held today.

Cosmopolitan—free from local or national prejudices :
He is a scholar and his ideas are *cosmopolitan*.

Couch—to express in language :
The Chancellor gave expression to most pacific sentiments *couched* in a *conciliatory* language.

Coddle—treat with great care and tenderness ; pamper :
The mother *coddles* the child because it is in poor health.

Coma—Unnatural deep sleep : *in a coma*=unconscious.

Comma—Punctuation mark (,)

Concert—Musical entertainment given in a public hall.

Consort—husband or wife as noun; as verb—to be in harmony with ; go well :
His practice does not *consort* with his preaching.

Concourse—coming together of things or persons :

An unforeseen *concourse* of circumstances prevented him from joining the M.A. Course in English.

Concur—happen together.

Concurred—Everything *concurred* to produce a successful result.

Congenital—belonging to one from birth :
This is a case of *congenital* idiocy.

Conjugal—of marriage and wedded life.

Conjugal happiness is a great blessing.

Coterie — a number of persons who meet familiarly for social, literary or other purposes : A *coterie* of politicians assembles every Sunday at the house of Mr. Abdul Khaliq.

Crematorium—a structure or machine for burning the dead :

There is a *crematorium* in full operation in San Francisco.

Crucial—severe ; testing :

This is a *crucial* experiment.
The water-supply question in Lahore is gradually becoming *crucial*.

Cynosure—anything that strongly attracts attention :

The Maharaja of Baroda was, by his worth and work, the *cynosure* of all eyes, Indian and European.

Consecrate—set apart for a special purpose :
He has *consecrated* his life to the service of God.

Consistent—conforming to a regular pattern :
The ideas in his various speeches are *consistent*.

Conspicuous—easily seen :
Traffic signs should be *conspicuous*.

Contemporary—Dickens was a *contemporary* of Thackeray.

Controversy—prolonged argument :

This question has given rise to much *controversy*. These facts are beyond *controversy*.

Controversial—He delivered a *controversial* speech—one likely to cause controversy.

Convalesce — regain health and strength after an illness.
He is *convalescing* in the hospital.

Convulsion—violent irregular movement caused by a contraction of muscles :
The child's *convulsions* filled us with fear.

D

Damn—condemn :
The book was *damned* by the critics.

Dabble—to engage in something superficially :

Mrs. Besant had then just begun to *dabble* in Indian politics.

Dais—a raised floor with a seat and a canopy :
The Hon'ble Chief Minister of Assam was conducted to the *dais*.

Debut—(de-bu') (French)—a first appearance before the public as of an actor :

Razia has made a successful *debut* on the Indian stage of Calcutta.
His Highness the Nawab of Bahawalpur made his *debut* with a few words of congratulation to the Government.

Decade—a period of ten years :
The Institution was in existence for nearly a *decade*.

Decamp—to go away, especially secretly :
The robbers *decamped* with ornaments valued at Rs. 5,000.

Decimate—to destroy a large number or part of :
Malaria has been playing havoc and *decimating* the rural population of Bengal.

Defamation—libel :
A charge of *defamation* was brought against the Editor of the journal.

Debatable—open to question ; that can be disputed :
We are standing on a *debatable* ground.

Defile—make dirty or impure :
Do not *defile* your mind by reading pornographic books.

Deign—condescend.
He passed by without *deigning* to look at me.

Delete—strike or take out :
Several words of this speech have been *deleted* by the censor.

Delirium—wild excitement.

Delirious—wildly excited :
The patient's temperature went up and he became *delirious*.
The children were *delirious* with joy.

Demur—to raise an objection to :
To *demur* at working on Sundays is not always justified.

Demure—quiet and serious :
She gave him a *demure* smile.

Denouement—the final stage :
The *denouement* of the story of *The Spanish Gardener* by A. J. Cronin is deeply tragic.

Deplete—use up or empty until little or none remains :
They have *depleted* the lake of all fish.

Demoralise—to bring down or corrupt morals :
The possession of wealth, even in the case of the best of us, has a *demoralising* effect.

Denude—to make naked ; to strip off ; to clear :
The guardians of public peace ought to exert their best to *denude* the city of rogues.

Dessert—course of fruit etc at the end of a meal.

Dessert-spoon—medium-sized spoon.

Desuetude—the state of being no longer in use :
This fashion has fallen into *desuetude*.

Detergent—a substance that removes dirt :
Soap is a *detergent*.

Deteriorate—become of less value or worse in quality :
Leather quickly *deteriorates* in a hot, damp climate.

Detriment—damage ; harm :
He works long hours to the *detriment* of his health.

Devastate—ruin ; make desolate :
Several parts of Lahore were *devastated* by fire during the communal riots.

Devour—eat hungrily or greedily ; to consume quickly :
The hungry boy *devoured* his dinner ; she *devoured* the new detective story.

Diabetes—the disease in which sugar and starchy foods cannot be properly absorbed :
He has been suffering from *diabetes* for the last seven years.

Diarrhoea—too frequent emptying of bowels.

Dilapidated—falling to pieces ; in a state of disrepair :
He is living in a *dilapidated* old house.

Dilemma—situation in which one has to choose between two undesirable things :
He is in a *dilemma*.

Dimension—measurement of any sort ; breadth, length, etc :
What are the *dimensions* of the room ?

Diffident—lacking in self-confidence :
He speaks in a *diffident* manner.

Dreadnought—early type of 20th century battleship greatly superior in tonnage and power to all its predecessors. The name was given to the battleship first built in 1906.

Discern—to see clearly with the eyes or with the mind :
We *discerned* the figure of a man clinging to the mast of the wrecked ship.
It is often difficult to *discern* the truth of what we are told.

Discipline—training of the mind and character to produce self-control, habits of obedience, etc :
Some teachers maintain *discipline* more strictly than others.

Disciplinarian—He is a good *disciplinarian*.

Discrepancy—difference ; absence of agreement :
There was considerable *discrepancy* between the two accounts of the fighting.

Discretion—prudence :
Discretion is the better part of valour used jokingly to excuse oneself for not taking unnecessary risks.

Disguise—change of appearance ; to hide one's identity :
He *disguised* his looks but he could not *disguise* his voice.
He went to the ball in the *disguise* of a clown.

Dishevelled—with the hair uncombed ; in disorder ; untidy.

Disillusion—set free from a mistaken belief :
They thought that the new colony would be a paradise, but they were soon *disillusioned*.

Disingenuous—not frank.

Dissension—angry quarrel:
Dissensions between rival groups in politics sometimes lead to serious trouble.

Diversify—to give variety to :
A landscape *diversified* by hills and woods is very charming.

Diversion—something giving rest or amusement :
Chess and billiards are his favourite *diversions*.

Dodge—move quickly to one side ; to avoid by cunning or trickery :
He *dodged* cleverly when I threw my shoe at him.
To dodge military service is not in keeping with a patriotic spirit.

Donor—person who gives something :
The *blood-donors* in Pakistan during the Indo-Pak War showed a noble spirit of patriotism.

Doze—sleep lightly.
He *dozed off* (fell half asleep) during the sermon.

Dubious—feeling doubt :
I feel *dubious* of his honesty.

Duel—fight ; contest :
There are many *duels* of wits in Shakespeare's plays.

Dysentery—painful disease of the bowels with discharge of mucus and blood.

E

Earnest—serious ; determined :
He is an *earnest* worker.
Something coming in advance as a sign of what is to come after :
As an *earnest* of my good intentions I will work overtime this time.

Eccentricity—strange or unusual act or habit :
One of his *eccentricities* is sleeping under the bed instead of in the bed.

Ecstasy—feeling of great joy and spiritual uplift :
On hearing the news of his son's success, he went into an *ecstasy* of delight.

Effete—worn out or exhausted ; no longer capable of efficient action :
In the presence of an *effete* Government and an almost powerless Opposition, the country had got to the brink of despair.

Egoism—an excessive love of one's self :
Lord Curzon is a great man in spite of his unbounded *egoism*.

Egotism—self-exaltation :
If responsible editors are to support the *egotism* of quacks and charalatans, what is to become of the practice of scientific medicine ?

Elbow-room—freedom of action :
Of course, in that post, he could not get an *elbow-room* to show his worth as a legal luminary.

Elite—(French)—a choice part ; people of rank and fashion :
There was a representative gathering of the *elite* of the town.

Emanate—to proceed from some source :
It appears to me all important that the *initiative* should *emanate* from us.

Emerge—to issue or come forth ; to come into view :
We are just *emerging* from a series of unprecedented calamities.

Eczema—itching skin disease.

Efficacious—(not used of persons) producing the desired result :
There is an *efficacious* cure for this disease.

Effrontery—shameless boldness ; impudence :
How can you have the *effrontery* to ask for another loan ?

Eligible—having the right qualification ; suitable to be chosen :
He is *eligible* for promotion.

Emancipation—freedom from legal, moral or political restraint ; giving or obtaining all or some of the rights :
He is a great believer in the *emancipation* of women.

Embarrassed—perplexed; anxious; mentally uncomfortable :
Embarrassed by lack of money, he found it hard to cope with the difficult situation.

Endurance—the ability to endure :
He showed remarkable powers of *endurance*. He came to the end of his *endurance*.

Etiquette—rules for behaviour among people.

Explanation—had he anything to say in *explanation* of his conduct ?

Erratic—wandering ; uncertain ; irregular :
Rainfall in Upper Burma has been scanty and *erratic*.

Erudition—learning especially in literature :
My esteemed friend Dr. Muhammad Wahid Mirza is a man of vast *erudition*.

Eschew—to avoid ; to shun :
Violent or intemperate language should be *eschewed* in the discussion of all public questions.

Extempore—without previous study or preparation :
The address was delivered *extempore*.

Extremist—one who is in favour of adopting extreme measures or who holds extreme views :
Bal Gangadhar Tilak was an *extremist* in his political views.

Erysipelas—an inflammatory disease, generally in the face, marked by a bright redness of the skin.

Extenuate—make wrong doing seem less serious by finding an excuse :
Nothing can *extenuate* his base conduct.

Emeritus—retired or honourably discharged from service :
Dr. E. D. Lucas is an *emeritus* Professor of Forman Christian College.

Ex-officio—because of one's office or position :
He is an *ex officio* member of the Committee.

Exorbitant—much too high :
He demanded an *exorbitant* price.

Exigency—condition of great need; emergency :
The Government must adopt measures to meet the *exigencies* of this difficult period.

Essence—that which makes a thing what it is ; the inner nature or most important quality of a thing :
The two things are the same in outward form but different in *essence*.

Eucalyptus—An evergreen tree from which an oil, used for colds, is obtained.

Eugenics—Science of the production of healthy offspring with the aim of improving the human race.

Eunuch—Castrated man, especially one employed in former times in the household of an Eastern ruler.

خواجه سرا - مخنث

مذکرّ he کو کہتے ھیں مؤنّث she کو کہتے ھیں
مگر حضرت مخنّث ھیں نه ھی یوں میں نه شی یوں میں

اکبر الہ آبادی

" 'He' is for the masculine and 'she' for the feminine, but you, Sir, are a sexless creature who is neither one of the he's nor one of the she's "

Euphoria—state of well-being.

Eradicate—to pull up by the roots ; destroy or put an end to :
An effective government succeeds in *eradicating* crime.

Encomium—very high praise ; panegyric a eulogy. قصیدہ

Epilepsy—nervous disease causing a person to fall unconscious often with violent involuntary movements : مرگی - صرع

Epileptic—a person suffering from epilepsy.

Entrance—(Noun) entering. The burglar forced an *entrance* into the house.

Entrance—(Verb) overcome or carry away as in a dream with pleasure
She stood *entranced* at the sight.
I was *entranced* with the music.

Entrepreneur—a person controlling a commercial undertaking :
Henry Ford is one of the most outstanding American *entrepreneurs*.

F

Fashion—manner of doing something :
He was behaving in a strange *fashion*.
He walks in a peculiar *fashion*.

Facile—easy :
Lytton Strachey has a *facile* pen and has written interesting biographies.

Facsimile—an exact copy or likeness :
Afzal's eldest son is the *facsimile* of his father.

Fascinate—charm or attract greatly :
The children were *fascinated* by all the toys in the shop windows.

Fastidious—not easily pleased ; quick to find fault :
He is *fastidious* about his clothes.

Feign—pretend.
Hamlet *feigns* that he is mad.

Felicity—pleasing manner of speaking or writing :
He expresses himself with *felicity*.

Felicitous—(of words and remarks) well-chosen :
Washington Irving wields a marvellously *felicitous* style in his *Sketch Book*.

Flunkey—contemptuous term for a man-servant in uniform :
You should learn to maintain your dignity and avoid behaving like a *flunkey* to persons of higher official or social status.

Foible—slight peculiarity or defect of character :
In spite of his manifold *foibles*, Goldsmith had a lovable personality.

Forebode—to be a sign or warning of :
These black clouds *forebode* a storm.

Forecast—a statement that says in advance what is likely to happen :
Our weather *forecasts* are generally accurate.

Foreign—from another country ; not one's own :
Although English is a *foreign* language, yet its usefulness is recognised in Pakistan.
Our *foreign* trade is flourishing.

Forfeit—suffer the loss of something :
I cannot afford to *forfeit* the good opinion of my friends for your sake.

Fraud—criminal deception :
He does not mind getting money by *fraud*.
This hair-restorer is a *fraud* ; I am as bald as ever.

Freckle—a small light brown spot on the human skin, as verb to become covered with freckles :
Some people *freckle* more easily than others.

Fruition—realization of hopes :
May our plans come to *fruition* !

Furlough—absence from duty especially in the case of civil officials, members of the armed forces, missioneries living abroad :
I am going home on *furlough*.
I have a *furlough* every three years.

Favourite—a person or thing most liked :
He is a *favourite* with his uncle.
This book is a great *favourite* of mine.

Facial—of or for the face.
Facial massage—
Facial paralysis—

Funereal—like a funeral ; gloomy ; dismal ; dark :
He had a *funereal* expression on his face.

Fulminate—protest loudly and bitterly :
He is always *fulminating* against the idleness of the younger generation.

Fabricate—make up something false ; forge :
This is a *fabricated* document.
All these adventures are *fabricated*.

Fabulously—incredibly :
He is *fabulously* rich.

G

Gauge—make an estimate of :
It is not an easy thing to *gauge* a person's character.

Gorgeous—richly coloured ; magnificent :
This is a *gorgeous* sunset.

Gloat—feast eyes or mind lustfully, avariciously, malignantly upon ; to look eagerly in a bad sense ; to view with a wicked joy :
German newspapers have been *gloating* over the spectacle of burning French villages. The adverb is *gloatingly*.

Godspeed—success :
We, with our whole heart, wish you *godspeed* in bringing such a valuable work to completion.

Goody-goody—pretentiously, weakly or sentimentally virtuous :
After the termination of the war, Mr. Chamberlain said many *goody-goody* things about the better treatment of His Majesty's Indian subjects in South Africa.

Gratuitous—1. free of charge :
Gratuitous medical advice is not always dependable.
2. Without reason, ground or proof ; not called for :
He offered me *gratuitous* insult.

Gravamen—the chief ground of complaint or accusation ; essence, worst part of accusation :

What is the *gravamen* of the charge against the accused ?

Gnaw—bite steadily at something hard :
He was *gnawing* his finger-nails impatiently.
Fear and anxiety are *gnawing* at his heart.

Guarantee—in law an understanding given by one person to another that he will be responsible for something to be done :
If I try to borrow £1000 from the bank, you will be my *guarantee*. As a verb it means to give a guarantee :
Many shopkeepers *guarantee* satisfaction to their customers.

Gigantic—of immense size :
He has a *gigantic* appetite.

Glaucoma—an eye disease involving gradual loss of sight.

Gnarled—twisted and rough :
This is a *gnarled* old oak.

Grandeur—greatness ; magnificence :
The *grandeur* of the Swiss Alps is marvellously remarkable.

Grandiloquent—full of pompous words :
This essay has been written in a *grandiloquent* style.

Gynaecology—science of the functions and diseases of women.

Gangrene—death and decay of a part of the body (e.g., because the supply of blood to it has been stopped) :
Gangrene set in and his leg had to be amputated.

Gallows—wooden framework on which criminals are put to death by hanging :
He will come to the *gallows*, will end by being hanged.

Gaol, jail—public prison :
He has spent three years in *gaol*.
H is a *jail* bird.

Garage—the building where motor-cars are stored.

Gadget — a small (usually mechanical) contrivance or device :
This is a new *gadget* for opening tin cans.

Garlic—onion-like plant with strong taste and smell used in cooking لہسن :
There is too much *garlic* in the food.

Genocide—extermination of a race or community by mass murder.

Gnash—strike the teeth together in rage :
She was wailing and *gnashing* her teeth in grief and rage.

Goitre—morbid swelling of the thyroid gland in the neck.

Gourmet—a person who enjoys and is expert in the choice of good food, wines, etc.

Grievance—real or imagined cause for complaint or protest :
The trade union leader spoke about the *grievances* of the workers.

H

Handkerchief

Harangue—a long, loud (often scolding) talk or speech.

Harass—1. trouble, worry :
Harassed by the cares of a large family, he died a miserable death.
2. make repeated attacks on :
In old days the coasts of England were *harassed* by the Vikings.

Hearsay—common talk ; rumour ; report :
One eye-witness is better than ten *hearsays*.
It is also used as an adjective meaning-pertaining to a report given by others : *Hearsay* evidence is no evidence.

Heart-burning—discontent :
At no other time have there been such *heart-burnings* among the senior judges as those caused by recent appointments to the Bombay High Court.

Higgledy-piggledy—in utter confusion ; topsy turvy :
He travelled *higgledy-piggledy* with the mob. On his return from school, the boy throws his books down on the floor *higgledy-piggledy*.

Hobnob—to associate or drink together familiarly :
We must *hobnob* with foreigners in their own homes, if we are to attract foreign money to our country and keep it too.

Hurly-burly—tumult :
There is a good deal of *hurly-burly* in the school at present.

Hush-money—money paid as a bribe to make one keep quiet ;
The Police suppressed the case on receiving *hush-money*.

Heinous—very wicked ; atrocious :
He has committed a *heinous* crime.

Hemorrhage—bleeding ; escape of blood.

Heterogeneous—different, unlike ; made up of different kinds :
The population of the U.S.A. is *heterogeneous*. (of many different races).

Hideous—very ugly ; filling the mind with horror ; frightful :
He has a *hideous* face.

Hindrance—something or somebody that obstructs :
You are more of a *hindrance* than a help.

Hippopotamus—a large, thick-skinned African river animal.

Horde—1. a wandering tribe (of nomads) :
Hordes of Tartars devastated many countries.
2. multitude :
A *horde* of locusts has ruined all our crops.

Horizon—the line at which the earth or sea and sky seem to meet :
The sun sank below the *horizon*.

Humour—Noun—amusement ; Verb—to give way to ; to gratify :
Is it wise to *humour* a child—give it everything it wants ?

Humorous—having or showing a sense of humour ; having the capacity to cause amusement :
Mark Twain is a *humorous* writer.
His remarks are generally very *humorous*.

Humorist—a facetious person.

Hygiene—science of healthy living.

Hygienic—likely to promote health :
The *hygienic* conditions call for great improvement in Pakistan.

Hybrid—an animal or plant from parents of different species :
دوغلا - دو نسلا - مخلوط النسل
A mule is a *hybrid* animal.

Hysteria—disturbance of the nervous system with outbursts of emotion, often uncontrolled.

Hysterical—His *hysterical* outbursts of fury are extremely annoying.

Hysterics—He goes into *hysterics* on matters of no importance.

Hackneyed—too common, repeated too often :
Avoid *hackneyed* quotations and sayings in your speech and writing.

Halitosis—bad smelling breath :
He is suffering from *halitosis*.

Harbinger—something that foretells the coming of something :
The crowing of the cock is a *harbinger* of dawn.

Harmonize—to be in agreement with :
These colours *harmonize* well with each other.

Heal—become healthy and sound :
The wound is not yet *healed*.

Heel—back part of the human foot :
The wound in his *heel* has not healed as yet.
Figuratively on somebody's or something's heels means close behind. Famine often follows on the *heels* of war.

Histrionic—of the theatre ; of acting :
He has remarkable *histrionic* ability.

Hoarse—(of the voice) rough and harsh :
He shouted himself *hoarse*.

Homage—expression of respect :
The English people pay *homage* to the genius of Shakespeare.

Hullabaloo—uproar ; disturbance :
What is all this *hullabaloo* about ?

Hoot—shout or cry expressing disapproval or scorn :
The crowd *hooted* and jeered at the speaker.
As a noun it means anything at all. I don't care a *hoot* for him meaning I don't care for him at all. This is slang.

Humane—kind-hearted :
He is a *humane* officer.

Horticulture—art of growing fruits, flowers and vegetables :
He has specialised in *horticulture*.

I

Idiosyncrasy

Immaculate—pure ; faultless :
He is a youth of *immaculate* conduct.
Why don't you put on your *immaculate* white suit ?

Imminent—likely to come or happen soon, generally spoken of events especially dangers :
A storm is *imminent*.
He was faced with *imminent* death.

Inalienable—that cannot be given away or taken away :
My rights in this property are *inalienable*.

Inconsolable—Her grief on the death of her husband was *inconsolable*.

Indigenous—native to ; belonging naturally to :
Kangaroos are *indigenous* to Australia.

Indispensable—absolutely essential :
Air, food, and water are *indispensable* to life.

Indomitable—that cannot be subdued or conquered ; unyielding :
He is a man of *indomitable* courage. I cannot adequately admire his *indomitable* will.

Infinitesimal—infinitely small :
Atoms and molecules are *infinitesimally* small.

Itinerant—travelling from place to place :
During his continental tour, Goldsmith became so poor that he had to earn money by playing the role of an *itinerant* musician.

Install—settle :
She *installed* herself in her father's favourite chair.

Instalment—any one of the parts in which something is supplied over a period of time :
Some of the stories of Dickens appeared in *instalments* in English periodicals.
We are paying for our television set by monthly *instalments*

Irreparable—that cannot be put right or restored:
He has suffered *irreparable* reverses in his business.

Irrepressible—that which cannot be held back or controlled:
She is a girl with *irrepressible* high spirits.

Intelligence—1. understanding and knowing ; mental ability :
When the water-pipe burst, she had the *intelligence* to turn the water off at the main. He is a man of acute *intelligence*.
2. news, information especially with reference to important events :
I have secret *intelligence* of the enemy's plans. Every advanced government has got its *Intelligence Department*.

Iconoclast—a person who takes part in the movement against the use of images in religious worship ; a breaker of images, one who assails cherished beliefs. بت شکن
Sultan Mahmud of Ghazni was a well-known *iconoclast*.

Impasse—(French) blind alley ; a position from which there is no escape ; an insoluble difficulty :
Compromises are admittedly dangerous but there are circumstances in which they offer the only safe way out of an *impasse*.

Inception—a beginning ; commencement :
All large undertakings are ever surrounded with difficulties at their *inception*.

Incipient—beginning :
Dr Rubini's camphor acts as a charm in the *incipient* stage of cholera.

Ingratiate—to secure the goodwill of another :
Mr. Wagle managed to *ingratiate* himself into the good graces of the rather surly proprietor.

Initiate—1. to begin :
Lord Curzon *initiated* a new departure in the policy of the British Government in India.
2. To acquaint with ; to instruct in the rudiments or principles of ; introduce :
He is not *initiated* into the mysteries of freemasonry.

Innocuous—innocent; harmless :
The drug is perfectly *innocuous*.

Innuendo—a side-hint ; an indirect reference :
We do not quite understand the direction and incidence of these *innuendoes*.

Insinuate—1. to hint or suggest, especially a fault :
The Pioneer *insinuates* that the alleged telegram from the Emperor of China to Kong-Yu-Wei to return at once to Peking must be a ruse and a forgery.
2. to work into favour ; to introduce by gentle or artful means :
He *insinuated* himself into the good graces of his master.

Intact—untouched ; uninjured :
The seals remained *intact* but the letter had been filched.

Ignominious—disgraceful ; dishonourable :
The Indians suffered an *ignominious* defeat at the Sialkot front.

Impetuous—moving quickly or violently ; inclined to act energetically on impulse but with insufficient thought or care :
Children are usually more *impetuous* than old people.

Incarnation—person looked upon as a type of a quality :
She looked the *incarnation* of health.

Incendiary—setting fire to property unlawfully and with an evil purpose ; tending to stir up violence :
He delivered an *incendiary* speech.

Incessant—continual :
This has been a week of *incessant* rain.

Incognito—concealed under a disguised character :
The duke called himself Dick Brown and travelled *incognito*.

Insatiable—that cannot be satisfied ; very greedy :
Politicians who are *insatiable* of power cannot serve their country.
He is a man of *insatiable* appetite.

Invigorate—make vigorous :
The climate of England is *invigorating*.

Isosceles—having two sides equal :
Define an *isosceles* triangle.

J

Jamboree—a large rally of Boy Scouts.
Jubilee

Jobbery—unfair means used to procure some private end :
When the appointment was first made, it was regarded in most quarters, in the light of a *jobbery*.

K

Knotty—puzzling ; hard to explain :
This is a *knotty* question.

Knell—funeral bell.

Knead—work up moist flour or clay into dough or paste—

Keepsake—something given to be kept for the sake of the giver ; a token of friendship :
This stick, presented as it was by a valued friend, is an invaluable *keepsake*.

Keynote—the key or fundamental note of a piece of music ; the fundamental principle :
The impartial administration of justice is the *keynote* of His Excellency's policy.

L

Laconic—using, expressed in, few words :
He gave a *laconic* reply.

Languor—weakness of body or spirit ; lack of life or movement ; stillness or heaviness :
I am experiencing the *languor* of a summer day.

"Ye, like angels, appear,
Radiant with ardour divine !
Beacons of hope, ye appear !
Languor is not in your heart
Weakness is not in your word,
Weariness not on your brow."

These lines are taken from *Rugby Chapel*, a poem that was written by Matthew Arnold in memory of his father, Dr. Thomas Arnold, the celebrated headmaster of Rugby School. He died suddenly in June, 1842, and was buried in the College Chapel.

Licence—permission from someone in authority to do something :
Have you obtained a *licence* to drive a car.
He holds a *licence* to practise as a doctor.

License—excessive abuse of freedom ; disregard of law and propriety :
Liberty should not be allowed to degenerate into *license*.

Lineage—family line ; ancestry ; line of descent :
He is a man of good *lineage*.

Lineament—usually plural—the distinctive features or characteristics of the face:
The *lineaments* of a Mongol face are easily distinguishable.

Liquidate—1. to pay or settle a debt.
He has *liquidated* all his debts honourably.
2. get rid of; put an end to:
Hitler tried to *liquidate* the Jews in Germany.

Laggard—a person who lags behind; a person who is lacking in energy:
"A *laggard* in love and a dastard in war".—Scott: *Marmion*.

Locum-tenens—(Latin) a deputy or substitute:
Very likely someone will be appointed as the *locum-tenens* of Mr. Philip in the post of Sanitary Engineer, Lahore.

Loophole—a way or means of escape:
It provides a *loophole* for jobbery.

Lynx-eyed—having acute or keen sight:
Our *lynx-eyed* Viceroy has lately been directing his gaze at some of the abuses which flourish in public offices.

Laissez-faire—policy of allowing individual activities especially in commerce to be conducted without government control.

Lampoon—a piece of writing attacking and ridiculing somebody. As a verb it means to write a lampoon against.
Pope was a great master in the art of *lampooning*.

Lecherous—lustful; giving way to strong sexual desires:
Claudius in Shakespeare's *Hamlet* is a *lecherous* character.

Litter—(Noun) state of untidiness:
Her room was in such a *litter* that she was ashamed to ask me in.
As a verb it means to make untidy with odds and ends; to scatter:
His desk was *littered* with papers.

Lugubrious—dismal, mournful; gloomy.

Ludicrous—ridiculous, causing laughter.

Lucrative—profitable; bringing in money:
He commands a *lucrative* practice as a doctor.

Lucifer—satan, the chief rebel angel:
He is as proud as *Lucifer*.

Lukewarm—moderately warm, neither very warm nor cold; (figuratively) not deeply interested, not eager either in supporting or opposing:
He gave me only *lukewarm* support.

Loquacious—talkative; fond of talking:
Polonious is a *loquacious* character in Shakespear's *Hamlet*.

M

Manoeuvre—to perform planned movements:
Can we *manoeuvre* the enemy out of their strong position?

Macadamise—to cover a road with small, broken stones, so as to form a smooth hard surface :
This road has been *macadamised* recently by the Government.

Mammon—the god of riches :
Mammon-worship is, I am afraid, a growing vice.

Memento—a souvenir ; a remembrance :
The Boarding House appended to the Rajshahi College has become a *memento* of the liberal spirit of the great family that built it.

Modicum—a small quantity :
The graduates of Calcutta University used to enter life with only a *modicum* of scientific knowledge.

Mushroom—one who rises suddenly from a low condition; an upstart :
These men are but *mushrooms* of yesterday.

Monocle—an eye-glass for one eye only :
Quaid-i-Azam Muhammad Ali Jinnah was in the habit of using a *monocle*.

Masquerade—appear in disguise :
The prince *masqueraded* as a peasant.

Meagre—insufficient ; poor, scanty :
There was a *meagre* attendance at the council meeting today.

Murky—dark ; gloomy :
This is a *murky* night.

Martyr—He died a *martyr* in the cause of Science.

Machiavellian—showing or having no scruples in gaining what is wanted.
Machiavelli was a Florentine Statesman (1469-1527) who advocated unscrupulous statecraft in his book *The Prince*. Islam does not believe in *Machiavellian* tactics.

Manicure—care of the hands and finger-nails :
She has a *manicure* once a week.

Maritime—connected with the sea or navigation :
Britain is one of the great *maritime* powers.

Marmalade—jam made of the pulp and rind of oranges.

Martinet—a person who requires and enforces strict discipline.

Matinee—a musical entertainment held in the day-time, usually in the afternoon ; afternoon performance at a theatre :
We shall go to the *matinee* show.
The children's *matinee* at the Dalhousie Institute was a great success.

Message—piece of news :
Wireless *message* told us that the ship was sinking.

Massage—pressing and rubbing of the body :
He gets himself *massaged* every Sunday.

Masseur—a man or woman who practises massage.

Medley—mixture of things or persons of different sorts :
There is a *medley* of several races in Hawaii.

Meningitis—serious illness caused by inflammation of the membranes covering the brain and spinal cord.

Momentum—velocity :
Do falling objects gain *momentum* ?

Monotonous—uninteresting because unchanging and without variety:
He has a *monotonous* voice.

Mordant—biting ; sarcastic :
He has a *mordant* wit.

Morganatic marriage—marriage between a man of high rank (e.g. a prince) and a woman of lower rank, who remains in her lower social station, the children having no claim to succeed to the property, titles etc of their father.

Multifarious—many and various :
He has to attend to *multifarious* duties.

Mysticism—teaching and belief that knowledge of God and of real truth may be obtained through meditation or spiritual insight, independently of the mind or senses :

Mortify—cause somebody to be ashamed, humiliated or hurt in his feelings :
The teacher was *mortified* by his student's rudeness.

Morsel—mouthful :
I have not had a *morsel* of food since I left the house.

N

Negotiate—discuss something with somebody in order to come to an agreement :
We have decided to *negotiate* with the employers about our wage claims.

Nestle—1. settle comfortably and warmly.
"It was a beautiful winding road but the pranks of the mule gave me little opportunity to appreciate the vast stretching fields and the soft clouds *nestling* in the hills.—*Friends, Not Masters* :
2. Press oneself lovingly to :
The child was *nestling* closely to its mother.

Niche—1. a recess in a wall for a statue or ornament :
He has a *niche* in the temple of fame.
2. (figuratively) suitable or fitting position :
He found the right *niche* for himself, a place where he could do what he wanted to do, comfortably and happily.

Noxious—harmful :
Beware of *noxious* gases.

Nuisance—a thing, person, act etc that causes trouble or offence :
The mosquitoes are a *nuisance*.
What a *nuisance* that child is !

Nutrition—the process of supplying and receiving nourishment ; the science of food values :
The care and *nutrition* of children is an important duty of the parents.

Naive—amusingly simple :
Her *naive* remarks are very charming.

Naphthalene—strong-smelling substance made from coal-tar and petroleum used in the form of 'moth balls' to put among clothes.

Narcissus—نرگس

ھزاروں سال نرگس اپنی بے نوری پہ روتی ھے
بڑی مشکل سے ھوتا ھے چمن میں دیدہ ور پیدا

The Narcissus weeps for a thousand years at its lack of sight. It is with great difficulty that one gifted with insight is born in the garden.

Neapolitan—an inhabitant of Naples.

Ne plus ultra—farthest point attained or attainable ; highest point, culmination.

Nephritis—inflammation of the kidneys.

Neurosis—functional derangement caused by disorders of the nervous system or by something of the subconscious mind.

Nincompoop - a simpleton :
The majority of the members of the Committee are little better than *nincompoops*.

Nemesis — the goddess of vengeance ; retributive justice ; divine vengeance :
Nemesis, though slow, is ever sure.

Nepotism—undue favouritism to one's nephews and other relations, as in the bestowal of patronage :
Naturally the matter which was fully in the nature of an unjustifiable piece of *nepotism* drew public attention.

Nocturnal--active or happening in the night :
He is a man of *nocturnal* habits.

Nom de plume—an invented name used by a writer instead of his real name.

Nomenclature—system of naming :
The botanical *nomenclature* has a scientific basis.

Nucleus—central part round which other things collect.

Nutshell—hard outside covering of a nut :
In a nutshell (figuratively) in the fewest possible words.

Nude—naked.

Nudist—a person who believes that exposure of the naked body to sun and air is good for health :
A *nudist* camp or colony is the place where nudists practise their beliefs.

Notion—idea, opinion :
Your head is full of silly *notions*.
He has a *notion* that I am cheating him.

Notorious—widely known especially for something bad :
He is *notorious* as a rake.

O

Obeisance—deep bow of respect or homage :
Out of respect for Islamic law Hazrat Ahmad Sirhindi did not pay customary *obeisance* to Emperor Jehangir and was incarcerated in the Fort of Gawalior.

Obituary—printed notice of somebody's death, often with a short account of his life. Also used as an adjective :
A special column is reserved in the newspapers for *obituary* notices.

Oblivious—unaware of ; having no memory of :
As a result of his mental derangement, he became completely *oblivious* of his surroundings (of what was taking place).

Obscure—hidden ; not clearly seen or understood :
Is the meaning still *obscure* to you ?
He is living in an *obscure* corner of the city. It is also used as a verb:
The moon was *obscured* by clouds.

Obscene—morally disgusting ; likely to corrupt especially by describing sex indecently, spoken of books, pictures, etc :
Some of the French novels are extremely *obscene*.

Obsequies—funeral ceremonies.

Obsequious—too eager to obey or serve ; showing excessive respect especially from hope of reward or advantage :
He is *obsequious* to the Manager in order to rise to a higher position in the office.

Occasion—time at which a particular event takes place ; right time for something :
I have met Mr. X on several *occasions*.
This is not an *occasion* for laughter.

Occurred—come into somebody's mind :
An idea has *occurred* to me.

Occurrence—This is an unfortunate *occurrence*.

Odour—smell, pleasant or unpleasant ; reputation, approval ; favour :
He is in good (bad) *odour* with the authorities.

Omelet—(omelette) Eggs beaten together fried in melted butter and folded and often flavoured with cheese or containing herbs, etc.

Omen—a thing regarded as a sign of something ; sign of good or warning of evil fortune :
This is an *omen* of success ;
This is an event of good (bad) *omen*.

Ominous—of bad omen ; threatening :
This is an *ominous* silence.
His arrest at this stage is *ominous* of disaster.

Omission—leaving out or undone :
Sins of *omission* are sometimes as or even more disastrous than sins of commission.

Omniscient—having infinite knowledge :
God alone is *Omniscient*.

Onomatopoeia—look it up in the Chapter on Figures of speech.

Oppress—weigh heavily on ; cause to feel troubled, uncomfortable :
He is *oppressed* with anxiety.

Oscillate—swing to and fro like the pendulum of a clock ; (figuratively) waver or change between extremes of opinion.

Ovation—enthusiastic expression of welcome or approval.

Obstacle—something in the way that stops progress or makes it difficult :
There are many *obstacles* to world peace.

Obstetrics—branch of medicine and surgery connected with childbirth, its antecedents and sequels.

Obstreperous—unruly ; noisily resisting control :
The *obstreperous* behaviour of children made his life very uneasy.

Overnight—on the night before :
Get everything ready for the journey *overnight*.

Obsess—occupy the mind of ; continually distress :
He is *obsessed* by fear of unemployment.

Obsolete—out of date.
The language of Chaucer has become *obsolete*.

Obstinate—not easily giving way to argument or persuasion :
Some children are very *obstinate* in disposition.
This is an *obstinate* disease.

Octogenarian—a person of an age from 80 to 89.

Ostracize—shut out from society :
People who hold very unorthodox opinions are sometimes *ostracized*.

P

Pacify—calm and quieten.

Palatial—like a palace ; magnificent :
He lives in a *palatial* house.

Panacea—remedy for all diseases, troubles, etc ; an all-healing medicine ; a universal cure :
Education is a great *panacea* for human troubles.

Panegyric—speech, piece of writing, praising a person or event ; an encomium, a eulogy قصیدہ .

Panorama—wide, uninterrupted view ; constantly changing scene :
This book presents to you the *panorama* of London life.

Patronage—support, encouragement given by a patron ; the right of granting privileges :
He is an influential man with a great deal of *patronage* in his hands.

Peccadillo—trifling offence ; a petty crime or fault :
The *peccadilloes* of boys are , for the most part, connived at everywhere in the West except in Russia.

Perfunctory—careless ; negligent :
He does his duty in a *perfunctory* manner.

Pioneer—one who goes before to prepare the way :
The Punjab, though it is the youngest of all the British Provinces, stands out as the *pioneer* of social and religious progress.

Platitude—a dull or empty remark :
The Viceroy's remarks in this particular connection are in the nature of *platitudes*.

Prerogative—a peculiar privilege :
The Governor exercised the *prerogative* of mercy on behalf of the prisoner.

Pristine—original ; ancient :
Islam has been robbed of its *pristine* purity and glory because of the indolence and disunion of the so-called Muslims.

Protagonist—a leading character especially in a play ; one who takes the lead in some great project or enterprise :
Gandhi was the author and *protagonist* of the non-cooperation movement.

Pusillanimous—mean-spirited ; cowardly :
Richard II was a *pusillanimous* king.
You cannot make any headway in life with such a *pusillanimous* spirit.

Pecuniary—of money :
He is working without any consideration of *pecuniary* reward.

Personnel—staff ; persons employed in any work :
Our naval *personnel* is known for its efficiency.
A *personnel* officer is one who is employed to deal with relationships between individual employees, their problems, grievances, etc.

Perspiration—sweat ; sweating :
It is an exaggeration to say that genius is ninety-nine per cent *perspiration* and one per cent inspiration.

Persuade—to convince somebody of the truth of something :
We *persuaded* him to try again.
I couldn't *persuade* him to my way of thinking.

Perversion—turning from right to wrong ; change to something wrong or unnatural :
This is a *perversion* of justice.

Phthisis—progressive wasting disease, e.g. Consumption.
Pneumonia.

Picturesque—vivid, graphic :
At times, the language of Macaulay is *picturesque*.

Pier—a structure of wood, iron etc built out into the sea as a landing stage or for walking on for pleasure.
Distinguish it from *pyre*.

Piquant—1. pleasantly sharp to the taste :
This is a *piquant* sauce.
2. pleasantly exciting to the mind :
This is a *piquant* bit of gossip.

Pollute—make dirty, destroy the purity or sanctity of :
The rivers in industrial areas get *polluted* with filthy waste from factories.

Do not *pollute* your imagination by reading pornographic books.

Precocious—having developed certain faculties earlier than is normal :
He is a *precocious* child (e.g. one who reads at the age of three).

Predicament—trying an unpleasant situation from which escape seems difficult :
We are in an awkward *predicament* these days, but I believe that, through God's mercy, we shall get out of it.

Predilection—special liking; preference:
He has a *predilection* for this clerk because of his efficiency and quick dispatch.

Procrastinate—delay action; keep on putting off:
He *procrastinated* until it was too late.

Procrastination—'*Procrastination* is the thief of time' (Proverb) .

Profligate— 1. shamlessly immoral.
2. reckless in spending money; very extravagant:
He is *profligate* of his inheritance.

Psalm—sacred song or hymn:
The *psalms* of David are a highly inspiring portion of the Bible.

Pseudonym.

Pyorrhoea—a disease of the gums causing them to shrink, with loosening of the teeth :

Pyre—large pile of wood for burning, especially a funeral pile for a corpse.

Pacifism—principle that war should and could be abolished :
Much as the philosophers advocate *pacifism*, they have not been able to abolish war up to this time.

Pacifist—one who believes in pacifism and supports it strongly :
Lord Bertrand Russell is the greatest living *pacifist*.

Perseverance—constant effort to achieve something :
'*Perseverance* commands success'—Motto of Aitchison College, Lahore.

Psychology—the Science of mind ; mental nature of a person :
She understands her husband's *psychology* very well.

Paralytic—suffering from paralysis ; adjective from paralysis :
He has had an attack of a *paralytic* stroke.

Parity—equality ; being equal, being at par :
There should be an all-out effort to achieve *parity* between the Eastern and Western wings of Pakistan.
The two currencies have now reached *parity*, (are at par).

Pasteurize—rid (milk etc) of disease germs by using the heating method of Pasteur :
Steps are being taken to supply *pasteurized* milk to the people of Lahore.

Perpetrate—commit a crime ; do something outrageous :
He has *perpetrated* many crimes.

Periphrasis—roundabout way of speaking ; circumlocution, e.g., 'The two supports which nature' has given him instead of 'his legs'.
'He resembles the animal that browses on thistles' for 'He resembles an ass'.

Perpetuate—preserve from being forgotten :
Pakistanis should do something tangible to *perpetuate* the memory of Quaid-i-Azam.

Persiflage—banter ; light, good-humoured teasing :
You shouldn't mind his *persiflage*.

Pettifogging—Adjective—of persons worrying about small and unimportant matters ; unnecessarily concerned with small matter :
Pettifogging as he is, his health has been seriously impaired.

Petulant—unreasonably impatient or irritable :
His *petulant* temper has made him unpopular with all his staff.

Philanthropy—love of mankind; practical sympathy and bevolence.
Red Cross Society practises *philanthropy* wherever it comes across human suffering.

Pittance—low, insufficient payment or allowance for work etc.
How can he work all day for a mere *pittance* ?

Plebiscite—decision made upon a political question by votes of all qualified citizens.
The only method of solving the Kashmir problem is to hold a *plebiscite* of the people of Kashmir under the auspices of a neutral body like UNO.

Pleurisy—serious illness with inflammation of the thin membrane of the thorax and the lungs, marked by pain in the chest or sides.

Poach—cook an egg by cracking the shell and dropping the contents into boiling water.
A *poached* egg is lighter than a boiled egg.
Poach also means to go on somebody else's land, and take deer, hares, pheasants, salmon etc illegally :
In the period of his reckless youth, Shakespeare was in the habit of *poaching* on a neighbour's land.

Portmanteau—an oblong leather case for clothes.

Precedent—earlier happening, decision etc. taken as an example or rule for what comes later; set or create a precedent for something:
Is there a *precedent* for what you want me to do.

Precinct—space enclosed by outer wall or boundaries:
Nobody is allowed to shoot within the sacred *precincts* of Mecca.
No outsider can come within the city *percincts* after 11-30 p.m.

Preposterous—completely contrary to reason or sense:
It is simply *preposterous* to rely on a man of such shady antecedents (past history).

Prestige—respect that results from the good reputation of a person, nation etc: power or influence coming from this:
This sort of behaviour would mean loss of *prestige*.
Those who believe in plain living and high thinking attach no importance whatsoever to the *prestige* value of living in a fashionable locality or of owning a Rolls-Royce.

Priority—1. right to have or do something before others:
I have *priority* over you in my claim.
2. claim to consideration as in the expression *top-priority*:
Housing was given the highest *priority* after the War.
Please direct the office to give *top-priority* to this case.

Promissory—conveying a promise:
A *promissory* note was signed by him stating that he would pay Rs. 5000/- to his mother on the 1st of January every year.

Propitious—favourable:
The weather was very *propitious* for our enterprise.

Prosecute—1. continue with:
He has gone to England for *prosecuting* his studies in surgery.
2. start legal proceedings against:
He has been *prosecuted* for exceeding the speed limit.
Trespassers will be *prosecuted*.

Puerile—trivial; suitable only for a child:
She is in the habit of asking *puerile* questions.

Pulmonary—of or connected with the lungs:
Pulmonary tuberculosis in its earlier stages is now a curable disease.

Pursuance—in the carrying out of or in the performance of:
He has shot down the dacoit in *pursuance* of his duties.

Purvey—provide; supply:
A butcher *purveys* meat to his customers.
This firm *purveys* for the navy.

Q

Querulous—full of complaints; fretful:
He spoke in a *querulous* tone.

Quiescent—at rest; motionless; passive.

Quorum—number of persons who must, by the rules, be present at a meeting (of a committee etc) before its proceedings can have authority.
We cannot take a decision on this question unless we have a *quorum*.

Quasi—half; seemingly:
He holds a *quasi* official position.

Queue—a line of people waiting for their turn e.g. to enter a theatre, get on a bus, buy something:
We formed a *queue* to purchase our tickets.
Food *queues* are largely due to the shortage of margarine, butter and cheese.
Queue also means a line of vehicles waiting to proceed:
A *queue* of cars was held up by the traffic lights.
It is also used as verb as *queue up* for a bus; *queue up* to buy tickets for the opera.
I was *outqueued* by my friend Sadiq Husain when I was waiting for my turn to see the doctor.

Quill-driver—a clerk:
Shoals of Bengalis were employed as *quill-drivers* in commercial houses, bossed by Europeans.

Quisling—a person who co-operates with the authorities of an enemy country who are occupying his country; a traitor.

R

Rarefy—make or become less dense; purify; refine:
The *rarefied* air of the mountain tops is highly refreshing.

Ravenous—very hungry; greedy:
He has a *ravenous* appetite.

Recalcitrant—disobedient; showing opposition; resisting authority or discipline:
Recalcitrant students do not generally succeed in life.
The *recalcitrant* frontier tribesmen were a constant headache to the British Government in India.

Referee—a person who controls matches and judges points in dispute:
The *referee* in this football match is very impartial.

Regrettably—There was a *regrettably* small attendance at the morning service.

Rehearsal—trial performance of a play or other entertainment:
Let us put this play into *rehearsal*.

Reminiscence—remembered experience:
The scene awakened *reminiscences* of my youth.

Repellent—unattractive; uninviting:
His manner is rather *repellent*.
The word *repellent* is also used as a noun meaning something that repels or drives away, especially a preparation that repels insects:
Smear some of this mosquito *repellent* on your legs.

Requital—repayment :
He is receiving food and lodging in *requital* for his services.

Resistance—opposition :
The Pakistani army succeeded wonderfully in breaking down the enemy's *resistance*.

Respite—time of relief or rest from toil :
Work without *respite* is sometimes detrimental to health.

Resplendent—very bright ; splendid :
He looked *resplendent* in court dress.

Responsible—morally liable for the carrying out of some duty :
The pilot of the plane is *responsible* for the passengers' safety.
You are *responsible* to the Manager for the petty cash.

Resurrection—revival from disuse or inactivity :
The *resurrection* of hope in this dismal case is a great blessing of God.

Restaurant—place where meals can be bought and eaten.

Resumption—noun from *resume*, to go on after stopping for a time :
What is the date of the *resumption* of your duty ?

Retraceable—capable of going back :
He has acted in such a foolish manner that he cannot now take any *retraceable* steps.

Revel—make merry ; have a gay, lively time :
People who *revel* in gossip waste their time.
They *revelled* until dawn.
Note the spelling of *revelled*.

Reverie—condition of being lost in dreamy, pleasant thoughts :
He was lost in a *reverie*.
He indulges in *reveries* about the future.

Reversible—that can be reversed or turned the other way round or inside out :
This cloth is *reversible* i.e either side of it can be used on the outside.

Rhapsody—enthusiastic expression of delight :
Everyone went into *rhapsodies* over Shaila's wedding dress.

Rhetoric—language with much display and ornamentation :
The *rhetoric* of the politicians is sometimes characterised by insincerity and exaggeration.

Rheumatism—painful disease with inflammation of the muscles and joints.

Rhythm—regular recurrence of events or processes :
The *rhythm* of the tides (their regular rise and fall) is worth seeing.

Rhinoceros—a thick-skinned, heavily built animal of Africa and Asia with one or two horns on the snout.

Ribald—using indecent or irreverent language :
Ribald songs and jests are positively in bad taste.

Righteous—doing what is morally right :
The *righteous* and the wicked (good and bad people) all live in this world.

Rigorous—stern ; strict :
He believes in *rigorous* discipline.

Rogue—vagabond ; scoundrel ; rascal.

Roguish—playful ; mischievous :
He has *roguish* eyes.
This child is as *roguish* as a kitten.

Rumour—general talk, gossip, hearsay :
There is a *rumour* that there will be a General Election in autumn.
All sorts of *rumours* are going round.

Racket—uproar; loud noise ; a gay and perhaps dissipated time :
He has gone on the *racket* again (he is having a gay, and perhaps dissipated time).

Rendezvous—a place where people often meet :
This cafe is a *rendezvous* for writers and artists.

Ratify—confirm by signature or other formality :
The agreement has been *ratified*.

Route—way taken or planned from one place to another :
The climbers tried to find a new *route* to the top of the mountain.

Rampant—(of disease, social evils) unchecked ; beyond control :
Heresy was *rampant* among them.

Rapture—state of being rapt ; ecstatic delight :
To go into *raptures* over something or somebody means to become extremely happy, full of joy and enthusiasm :
She went into *raptures* over the dresses they showed her.

Ragamuffin—a low, disreputable person :
The street is full of *ragamuffins*.

Rapprochement—(French) reunion ; a coming together after misunderstanding ; establishment or renewal of cordial relations :
In recent years there has been a greater *rapprochement* between the Congres leaders and high officials.—*Bengalee*.

Regime—(French) Form of Government :
The present *regime* has many reforms to its credit.
A new municipal *regime* has commenced.

Repudiate—to reject :
Do you really mean to be so blind to your own future as to *repudiate* the offer ?

Restive—unwilling to go forward ; obstinate :
The horse grew *restive*.

Retrospective—having reference to what is past :
The order has *retrospective* effect.

Ruse—stratagem ; trick :
Lord Dufferin got Burma by a *ruse* more than by strength of arms.

Raze, rase—destroy completely towns, buildings especially by making them level with the ground :
The city of Quetta was *razed* by an earthquake.

Reconnoitre—go to a place or area occupied by enemy forces to learn about their position, strength etc :
We *reconnoitred* the ground before launching an attack.

Rectify—put right :
There are some mistakes that cannot be *rectified*.

Redound—contribute greatly in the end ; promote :
Your success will *redound* to the fame of the college.

Reinstate—put back ; establish in a former position or condition :
He has been *reinstated* in his former office.
He has been *reinstated* to his former privileges.

Relent—become less severe ; give up unkind or cruel intentions :
At last mother *relented* and allowed the children to stay up and see the television programme.

Relegate—dismiss to a lower position or condition :
He *relegated* his wife to the position of a mere housekeeper.

Relevant—connected with what is being discussed :
Have all the *relevant* documents ready.
Supply the facts *relevant* to the case.

Remorse—deep bitter regret for wrong doing :
He was filled with *remorse* for his failure to help his parents in distress.

Repartee—witty, clever retort :
He is good at *repartee*.

Replete—holding as much as possible :
He is living in a home that is *replete* with every modern convenience.

Requisite—a thing needed or required by circumstances or for success :
We supply every *requisite* for travel.
They lack the *requisite* capital for expanding their business.

Retaliate—return the same sort of ill-treatment that one has received :
He *retaliated* by kicking the other fellow on the ankle.
If we raise our import duties on their goods, they may *retaliate* upon us.

Retribution—deserved punishment :
Retribution for loose living does not always come in this life.
There will be a day of *retribution*.

Rifle—(transitive verb) to search thoroughly in order to steal from :
The thief *rifled* every drawer in the room (*rifled* the drawers of their contents).

Rotten—1. decayed ; having gone bad :
The sails were *rotten* and so were the ropes.

Rowdy—rough and noisy :
The *rowdy* element in the audience continually interrupted the speaker.
There were *rowdy* scenes at the elections.

Rudiment—(Plural) first steps or stages of an Art or Science :
He is learning the *rudiments* of grammar.

Ruffle—disturb the peace, calm or smoothness of :
The bird *ruffled* up its feathers.
A sudden breeze *ruffled* the surface of the lake.
Who has been *ruffling* your hair ?
Anne is easily *ruffled* (annoyed, put out of temper).

Rubble—bits of broken stone, rock or brick-work :
Buildings were reduced to *rubble* by bombing.
Build roads with a foundation of *rubble*.

S

Savant—(French) a man of learning in literature and science :
It has hitherto been believed by *savants* that Central Asia was the cradle of the human race.

Schism—division of a community into factions ; a separation caused by difference of opinion :
The moderates thought that it was a good policy. The extremists thought otherwise and so the *schism* occurred.

Shilly-shallying—foolish wavering :
There can be no *shilly-shallying* on this cardinal point.

Spell-bound—arrested or locked up by a spell or charm ! fascinated :
His charming eloquence kept us all *spell-bound* to the spot where we sat.

Spice—a small quantity :
"He had a *spice* of ambition in his composition."

Salutary—having a good effect on body or mind :
Walking in the fresh air is a *salutary* exercise.
He gave me *salutary* advice at the time of this crisis.

Sandwich—1. two slices of bread with meat etc between :
Chicken *sandwiches* are very delicious.
2. as a verb it means to put a thing or person between two others especially when there is little space :
I was *sandwiched* between two very stout men in the bus.

Satellite—planet moving round another :
The moon is a *satellite* of the earth.
Figuratively it means a person depending upon and taking the lead from another.

Sceptic—a person who doubts the truth of religion.

Septic—causing or caused by infection :
A dirty wound may become *septic* (affected by bacteria).

Scintillate—sparkle :
His conversation is *scintillating* with wit.

Scurrilous—full of violent and taunting words of abuse :
The newspapers made *scurrilous* attacks upon the Prime Minister.

Sedentary—spending much of one's time seated :
He leads a *sedentary* life.

Seize—take hold of suddenly and violently :
He *seized* the thief by the collar.

Sepulchre—tomb, especially one cut in rock or built of stone :
The Holy *Sepulchre* is the tomb in which Jesus Christ was laid according to Christian belief.

Sincere—genuine ; not pretended :
Are they *sincere* in their wish to disarm ?

Sincerity—honesty :
Speaking in all *sincerity*, I must warn you against this course of action.

Sine cure—position for which one receives payment but which does not entail work or responsibility :

Siren—in old Greek stories one of a number of winged women whose songs charmed sailors and caused their destruction ; hence a woman who attracts and is dangerous to men.

Siren also means a ship's whistle for sending warnings and signals ; a device for producing a loud shrill noise as a warning as an *air-raid siren*.

Skein—length of silk or wool yarn coiled into a bundle.

Skilful—having or showing skill :
He is not very *skilful* at using spoons and forks.

Solemnize—perform a religious ceremony especially a wedding with the usual rites :
Their marriage was *solemnized* in the church yesterday.

Soliloquy—a speech in which a character in a play, usually alone on the stage, speaks his thoughts :
Hamlet's *soliloquies* in Shakespeare's famous tragedy of that name are highly thought-provoking.

Soliloquize—to talk to oneself ; to think aloud.

Sombre—dark-coloured ; gloomy ; dismal :
Some of the books of H. G. Wells present a *sombre* picture of the future of mankind.

Somersault—a leap or fall in which one turns heels over head before landing on one's feet.

Soot—black powder left by smoke on surfaces :
Sweep the *soot* out of the chimney.

Souvenir—something received as a gift and kept as a reminder of a person, place or event :
I shall treasure this lock of hair as a *souvenir* of my late wife.

Spasm—sudden convulsive moment :
In a *spasm* of pain, she could not speak easily.
He was upset by a *spasm* of coughing.

Sphere—a person's range of interests, activities, surroundings etc :
Your proposal that I should write a novel lies outside the *sphere* of my activities.

Splendour—magnificence ; brightness :
The *splendour* of the royal jewels of the Mughals was remarkable.

Spontaneous—happening from natural impulse, not suggested by something or somebody outside :
He made a *spontaneous* offer of help.

Sprightly—lively, brisk :
The sprightly humour of Rosalind in Shakespeare's *As you Like It* is highly delightful in its *spontaneous* originality and freshness.

Squalid—dirty; mean ; uncared for :
He is living in *squalid* conditions.

Squalor—noun from squalid :
The *squalor* of the slums is abominable.
She was born in *squalor*.

Squeak—make a short, shrill sound e.g. from an unoiled hinge :
These new shoes *squeak*.
He *squeaked* out a few frightened words.

Stalwart—tall and muscular ; solidly built ; firm and resolved :
They are *stalwart* supporters of the constitutional government.

Staunch=stanch :—trustworthy, loyal, firm :
He is a *staunch* friend of mine.

Staunch—stanch—verb. Check the flow of blood from a wound.
Take immediate steps to (*stanch or*) *staunch* this wound.

Stratagem—use of a trick or device to deceive somebody especially the enemy in war.

Strategic—serving the purpose of strategy or the art of planning operation in war :
This retreat is of a *strategic* nature.
Pakistan's *strategic* bombing of India's industrial areas and communications paralysed the enemy.

Stupefy (not stupify)—make clear thought impossible :
He was *stupefied* by drink.
He was *stupefied* by what happened.

Stylish—fashionable :
He wears *stylish* clothes.
He is *stylishly* dressed.

Subservient—giving too much respect :
Subservient shopkeepers are not so common as they used to be.

Subterranean—underground :
This is a *subterranean* passage.

Subtle—difficult to perceive or describe because fine or delicate :
His humour is *subtle*.
There is a *subtle* distinction between a statesman and a politician.

Succeed—1. be subsequent to ; follow :
Succeeding ages will revere his memory.
2. accomplish one's purpose, be successful, prosper :
He has *succeeded* in achieving his object.

Succour—aid given at the time of need :
He came to his *succour* at the right time.

Succumb—be overcome ; be forced to give way to ; die :
He *succumbed* to his enemies.
He *succumbed* to temptation.

Suicide—intentional self-slaughter ; action destructive to one's own interests :
He has committed political *suicide* (has ruined his prospects as a politician).

Summary—brief ; dispensing with needless details or formalities :
This brutal offence calls for *summary* trial.
Summary methods are not always justifiable.

Supercilious—contemptuous ; showing haughty indifference assuming superiority :
He is disgustingly *supercilious* in his attitude towards his subordinates.

Superfluous—not needed.

Superficial—not going deep ; without depth :
He has got only a *superficial* knowledge of this subject.

Supersede—take the place of, oust, supplant :
Although he was junior in service, yet he managed to *supersede* a senior officer by enlisting the support of the Minister.

Surname (not sirname)—Additional name of a descriptive or allusive nature attached to a person and occassionally becoming hereditary ; the name common to all members of a family ; family name as compared with Christian name.

Survive—live or exist longer than ; remain alive after :
The old lady has *survived* all her children.
I hope I shall never *survive* my usefulness.

Survivor—a person who has survived :
The Government sent immediate help to the *survivors* of the earthquake.

Susceptible—sensitive to ; easily affected by :
He is *susceptible* to flattery.
She is *susceptible* to pain.
It also means easily influenced by feelings ; impressionable :
She is a girl with a *susceptible* nature.

He is a *susceptible* young man (one who easily falls in love).

Suspense—uncertainty :
We waited in great *suspense* for the doctor's opinion.
Don't keep me in *suspense* any longer.

Suspicious—having, showing or causing suspicion :
I have a reason to feel *suspicious* of him.
He is a *suspicious* character (there is reason to suspect that he is dishonest).

Swerve—change direction suddenly :
The car *swerved* to avoid knocking the boy down.
Don't *swerve* from your purpose.

Sycamore—a large tree valued for its wood in England.

Sycophant—a person who tries to win favour by flattering rich or powerful people :
Persons in authority should not allow *sycophants* to influence their opinion.

Symmetry—beauty resulting from right relations of parts ; quality of harmony or agreement between parts :
The bump on the left side of her forehead spoilt the *symmetry* of her face.
The Taj is perhaps, the greatest achievement in architectural symmetry.

Shrewd—discriminating ; sagacious ; sensible ; astute ; judicious :
He is a *shrewd* observer.

Scrape—awkward situation resulting from foolish or thoughtless behaviour :
That boy is always getting into *scrapes*.
Don't expect me to get you out of your *scrapes*.

Scruple—hesitation caused by uneasiness of conscience :
Have you no *scruples* about borrowing things without permission ?
He will tell lies without *scruple*.
I cannot agree to do what you want until you remove my *scruples*.

Scrupulous—careful to do nothing morally wrong ; paying great attention to small points especially of conscience :
He is not *overscrupulous* in his business dealings.
A solicitor must act with *scrupulous* honesty.

Seclusion—retirement :
I live in the *seclusion* of my own home.

Serpentine—twisting and curving like a snake :
The course of this river is *serpentine*.

Sheath—Noun cover for the blade of a weapon or tool :
Put the dagger in its *sheath*.

Sheathe—Transitive verb : put into a sheath :
Sheathe the sword.
Sheathe the ship's bottom with copper.

Shibboleth—old-fashioned and now generally abandoned belief which was at one time considered to be essential :
We should not attach any importance to the outworn *shibboleths* of the past.

Sizzle—colloquial ; make a hissing sound as of something cooking in fat :
A beefsteak is *sizzling* in the pan.
(Figuratively) This is a *sizzling* hot day.

Slough—swamp ; marsh :
John Bunyan speaks of Slough of Despond in his *Pilgrim's Progress*.

Slough—(Verb) throw off ; cast off :
Here is a snake that has *sloughed* his skin.

Sneer—show contempt by means of a derisive smile ; utter contemptuous words :
Never *sneer* at religion.
You should ignore their *sneers* at your efforts.

Sordid—wretched, shabby, comfortless :
He is living in a *sordid* slum.
He is living in *sordid* poverty.
The word *sordid* is also applied to persons and their behaviour meaning contemptible ; prompted by self-interest or meanness :
His motives are base and *sordid*.

Spectacle—1. public display, procession etc especially one with ceremony :
The ceremonial opening of Parliament was a fine *spectacle*.
2. something seen, something taking place before the eyes, something fine, remarkable or noteworthy :
The sunrise as seen from the top of the mountain was a fine *spectacle*.
The poor drunken man was a sad *spectacle*.
Don't make a *spectacle* of yourself (don't draw attention to yourself by dressing or behaving ridiculously).

Synchronize—happen at the same time :
The sound track of a film *synchronizes* with the scenes.

T

Tacit—unspoken ; understood without being put into words :
He gave his *tacit* consent to my proposal.

Taciturnity—habitual silence.

Tangible—that can be touched ; clear and definite ; real :
Is there any *tangible* proof of what you say ?

Tariff—list of taxes on goods imported or (less often) exported ; tax on a particular class of imported goods :
Our Government can raise *tariff* walls against foreign goods (try to exclude them by means of import taxes).

Tattoo—mark somebody's skin with permanent designs or patterns by pricking it and putting in dyes or stains :
The sailor had a ship *tattooed* on his arm.

Tawdry—showy ; brightly coloured or decorated, but cheap or in bad taste :
Tawdry jewellery and dresses are in bad taste.

Technique—method of doing something expertly :
The *technique* of his artistic expression in music is worth studying.

Teetotaller—a person who abstains completely from alcoholic liquor:
Islam requires every Muslim to be a *teetotaller*.

Temperament—a person's disposition or nature especially as this affects his way of thinking, feeling and behaving :
She is a girl with an artistic *temperament*.
He has a nervous *temperament*.
The two brothers have entirely different *temperaments*.
Success often depends on *temperament*.

Tempestuous—violent ; stormy :
This *tempestuous* weather is fraught with danger.
He is in a *tempestuous* mood.
Such a *tempestuous* political meeting is likely to get the party banned.

Tenable—1. that can be defended successfully :
His theory is hardly *tenable*.
2. it is also applied to an office or position that can be held by somebody for :
The lecturership is *tenable* for a period of three years.

Tenacious—holding tightly ; refusing to let go :
Macaulay had an unusually *tenacious* memory.

Termagant— a noisy, quarrelsome woman :
The wife of Rip Van Winkle was a *termagant*.

Terrestrial—living on the earth or land ; of or on the land :
The *terrestrial* parts of the world are better known than the celestial.

Tetanus—disease marked by stiffening and tightening of some or all of the muscles which are normally under conscious control :
The *tetanus* of the lower jaw is colloquially called lockjaw.

Tete-a-tete—(French) a private conversation.
"You will forgive me, Philip, for interrupting your *tete-a-tete*, but may I ask what is the meaning of this ?"—H.R. *Haggard*.

Titanic—relating to the Titans or fabulous giants of Greek and Roman mythology ; gigantic ; huge :
The *Titanic* struggle in which Great Britain and her allies are engaged has reached an acute stage.

Therapeutic—connected with the art of healing, the cure of disease :
Let us take *therapeutic* baths at a spa.

Threshold—entrance, start, beginning :
He was on the *threshold* of his career.
Are we at the *threshold* of an era when war will have been abolished ?

Tocsin—bell rung to give a signal of alarm.

Toxin—a kind of poison, especially one formed by bacteria in plants and animals and causing a particular disease.

Toxic—caused by poison ; poisonous.

Toxaemia—blood-poisoning.

Toilet—process of dressing, arranging the hair etc :
She spent only a few minutes on her *toilet*.

Tolerance—quality of tolerating opinions beliefs etc. different from one's own :
Religious *tolerance* is a mark of culture.

Tortuous—full of twists and bends ; not straightforward ; devious :
This is a *tortuous* path.
We also speak of a *tortuous* argument, a *tortuous* policy or a *tortuous* politician.

Tremendous—very great, enormous, powerful :
The train is travelling at a *tremendous* speed.

Tremulous—trembling :
She spoke in a *tremulous* voice.
He clutched the glass with a *tremulous* hand.

Truculent—looking for or desiring a fight; violent :
He delivered a *truculent* speech on the occasion.

Tuberculosis—wasting disease affecting various parts of the body's tissues especially the lungs ; consumption :
Pulmonary *tuberculosis* needs a long treatment for cure.

Turncoat—one who abandons his principles or party :
He was first a Minister but he is now an active member of Opposition. In fact, he and his supporters are all political *turncoats*.

Tyranny—cruel or unjust use of power :
He is living under the *tyranny* of a very ruthless master.

Taboo—general agreement not to discuss something or do something :
Questions and problems that were once *tabooed* are now discussed openly. Unkind gossip ought to be *tabooed*.

Taxidermy—art of preparing and stuffing the skins of animals, birds and fish so that they appear as they did when living. Art of preparing and mounting skins of animals, birds and fish in lifelike manner.

Tinker—to try to repair something in an inexpert way :
Please don't *tinker* with my car engine.

Tinge—Slight colouring or mixture of :
There was a *tinge* of sadness in her voice.

Toady—flatterer ; (verb) flatter in the hope of advantage or gain :
He is *toadying* to the boss.

Transfusion—act of transferring blood from one person to another :
The injured man was given a blood *transfusion*.

Travail—pains of child birth :
A woman in *travail* needs medical attention.

U

Ubiquitous—being everywhere :
Pick-pockets are a *ubiquitous* race.

Ulterior—situated beyond ; beyond what is first seen or said :
He has *ulterior* motives (motives other than those expressed or admitted) in asking you these inconvenient questions.

Ultra vires—(Latin) outside the powers or authority granted by law :
You have acted *ultra vires* in giving this decision.

Ultraviolet—(Adjective) of the invisible part of the spectrum beyond the violet :
Ultraviolet rays are the invisible rays in sunlight which have an effect upon the skin such as curing certain skin diseases and forming vitamins etc.

Umbrella—figuratively political protection :
Kashmir is not safe even under the *umbrella* of the U.N.O.

Unanimous—showing complete agreement :
The country is *unanimous* in support of the Government's policy.
He was elected by a *unanimous* vote.

Unconscionable—unreasonable; not guided by conscience ; inordinate:
You take an *unconscionable* time dressing.
He remained on the spot for an *unconscionable* length of time.

Unfeigned—genuine; sincere :
He showed *unfeigned* satisfaction at the boy's success.

Unguent—(Noun) any soft substance used as an ointment for soothing skin injuries or for lubrication :
Borofax is a soothing *unguent*.

Unintelligible—which cannot be understood :
All that you say is *unintelligible* to me.

Unique—having no like or equal ; being the only one of its sort :
Sir Winston Churchill was a *unique* national leader of his time.

Unison—concord or agreement.
Let us sing this song in praise of God in *unison*.
We must act in *unison* with others at the time of such a grave national crisis.

Unmistakable—clear ; about which no mistake or doubt is possible :
Are black clouds an *unmistakable* sign of rain ?

Unwieldy—awkward to move or control because of shape, size or weight :

You would cease to be *unwieldy* if you succeed in reducing your weight.

Upbraid—scold ; reproach :
His father *upbraided* him for neglecting his brother at the time of difficulty.

Utilitarian—characterized by usefulness rather than by beauty, truth, goodness.

Uxorious—excessively fond of one's wife :
He is an *uxorious* husband.

Uncharitable—severe; harsh :
You are putting an *uncharitable* interpretation on his behaviour.

Unmask—show the true character or intentions of :
The traitor was *unmasked* just at the time when he was about to betray his country.
Uriah Heep the villain in Dickens's *David Copperfield*, was *unmasked* by Mr. Micawber.

Unvarnished—plain; straightforward :
Give an *unvarnished* account of what happened.

V

Vacillate—move from side to side ; oscillate ; waver ; fluctuate in opinion or resolution :
Nobody can count upon him because he is always *vacillating*.

Valedictory address—farewell oration delivered by a senior scholar on graduation :
I delivered the *valedictory* address on the occasion of my graduation from Forman Christian College.

Valiant—brave; courageous :
"Cowards die many times before their deaths.
The valiant never taste of death but once".
Shakespeare : *Julius Caesar, ii, 2.*

Vegetarian—George Bernard Shaw lived on a *vegetarian* diet all his life.

Vehement—impetuous, ardent, passionate :
He is a man of *vehement* character.

Veneer—thin outer coating :
He is an unobliging person with a mere *veneer* of lip sympathy.

Vengeance—punishment inflicted for wrong to oneself or to a person whose cause one espouses :
He took a bloody *vengeance* on the murderer of his children.

Vestige—trace or sign ; small remaining bit of evidence of what once existed :
Not a *vestige* of the abbey remains.
There is not a *vestige* of truth in the report.

Veteran—a person who has had much or long experience especially as a soldier :

He is a *veteran* teacher.
Many of the *veterans* of the two World Wars are alive.

Vade-mecum—(Latin) a constant companion ; a pocket-book:
Maulvi Abdul Haq's dictionary makes a handy *vade-mecum* for the students of Urdu in Pakistan.

Vicissitude—change especially in somebody's fortunes.
His life was marked by *vicissitudes* (e.g. changes from wealth to poverty, success to failure).

Vice versa—(Latin) the other way round : with the terms or conditions reversed :
We gossip about them and *vice versa* (they gossip about us).

Vigil—staying awake to keep watch or to pray :
She had to keep *vigil* over the sick child throughout the night.

Villain—wrong-doer ; wicked man especially in drama. (Playful use) rascal ; mischievous child :
The little *villain* hid my slippers.

Villainous—characteristic of a villain ; evil ; (colloquial) bad :
He has a *villainous* handwriting.

Vitiate—lower the quality of ; weaken or destroy the force of :
The *vitiated* air of an overcrowded room is positively detrimental to health.
His blood has been *vitiated* by disease.

Vivify—to make alive ; to bring back to life :
He *vivified* the scene of action by his dramatic representation.

Vocabulary—range of words known to or used by a person :
Lord Macaulay was a writer with a large *vocabulary*.

Votary—a person who gives *up* his time and energy to something, especially to religious work and service :
Of the two leaders, one claimed to be a *votary* of peace and the other was known to be a *votary* of golf.
This sentence is also an example of bathos or anticlimax.

Voracious—very hungry or greedy ; desiring much :
He is a *voracious* reader.
He ate his food *voraciously*.

Vogue—current fashion ; something currently being done or used :
Are small hats still in *vogue* ?
There is a *vogue* for very high heels on women's shoes.
When did drain-pipes go out of *vogue* ?
When did plus-fours come into *vogue* ?

Voluptuous—given up to sensuous or sensual pleasures ; arousing sensuous or sensual pleasures :
He leads a *voluptuous* life.
He is fond of *voluptuous* music (music arousing sensual desires).

Victimization—the strikers said they would return to work if they were promised that there should be no *victimization*.

Veto—(Verb transitive) to reject or forbid something ; to put a veto on or to exercise the constitutional right to reject something :
The police *vetoed* the procession that the workers wanted.
John's parents *vetoed* his plan to buy a fast sports car.

Versatile—interested in and clever at many different things :
Shakespeare was a poet of *versatile* genius.
Thomas Alva Edison was a *versatile* inventor.

Venereal—communicated by sexual intercourse :
Every up-to-date hospital has a specialist in *venereal* diseases.

Valetudinarian—of poor health ; unduly troubled about and almost wholly occupied with the state of one's health :
Being a *valetudinarian*, he is always miserable.

Vagrant—leading a wandering life :
He leads a *vagrant* life.

Velvet—cloth wholly or partly made of silk with a thick soft surface :
He has an iron hand in a *velvet* glove.
Hafiz has expressed a similar idea in the following lines :—

چه قیامت است جانان که به عاشقان نمودی
رخے همچو ماه تابان دلے همچو سنگ خارا

What calamity is this, O my beloved, that thou hast shown to the lovers a face like the shining moon and a heart like the hard stone.

There is also a combination of irony and antithesis in the following couplet of Hafiz which emphasises the contrast between the real callousness of man and his outward show of sympathy :

آفرین بردل نرم تو که از بهر ثواب
کشتهٔ غمزهٔ خود را به نماز آمده ای

Praise be to thy soft heart that thou hast come, for the sake of divine reward, to offer the funeral prayers for the victim of thine own coquetry.

Verbiage—use of unnecessary words for the expression of an idea :
The speaker lost himself in *verbiage* and excited our ridicule.

Virile—having or showing strength, energy, manly qualities :
He commands a *virile* eloquence.
He has a *virile* style of writing.

Vomit—bring back from the stomach through the mouth ; throw up from the mouth.

Vomited, Vomiting—He *vomited* everything he had eaten.
He was *vomiting* blood.
The factory chimneys are *vomiting* smoke.

W

Waif—a homeless person, especially a child :
Waifs and strays are homeless and abandoned children; also ownerless cats or dogs.

Waltz—(Noun) a kind of dance in which couples go round and round.
Verb—to dance a waltz :
She *waltzed* into the room and out again.
He *waltzed* her round the room.

Wary—cautious :
He is *wary* of giving offence.
Keep a *wary* eye on him because he is addicted to stealing.

Weird—unnatural ; unearthly ; connected with fate : .
Weird shrieks from the darkness of the ruined castle frightened all of us.

Wield—have and use.
This wood-cutter *wields* the axe with great skill.
Churchill *wields* a fascinating style.

Witticism—witty remark :
The poetry of Akbar Allahabadi is remarkable for its *witticims*.

Woollen—(U. S. A. Woolen) made of wool :
Woollen blankets are very useful in winter.

Wreak—give expression to ; give effect to :
He *wreaked* his fury upon his enemy.
He is determined to *wreak* vengeance upon the murderer of his children.

Weapon—something designed for or used in fighting or struggling :
Whether a gun is a *weapon* of offence or a *weapon* of defence depends upon which end of it you are at.
Are tears a woman's only *weapon* ?

Wrest—1. take something violently away :
The thief *wrested* the sword from the policeman.
2. get by effort :
The police *wrested* the confession of guilt from the culprit.
He is *wresting* a living from marginal land.

Weather—conditions over a particular area and at a specific time with reference to sunshine, temperature, wind, rain etc.
He stays indoor in wet *weather*.
She goes out in all *weathers*.
(The word "climate" is used with reference to a long period of time).

Weather—(verb transitive) come through successfully :
weather a storm ; *weather* a crisis.

Whether—a conjunction which can often be replaced by if :
I don't know *whether* she will be able to come.
I wonder *whether* we shall be in time for the last bus.

Wire-pulling—the act of pulling the wires, as of a puppet, hence secret influence or intrigue :
We hope no *wire-pulling* will be encouraged to defeat the ends of justice.

Y

Yearn—long for with tender feeling, affection etc :
He *yearned* for a sight of the old familiar faces.
He *yearned* to return to his native land.

Yeoman—a working farmer who owns his land and is not a tenant farmer.

Z

Zenith—part of the sky directly overhead ; highest point of one's fame, fortune, etc :
He is at the *zenith* of his career.

Zest—great interest or pleasure ; gusto :
He entered into our plans with *zest*.
The possibility of danger gave *zest* to the adventure.

Zigzag—line or path which turns right and left alternately at sharp angles :

There is a *zigzag* path up the hillside.
Also used as a verb :
The drunken man *zigzagged* down the street.

Zoology—Science of the structure, forms and distribution of animals.

Zeitgeist (German)—the spirit of the age ; prevailing opinion :
The German schools of thought were the first to devote particular attention to what they called the *zeitgeist*, the Spirit of the age.

The following expressions should be written as a single undivided word :—

Almost	Newspaper
Anyone	Nobody
Anybody	Now-a-days
Anyhow	To-day
Anywhere	Together
Cannot	Tomorrow
Everyone	Sometimes
Everybody	Something
Everything	Somehow
Everywhere	Football
Meanwhile	Churchyard
Moreover	Blackboard.

The following expressions should be written as separate words :

All right	Any day	Any time
Do not	Right hand	At least
At once	Well done	In spite of
Each other	Per cent	Every day
Every time	Some time	At most

Civil and Foreign Service Examination, 1957.

ENGLISH PAPER II

EXERCISE I

In each group below, only one of the four spellings is correct. Select the correct spelling and write it down as your answer :—

1. (a) enforcement (b) enforcment (c) anforcement (d) inforcment.
2. (a) desireable (b) disirable (c) desirable (d) desireble.
3. (a) convenience (b) convience (c) convenence (d) conveneince.
4. (a) Cafetiria (b) cafateria (c) cafetria (d) cafeteria.
5. (a) misdemenor (b) misdemeanor (c) misdemener (d) misdemeanour.
6. (a) memry (b) memary (c) memory (d) memiry.
7. (a) notoriety (b) notority (c) noteriety (d) notoreity.
8. (a) shedule (b) schedul (c) schedule (d) scheduel.
9. (a) enfortunate (b) unfortunate (c) unforchunate (d) unfortunat.
10. (a) accomodate (b) acommodate (c) accommodate (d) accommadate.
11. (a) insolvensy (b) insolvency (c) insolvencey (d) insolvincy.
12. (a) comission (b) commision (c) commission (d) comisshun.
13. (a) morgage (b) mortgege (c) mortgage (d) morgege.
14. (a) guarantee (b) garantee (c) guarentee (d) guaranty.
15. (a) chatle (b) chatel (c) chattle (d) chattel.
16. (a) tresury (b) treasurey (c) treasury (d) tresurey.
17. (a) censury (b) century (c) centurey (d) censhury.
18. (a) agrement (b) aggrement (c) agreement (d) aggreement.

19. (a) supercede (b) superceed (c) supersede (d) superseed.
20. (a) refered (b) referd (c) refferred (d) referred.
21. (a) acros (b) across (c) accros (d) accross.
22. (a) profesor (b) proffesor (c) prffessor (d) professor.
23. (a) sanwich (b) sanwitch (c) sandwich (d) sandwitch.
24. (a) generly (b) generally (c) generaly (d) generlly.
25. (a) courteous (b) courteus (c) curteous (d) curteus.
26. (a) formerly (b) formerally (c) formerlly (d) formeraly.
27. (a) fasinate (b) facinate (c) fascinate (d) fassinate.
28. (a) eskape (b) exape (c) excape. (d) escape.
29. (a) accidentally (b) exidentaly (c) accidentaly (d) acidentally.
30. (a) recommend (b) reccomend (c) reccommend (d) recomend.
31. (a) fourty (b) foerty (c) forty (d) forety.

ANSWERS TO EXERCISE I

(1) Enforcement (2) Desirable (3) Convenience
(4) Cafeteria (5) Misdemeanour (6) Memory
(7) Notoriety (8) Schedule (9) Unfortunate
(10) Accommodate (11) Insolvency (12) Commission
(13) Mortgage (14) Guarantee (15) Chattel
(16) Treasury (17) Century (18) Agreement
(19) Supersede (20) Referred (21) Across
(22) Professor (23) Sandwich (24) Generally
(25) Courteous (26) Formerly (27) Fascinate
(28) Escape (29) Accidentally (30) Recommend
(31) Forty.

Finance and other Services Examination, 1960

ENGLISH PAPER II

EXERCISE II

In each sentence below, only ONE of the words in brackets is correct. Rewrite each sentence, using the correct word only.

(1) Your automobile is (SUMILER; SIMILAR; SIMILER; SUMALER) to mine.

(2) The professor (ADVISED; ADWICED; ADWIZED; ADVICED) the students to study regularly.

(3) The (ELMYPICKS; ALIMPICS; OLYMPICS; ALOMPYCS) were held in Dacca in 1960.

(4) The (JEDUCIARY; JUDICIERY; JIDECEARY; JUDICIARY) Committee deals with the laws.

(5) The (FADERAL; FEDIROL; FEDERAL; FEDEREL) Government is building a new city, Islamabad.

(6) The ancient (GREAKS; GRIEKS; GREEKS; GRAEKS) developed a representative elective system.

(7) The first elections under the Basic (DEMOCRACY; DEMOCRACEY; DEMACRESY; DOMACRACY) plan were held in February.

(8) A Deputy Commissioner (ADMINIRATES; ADMINISTERS; ADMINISTASRS; ADMINISTERATES) a district.

(9) We hope that the (GOVERNOMENT; GOVERNMENT; GIVERNMENT; GEVERNAMENT) will not miss the opportunity.

(10) The chief reasons are as (FELLOWS; FALLOWS; FOLOUS; FOLLOWS).

ANSWERS TO EXERCISE II

(1) Your automobile is *similar* to mine.

(2) The professor *advised* the students to study regularly.

(3) The *Olympics* were held in Dacca in 1960.

(4) The *Judiciary* Committee deals with the laws.

(5) The *Federal* Government is building a new city, Islamabad.

(6) The ancient *Greeks* developed a representative elective system.

(7) The first elections under the Basic *Democracy* plan were held in February.

(8) A Deputy Commissioner *administers* a district.

(9) We hope that the *Government* will not miss the opportunity.

(10) The chief reasons are as *follows*.

EXERCISE III

The following have been selected from partially solved Cross-words. Write the words in full.

		Clues
1.	*l*e	A colour
2.	L*n*n	Made of flax.
3.	Br**f	Short
4.	*i*le	Found in a church.
5.	*a*a*a	A fruit.
6.	P**se	Stop for a little while.
7.	Ma**	Postal letters.
8.	Yo**	The yellow part of an egg.
9.	D*m*	Unable to speak.
10.	*r*s*	To rub out.
11.	Pl*a*a*t	Agreeable.
12.	G*a*i*r	One who fixes glass into windows.
13.	*st*i*h	A bird of Africa.
14.	R*st**r*nt	Place for refreshment.
15.	A*d*b*e	Loud enough to be heard.
16.	Pr*c**d	To go forward.
17.	St**b**	Cut ends of corn.
18.	Q**v*r	To shake.
19.	S*i*f*l	Expert.
20.	**le*	A young bird of prey.

ANSWERS TO EXERCISE III

(1) Blue (2) Linen (3) Brief (4) Bible or Aisle (5) Banana (6) Pause (7) Mail (8) Yolk (9) Dumb (10) Erase (11) Pleasant (12) Glazier (13) Ostrich (14) Restaurant (15) Audible (16) Proceed (17) Stubble (18) Quiver (19) Skilful (20) Owlet.

Calcutta University, 1902.

EXERCISE IV

Rewrite the following words inserting the omitted letters :—

(1)	Ach—v—ment.	... Great deed.
(2)	Ber—v—ment.	... Friend's death.
(3)	Con—v—ble.	... Thinkable.
(4)	Ga—ty.	... Mirth.
(5)	Ben—f—t—d.	... Helped.
(6)	Unpar—l—l—d.	... Unequalled.
(7)	Gall—p—g c—s—ption.	... Fast developing tuberculosis.
(8)	Worsh—p—ng.	... Adoring as divine.
(9)	Mis—l—n—us	... Of various kinds.
(10)	Vorac—us	... Greedy.
(11)	An—vers—ry	... The same day of the year.
(12)	Maint—n—nce	... Means of support.
(13)	Sep—r—tion	... Disjoining.
(14)	Et—m—l—gy	... Derivation of words etc.
(15)	D—ing	... Colouring.
(16)	D—ing	... Ceasing to exist.
(17)	C—l—ng	... The inner roof of a room ; an upper limit.

ANSWERS TO EXERCISE IV

(1) Achievement (2) Bereavement (3) Conceivable (4) Gaiety (5) Benefited (6) Unparalleled (7) Galloping consumption (8) Worshipping (9) Miscellaneous (10) Voracious (11) Anniversary (12) Maintenance (13) Separation (14) Etymology (15) Dyeing (16) Dying (17) Ceiling.

Calcutta University, 1930

EXERCISE V

Rewrite the following words, inserting the omitted letters :—

(1) Unbel—v—ng ... Incredulous.
(2) Ex—l—ration ... High spirits.
(3) Sup—rfl—s ... Unnecessary.
(4) In—fectu—ly ... Vainly.
(5) R—nd—vous ... Appointed meeting place.
(6) R—con—tre ... To survey in war.
(7) Ir—s—st—ble ... Not to be withstood.
(8) C—nt—f—t ... Sham.
(9) T—m—lt—s ... Disorderly.
(10) Pr—pr—t—r ... Owner.

ANSWERS TO EXERCIES V

(1) Unbelieving (2) Exhilaration (3) Superfluous (4) Ineffectually (5) Rendezvous (6) Reconnoitre (7) Irresistible (8) Counterfeit (9) Tumultuous (10) Proprietor.

Punjab University B.A. Examination, 1930.

EXERCISE VI

Rewrite the following paragraph in your best handwriting, completing each of the words partly spelt :—

Shahab asc...... the stairs with dif...... pre...... by his brother. On reaching the top, he rec...... from his father a present on account of his persever...... .

ANSWER TO EXERCISE VI

Shahab *ascended* the stairs with difficulty *preceded* by his brother. On reaching the top, he *received* from his father a present on account of his *perseverance*.

Punjab University Intermediate Examination, 1927.

EXERCISE VII

Complete the following words by adding '*ance*' or '*ence*' or '*ense*'.

Clear......, sembl......, remembr......, nons......, inadvert......, susp......, penit......, exp......, off......, pret...... .

ANSWERS TO EXERCISE VII

Clearance, semblance, remembrance, nonsense, inadvertence, suspense, penitence, expense, offence, pretence.

Punjab University Intermediate Examination, 1935.

EXERCISE VIII

We give below the groups of spellings commonly met with in the written work of candidates. Each group contains the correct spelling also. Choose the correct spelling and write it down as your answer :—

(*a*) villege, villiage, village.

(*b*) servent, servant, servint.

(*c*) writing, writting, writeing.

(*d*) gether, gather, gaithar.

(*e*) centre, center, centar.

(*f*) benifit, benefit, banifit.

(*g*) decision, discession, deceision, dicesion.

(*h*) liabrary, library, liberary.

ANSWERS TO EXERCISE VIII

(*a*) village (*b*) servant (*c*) writing (*d*) gather (*e*) centre (*f*) benefit (*g*) decision (*h*) library.

Punjab University Intermediate Examination, 1937.

EXERCISE IX

Rewrite the following passage correcting all the mistakes of spelling :—

The Press of India reports that a litarary conferance was held recently, under the aspices of the Liberary Association and discussed the origion and development of printing in the Punjab. The Registerar of the Punjab University emphacized the necessity of a separate printing press for the University. He said that a University press would contribute to the shrinking fenances of the University and also serve as a modal press. The Controllar said that it was not advisible for a body like the University to shoulder the responsibilities of a bisiness undertaking.

ANSWER TO EXERCISE IX

The Press of India reports that a *literary conference* was held recently, under the *auspices* of the *Library* Association and discussed the *origin* and development of printing in the Punjab. The *Registrar* of the Punjab University *emphasised* the necessity of a separate printing press for the University. He said that a University press would contribute to the shrinking *finances* of the University and also serve as a *model* press. The *Controller* said that it was not *advisable* for a body like the University to shoulder the responsibilities of a *business* undertaking.

CHAPTER XVII

FIGURES OF SPEECH

We have laid stress upon the qualities of simplicity and directness in writing, because they are of the first importance and are the very aspects in which untrained writers are most likely to fail. They feel that in order to write well they must employ unusual and high-sounding words. But we must remember that words are only to be used for the sake of sense. Keeping in mind that the only real use of words is for the expression of thought, we wish you now to consider how the thought may be expressed with special clearness, force and beauty.

An important means of doing this is by the use of what are called *Figures of Rhetoric* or *Figures of Speech.* A figure of rhetoric is a form of expression that departs in some way from direct, literal statement. This may be in the choice or application of single words so as to make them mean more than in ordinary use. Aristotle said that Homer was the only poet who had found out "living words". This was because of Homer's use of daring metaphors, such as, 'An arrow impatient to be on the wing', and 'A weapon thirsting to drink the blood of an enemy'.

Often the figure goes beyond any mere choice or arrangement of words, into the very structure and essence of thought. Such a figure may be a well-chosen comparison called in rhetoric a simile. Thus we may say in direct, literal statement. The ship was helpless in the heavy sea. This is the plain, bare fact. But can we not picture that in some way, so as to make it more impressive ?

Suppose we use a comparison and say : The ship was tossed like a chip on the waves. Now has not the cold, literal statement come to life ? Do you not see the great ship flung about as a plaything by the wild waters ? Such a figure appeals to the imagination, and thus renders the expression of the thought more vivid and interesting.

Observe that *the thought is there;* otherwise the figure would be empty and bombastic. There is some fault with a figure of speech which cannot be translated at will into clear, plain, literal statement. That fault is, that the figure has not a clear thought behind it. Keeping this in mind, you may trust an intelligent *common sense* to tell you when a figure of speech is, or is not appropriate.

Language is figurative when the words used are not to be understood in their simple and literal signification, but in one suggested by the imagination of the speaker, and therefore appealing to the imagination of the hearer. Figures serve not merely to embellish language, but often to give it a point and force that it could not otherwise have.

Figurative and ordinary language may both be accurate and true to nature, but whereas one is bare presentation of the truth, the other is the truth aglow with colour, beauty, and life. The purpose of speaking in figurative language is to give increased power and effect to what is said. Recapitulating the whole discussion:

When words are deflected from their normal use or invested with a special significance for the sake of increased effect, a departure is made from the plain ordinary mode of speaking, and this departure is termed *a figure of speech*. Thus, if instead of saying "It is wonderful" we say "*How wonderful*" or "He fights *like a tiger*" instead of "He fights with great ferocity," or "I shall leave your *roof*" for "I shall leave your house", we use language that is figurative. In the first case, the exclamatory form makes the words much more expressive. In the second case, the comparison with a tiger immediately calls up in the mind a vivid picture of this ferocious beast, and the words acquire a greater force than by the mere statement of an abstract quality. Abstract terms blur the lines of a picture because they are difficult to visualise. In the third instance, the mention of the *roof* brings more effectively home to us the protection implied by living in the same house.

"**A Figure of Speech** is a deviation from the plain and ordinary mode of writing, with a view to greater effect". (Bain). By figures of speech we mean stylistic devices adopted by an author or a speaker with the object of giving clarity, tone, force or colour to his writing or speech. In order to secure emphasis, vividness, beauty, or some other special effects, the ordinary arrangement or application of words is often found inadequate. In such cases, we intentionally adopt some special way of expressing our ideas : and these special ways of expression are called "Figures of Speech". For instance, the phrase "*as slowly as a snail*" is much more vivid than the mere adverb "slowly".

In order to make it more emphatic, an unfeeling, merciless man can be described as having "a heart of stone". Instead of saying "She is very lovely", we may say, "She is lovely as a rose" in order to secure greater vividness.

Such figures are intended to impress an idea on the understanding more strikingly or to touch the feelings more effectively. At the same time, they often add beauty ; but in ordinary prose they should not be introduced merely for ornament. The ornamental use should be left to poets. Students should remember that over-decoration smacks of bad taste and, therefore, it is best to refrain from using too many similes and metaphors. "Whenever writing is tortured and twisted in order that a striking effect may be produced, it ceases to be agreeable ; it smells of the lamp and like paint and powder when too evident, repels rather than attracts". However, a simile or metaphor or an antithesis, if judiciously used, enhances the beauty of writing. Figurative language is intentional departure from normal, regular language to gain strength and freshness of expression, to create a picture quality and a poetic effect.

Figures of speech may be divided into six classes accordingly as they are based on

(1) Resemblance (2) Contrast (3) Association (4) Construction (5) Indirectness of Speech and (6) Sound.

I. FIGURES BASED ON RESEMBLANCE

These are by far the most numerous and important. The resemblance is generally between things *widely different in nature*, and is usually of such a character as to require the play of imagination to detect it. In a figure which assists the understanding by illuminating an idea as by a sudden flash of light, it will be invariably found that the word or words used figuratively deal with the commoner and more familiar perceptions or thoughts. In the use of figures of resemblance, the mind draws upon the *simple* and *concrete* in thought and speech to define, elucidate or illustrate the abstract and less known.

The chief figures of resemblance are :

(1) Simile, (2) Metaphor, (3) Personification; (4) Apostrophe, (5) Hyperbole and (6) Euphemism.

Vision, Allegory, Parable and **Fable** also come under the category of figures of resemblance.

Simile.

When two unlike objects are compared and the comparison is introduced by the words *as*, *as—so*, *like*, we have a simile as :

My faith is *as* firm *as* a rock.

When we say 'Philip is as tall as Rogers', we do not have any figure of speech ; it is just an ordinary comparison, the objects of comparison being of the same kind. When Milton and Dante, both poets, are compared by Macaulay in his essay on Milton, that is an ordinary comparison. But when Wordsworth addresses Milton :

"Thy soul was *like a star*, and dwelt apart.
Thou hadst *a voice whose sound was like the sea*".

he uses two Similes. The two objects are not usually associated with each other, and the author's aim is to clarify the less familiar by reference to the more familiar.

Simile is a figure of direct comparison. To explain or illustrate some aspect or relation of the thing spoken of, it is compared with something else essentially different. Similes are generally expressed by means of such words as *like* or *as* but it must not be supposed that whenever these words are used there is a simile. *The difference in nature* of the things compared is essential to the figure. In such sentences as 'My horse is like yours' or 'She is as good as her sister' there is no figure whatever, the individuals compared being of the same class. But, in 'My horse goes like lightning' or 'She is as good as gold' there are similes.

The word 'Simile' is derived from a Latin word meaning 'like'. It is a figure of speech in which two things or actions are likened to each other either for clearness and ease of explanation or for rhetorical and poetical effect. There are two kinds of Simile : (i) the simple Simile in which the likeness is expressed briefly and directly without enlargement ; and (ii) the developed Simile (known technically as the

'Homeric Simile') imitated in English from the classical epics of Homer and Virgil, where the likeness is expressed in a descriptive picture. Both types are shown in the following examples :

Simple Simile :

1. 'The Assyrian came down *like the wolf* on a fold'.
2. 'He went *like one that has been stunned*'.
3. 'I wandered *lonely as a cloud*'.
4. '*As the hart panteth after the water-brooks, so panteth my soul for thee*'.
5. '*A dungeon horrible*, on all sides round *as one great furnace flamed*'.

In the last example, Milton makes a comparison between the dungeon (Hell) and a great furnace.

6. "The quality of mercy is not strained,
It droppeth as the gentle rain from heaven".
—*Shakespeare*
7. *The news spread like wild-fire.*
8. He was *as poor as a church mouse.*
9. *Like some old miser*, Rustam hoards his fame,
And shuns to peril it with young men.
Matthew Arnold : *Sohrab and Rustam.*
10. Sohrab who has been fatally wounded by his father Rustam in ignorance says the following pathetic words to him. The three Similes employed at the end have been italicised :
'Come, sit beside me on this sand, and take
My head betwixt thy hands, and kiss my cheeks,
And wash them with thy tears, and say, My Son !
Quick ! quick ! for numbered are my sands of life,
And swift; for *like the lightning* to this field
I came, and *like the wind* I go away—
Sudden and swift and *like a passing wind*'.
Sohrab and Rustam : Matthew Arnold.
11. The eloquence of Demosthenes was *like a rapid torrent;* that of Cicero *like a huge stream that glides smoothly along, with majestic tranquillity.*
12. "Blue were her eyes *as the fairy flax*,
Her cheeks *like the dawn of day*,
And her bosom white *as the hawthorn buds*
That ope in the month of May".
13. Men *fear death as children fear to go into the dark.*
—*Bacon*
14. Golden lads and girls all must,
As Chimney-sweepers, come to dust.
Shakespeare : *Cymbeline.*
15. Sweet are the uses of adversity,
Which, *like the toad*, ugly and venomous
Wears still a precious jewel in its head.
—Shakespeare.
16. Errors, *like straws* upon the surface flow
He that would search for pearls, must dive below.
—*Dryden.*

17. True ease in writing comes from art, not chance
As those move easiest who have learnt to dance.

—*Pope.*

18. And *as a hare*, whom hounds and horns pursue
Pants to the place from whence at first she flew,
So I had hopes, my long vexation past
Here to return, and die at home at last.

—*Goldsmith*

Developed or Homeric Simile.

1. With sloping masts and dipping prow,
As one pursued with yell and blow
Still treads the shadow of his foe
And forward bends his head,
The ship drove fast, loud roared the blast,
And southward aye we fled.

The Rime of the Ancient Mariner : Coleridge.

2. And dear as the wet diver to the eyes
Of his pale wife who waits and weeps on shore,
By sandy Bahrein, in the Persian Gulf,
Plunging all day in the blue waves, at night
Having made up his tale of precious pearls,
Rejoins her in their hut upon the sands —
So dear to the pale Persians Rustam came.

Sohrab and Rustam : Arnold.

3. Like some young cypress, tall and dark, and straight,
Which in a queen's secluded garden throws
Its slight dark shadow on the moonlit turf,
By midnight, to a bubbling fountain's sound—
So slender Sohrab seemed, so softly reared.

Sohrab and Rustam : Matthew Arnold.

4. At once they rushed
Together, as two eagles on one prey
Come rushing down together from the clouds,
One from the east, one from the west : their shields
Dashed with a clang together, and a din
Rose, such as that the sinewy woodcutters
Make often in the forest's heart at morn,
Of hewing axes, crashing trees : such blows
Rustam and Sohrab on each other hailed.

Sohrab and Rustam : Matthew Arnold.

5. And he (Rustam) saw that Youth (Sohrab)
Of age and looks to be his own dear son,
Piteous and lovely, lying on the sand,
Like some rich hyacinth, which by the scythe
Of an unskilful gardener has been cut,
Mowing the garden grass-plots near its bed,
And lies a fragrant tower of purple bloom,

On the mown, dying grass ; so Sohrab lay,
Lovely in death, upon the common sand.

Sohrab and Rustam : Matthew Arnold.

6. As a cunning workman, in Pekin,
Pricks with vermilion some clear porcelain vase,
An emperor's gift—at early morn he paints,
And all day long and, when night comes, the lamp
Lights up his studious forehead and thin hands : —
So delicately pricked the sign appeared
On Sohrab's arm, the sign of Rustam's seal.

Sohrab and Rustam : Matthew Arnold.

Metaphor

The Concise Oxford Dictionary describes metaphor as 'application of name or descriptive term to an object to which it is not literally applicable'. The word comes to us through French from the Greek *meta* in the sense of 'change' and *phero* 'I hear'. It means, therefore, a transfer of significance. Thus, to take a couple of familiar examples : A ship, in the literal sense, is a vessel that travels over sea ; a desert is a waste or 'sea' of sand ; the camel crosses the desert as the ship crosses the sea ; so the camel, by *metaphor* or transference of meaning, is called 'the ship of the desert'.

When Shylock says to Portia :
'I charge you by the law
'Whereof you are a well-deserving pillar',

he expresses in metaphor his idea of an upholder of the law by calling Portia '*a pillar of law*'. It will be noted from these two examples that the metaphor is, in effect, a vivid development of the Simile. The Simile says merely that one thing is *like* another, the metaphor says that one thing is another. The metaphor is an implied comparison without the use of any comparative word ; it is the putting of one thing directly for another which it resembles.

Metaphor is so common a figure that often we scarcely realize when we are using it. Many words have both a literal and a metaphorical meaning. Thus, the word *light* is used in its literal sense in such phrases as 'by the light of the moon', 'the speed of light', and in its metaphorical sense in 'The book throws new *light* upon the subject of philosophy'. In this sentence, the verb *throws* is also used metaphorically. When we talk about 'a *biting* wind', the adjective is metaphorical, by metaphor the wind is endowed with teeth and the ability to use them. We use a metaphor when, owing to some resemblance between two subjects or the functions they perform, one is, for the time being, actually identified with the other. It is a figure of speech based on a comparison which is implied in the language rather than directly expressed ; as he *bridles* his tongue ; he was *a lion in combat*. He fought *like a* lion is a Simile since the comparison is expressed directly by the word 'like'. In a simile, the comparison is expressed but in a metaphor such words as 'like' and 'as' are not used. When we say, 'Man is like a wolf to man', we use a simile, but when we say, 'Man is a wolf' we employ a metaphor. If

instead of comparing things different in kind, we identify them and transfer the name of the one to the other, we have a metaphor e.g. when a crafty man is called 'a fox'. Here is another example of a metaphor : "The French Revolution was the explosion of a prodigious volcano which scattered its lava over every kingdom".

Sometimes, the terseness of the metaphor is used, sometimes the more copious simile.

Contrast the two methods applied to one idea in the following :

Metaphor : "Nature, a mother kind alike to all,
Still grants her bliss at labour's earnest call".

Simile : "As a fond mother, when the day is o'er
Leads by the hand her little child to bed,
Half willing, half reluctant to be led
And leave his broken playthings on the floor ;
So Nature deals with us, and takes away
Our playthings one by one, and by the hand
Leads us to rest".

—*Longfellow.*

Similes and metaphors should be in harmony with the tone of the subjects which they illustrate—not high for humble subjects, not low for subjects of dignity.

A metaphor is used to move by surprise and by its energy and vividness to deepen an impression. You should be careful that your metaphor is natural and appropriate. If it is far-fetched, it will defeat the end in view, either by obscuring the expression or rendering it ridiculous.

Metaphor, alive, fresh, spontaneous, is one of the greatest aids to poetic expression. Blake feels that the insatiate fierceness, cruelty, energy and splendour which are the essence of the tiger's nature are the essential attributes of fire also. He concentrates all these characteristics in one marvellous metaphor.

Tiger, tiger, *burning* bright,

probably the finest single-word metaphor in all literature.

There are many metaphors in English that have become fixed or stereotyped. The following list will both illustrate these common metaphorical usages and indicate the variety and scope of the metaphor generally. Every metaphorical phrase given is so familiar as to need no explanation :

Burning the candle at both ends
A *ray* of hope
Sowing wild oats
A *shade* of doubt
Letting the cat out of the bag
An *outburst* of temper
A *flash* of wit
The *fire* of passion
Hitting the nail on the head
A *gleam* of delight

Making hay while the sun shines
The *light* of knowledge
Blowing your own trumpet
A *flight* of fancy
Bury the hatchet
The *gloom* of despair
Playing the second fiddle
The *wreck* of his hopes
Get into hot water
The *spur* of *ambition*
Food for thought
The *torments* of jealousy
The sinews of war
Brazen impudence
By leaps and bounds
A rosy *complexion*
Ghost of a chance
A *lame* excuse
Bee in one's bonnet
A *stormy* discussion
Taking courage in both hands
A *dead* silence
Swallow an insult
A *transparent* falsehood

All these phrases are based on metaphor or 'transfer of significance'; and most of them have become *idioms* or peculiarities of the language.

OTHER EXAMPLES OF METAPHORS

He is skating on *thin ice* (i.e. He is doing something foolish which may have dangerous consequences).

'The wind was *a torrent of darkness* among the gusty trees,
The moon was *a ghostly galleon* tossed upon cloudy seas,
The road was *a ribbon of moonlight* over the purple moor,
The Highwayman : *Alfred Noyes.*

'My way of life
Is *fall'n into the sear, the yellow leaf*'—Shakespeare.
The grass, *the green carpet of the countryside.*
'Athens the eye of Greece,
Mother of arts and eloquence'.
'Can'st thou minister to a mind *diseased*
Pluck from the memory a rooted sorrow?'
—*Shakespeare* : *Macbeth.*

Be still, my heart ; *these great trees are prayers.*
(Be comforted, even these trees are praying for you).
She came to him because she wanted to clamber about *the peaks and glens of his mind* (to benefit from his vast wisdom).

O gentle sleep
Nature's soft nurse.
Sleep that knits up the *ravell'd sleeve* of care
The *death* of each day's life, sore labour's *bath.* —*Shakespeare*

Balm of hurt minds, great nature's *second course*
Chief nourisher in *life's feast*.—*Shakespeare*.

There is a *tide* in the affairs of men,
Which, taken at the flood, leads on to fortune ;
Omitted, all the *voyage* of their life
Is bound in shallows and miseries.
On such a *full sea* are we now afloat ;
And we must take the *current* when it serves,
Or lose our ventures.—*Shakespeare*.

He is now in the *sunset* (decline) of his days.

His rash policy let loose the *hounds* of war.

Our eldest son is the *star* (brightest member) of the family.

He was the *vulture* (plunderer) of the country.

Hold fast to the *anchor* of faith, hope, and charity.

The news you bring is a *dagger* to my heart.

We must be guided by the *light* of Nature.

The wish is *father* to the thought.

Excess of Metaphors.

Excess of metaphors should be scrupulously avoided. When metaphors are greatly multiplied, it becomes more difficult to preserve their congruity and the variety of subjects necessarily distracts the mind.

The ancient critics particularly referred to this fault. In the opinion of Longinus, Demosthenes observed the just mean, and Plato often exceeded it.

Mixed Metaphors.

A mixed metaphor i.e. introducing two or more distinct and often incongruous images into the working of one figure renders the subject obscure or absurd. A mixed metaphor is a faulty mode of expression and should be avoided. Sometimes the metaphorical is mixed with the literal ; as in "The ship of state weathered the storm, thanks to the skilful pilot at home and the brave armies abroad". Here the brave armies turn the metaphor into a literal statement, and should have been excluded. Students should guard against mixed metaphors. They should not combine two or three metaphors borrowed from various sources in the same sentence or phrase. For example, in this sentence, the writer is guilty of mixing metaphors taken from different sources. Unless he wishes to *raise a hornets' nest* about his ears, he should let *sleeping dogs lie*. In the first part, the metaphor is drawn from 'wasps' and in the second from 'dogs'. These should not have been intermingled. Again, the writer mixes different metaphors when he says, "We must *handle* this *thorny* subject carefully, lest we *tread on somebody's toes*." In this sentence, *handling a subject* has been confused with *treading on somebody's toes*. It is right to say: "He poured forth a *stream* of eloquence". But it is not right to say: "He poured forth a *stream* of eloquence that *burnt* into the hearts of the audience". In the first part of the sentence, the eloquence is compared to a stream. In the second part, we are told that it *burnt*. Obviously, the eloquence is being thought of as *fire*. Mixed metaphors which result from combining unrelated metaphors must be avoided.

The historic utterance of Sir Boyle Roche in the House of Commons may be taken as an instance of a mixed metaphor. "Mr. Speaker, I smell *a rat*. I see him *floating in the air*; but mark me, I shall *nip* him *in the bud*". Here the person whose motives Sir Boyle suspected, is likened to a rat, to a cloud, and to a flower at one and the same time.

Other Examples of Mixed or Confused Metaphors:

A *torrent* of superstition *consumed* the land. (Here superstition is represented first as *water* and then as *fire*).

Hope, the *balm* of life, darts a *ray of light* through the thickest gloom. (Here hope is represented first as a *medicine* and then as a *light*.)

The following sentence from Burke's *Present Discontents* is an example of mixed metaphors:

"A great deal of the *furniture* of ancient tyranny is worn to *rags*; the rest is entirely out of fashion." If tyranny can be described as *furniture* at all, no amount of wearing would transform it to *rags*.

Personification.

Personification consists in attributing life and mind to inanimate things. 'The mountains *sing together*, the hills *rejoice* and *clap hands*. It is a figure of speech which endows animals, ideas, abstractions and inanimate objects with human form, character or sensibilities. It arises from a natural tendency in man in moments of intense feeling to invest things and ideas with qualities and passions like his own. The highest degree of Personification ascribes to the objects human feelings and purposes and the distinction of gender.

As Milton says when Eve takes the forbidden fruit :—

So saying, her rash hand, in evil hour,
Forth reaching to the fruit, she pluck'd, she ate ;
Earth felt the wound ; and Nature, from her seat,
Sighing through all her works, gave signs of woe,
That all was lost.

Shelley's 'Cloud' is personification throughout :

I bring fresh showers for the thirsting flowers
From the seas and the streams.

Examples of Personification :

'The icy *fang*
And churlish *chiding* of the winter's wind'.

—Shakespeare : *As You Like It.*

'The ground *thirsts* for rain'.

"Peace hath her victories,
No less renowned than war".—*Milton.*

Roll on, thou dark and deep blue Ocean, roll.—*Byron.*

Keats has personified the Grecian urn as the
'Sylvan historian, who canst thus express
A flowery tale more sweetly, than, our rhyme'

'All the earth *smiled* with plenty'.

'Necessity is the *mother* of invention'.

In the following examples abstract things are given personal qualities:

Can *Honour's* voice provoke the silent dust
Or *flattery* soothe the dull cold ear of *Death*

Gray : *Elegy Written in a Country Churchyard.*

Death is no *respecter* of persons.

The storm was raging (Storm thought of as person).

And now, the storm blast came, and *he was tyrannous and strong.*

The very stones have ears (Attribution of personal characteristics to stones).

The Stars blushed at this deed of darkness.

"Every *hedge* and every tree *smiles* upon me in my walk and *tells* me spring is at hand".

"The genial call dead Nature hears
And in her glory reappears".

The year is dying, let her die. — *Tennyson.*

In *smiling morn, whispering waves, thirsty ground, prattling brooks, angry waves* etc. we have both personification and metaphor. Such expressions are called *Personal Metaphors.* Some other examples of personal epithets applied to impersonal nouns are :— A treacherous calm ; a sullen sky ; a frowning rock ; pitiless cold ; cruel heat ; a learned age ; a virgin soil.

Personification is only justified by the presence of strong feeling. Being one of the bold figures of speech, it should be used seldom. Unless there is very intense emotion to be expressed, the personifying of abstractions will be frigid and will leave the reader unmoved. When the personification is related to the emotions of the agent i.e. when inanimate objects are made to sympathise with the feelings of a person it is called a *Pathetic Fallacy* e.g.

1. The stars looked down with pity on him.
2. The trees nodded their heads and their leaves whispered to each other as though they knew his secret.
3. The wind and the rain and the thunder echoed the tumult in his soul.

Apostrophe.

An apostrophe is a figure of speech by which some person (generally absent or dead) or some abstract idea personified is addressed. It consists in addressing something absent, as if present. It is an invocation to an inanimate object, a quality or to someone who is not present. An orator invokes some hero of other times ; a preacher appeals to angels and departed souls. There is supposed to be great intensity of emotion. The figure is often combined with personification.

'O, Death ! where is thy sting ?
O Grave ! where is thy victory ?'—*Bible.*

'Where are thy charms, O Solitude ?'

There are two varieties of apostrophe :

The first is when a personified object is addressed ; as

"Stay yet, illusion, stay a while
My wildered fancy still beguile."—*Shakespeare.*

The other variety is when, under strong emotion, we vividly address the absent as present or the dead as living. Scott speaking of James IV's failure in generalship at Flodden, appeals to the long dead heroes of Bruce's day :

"O Douglas for thy leading wand !
Fierce Randolph, for thy speed !"

Examples of Apostrophe.

"'Stern Daughter of the Voice of God'.
O Duty ! if that name thou love. – Wordsworth : *Ode to Duty*.

"Milton ! thou shouldst be living at this hour ;
England hath need of thee".

"*Land of our birth*, we pledge to thee
Our love and toil in the years to be".

'O liberty, dear liberty !'

'England, with all thy faults, I love thee still ;
My country.'

'Thou, too, sail on, O ship of State !
Sail on, O Union, strong and great !'

'Pardon me, Julius, here wast thou
bay'd, brave heart.'

'Sweet Auburn, loveliest village of the plain!'—Goldsmith.

'O, friendship, thou fond soother of the human breast ! '

'O thou invisible spirit of wine, if thou hast no other name to be known by, let us call thee devil !'

"Oh ! Tiber ! father Tiber !
To whom the Romans pray."—Macaulay.

The use of this figure gives animation and increased importance to expression. The absent are here addressed as if present ; inanimate objects or abstractions, as if living and conscious.

Hyperbole.

Hyperbole (Greek = overshooting) is a figure of speech in which the bounds of strict veracity are over-shot, not for the sake of deceit but on account of emotion and for the sake of emphasis or humour. It is gross exaggeration for the sake of effect.

Hyperbole consists in magnifying objects beyond their natural bounds, so as to make them more impressive or intelligible. This is a form of a manifest and recognised overstatement used for emphasis and impressiveness. It is often expressive of strong emotion or is due to the mind's natural love of the marvellous, or to a strong desire to awaken wonder or rouse attention. Nesfield is of the opinion that hyperbole is more suited to poetry than to prose. But used properly, it is an effective device for securing attention, giving emphasis or creating a poetic effect. When we are under the influence of some strong feeling, as love or hate or fear, we exaggerate the cause of the feeling. This leads to the use of the figure of hyperbole. In Shakespeare's *Macbeth*, Macduff expresses his intense feeling by saying :

"Not in the legions
Of horrid hell can come a devil more damned
In evils to top Macbeth."

The hyperboles in Shakespeare are in keeping with the force and profusion of his genius. As in the instance quoted above, they minister to the intensity of passion in his characters.

Human desire is naturally illimitable. Hence, whatever pleases us in poetry is magnified as far as can be done without offending our sense of reality and truth. As a familiar instance, we may quote from Milton—

So frowned the mighty combatants, that hell
Grew darker at the frown !

Another example of hyperbole occurs in Macaulay's *Frederic the Great* : "It was in his own house that he was most unreasonable and ferocious. His *palace was hell*, and *he the most execrable of fiends*."

It is a function of poetry to please us by objects of surpassing grandeur or loveliness taken from nature and from humanity. Accordingly, it raises actual things by the force of elevated description, and by all the arts of admissible exaggeration. On account of this feature of the poetic art, Plato banished poets from his Republic and Bentham styled poetry as 'misrepresentation in verse'. As a figure of speech, hyperbole has a certain dignity. In employing it, a writer must be sure that the feeling is intense enough to demand it and that the language is suitable. Otherwise bombast will result. Originality is indispensable to hyperbole. A mere exaggeration is easy ; the kind that yields pleasurable surprise must be recommended by novelty, grandeur, or point.

Examples of Hyperbole or Exaggeration.

David in his lament for Saul and Jonathan says : "They were *swifter than eagles*, and *stronger than lions*".—*Old Testament.*

"Belinda smiled, and all the world was gay".—*Pope.*

"That speaks volumes for your industry'.

'Paradise, without thee, would be imperfect'.

'She wept oceans of tears !'
"As many farewells as there be stars in heaven".

"I beg a thousand pardons"
"A sea of troubles".—*Shakespeare.*

'Rivers of blood'.

The whole world was shocked at the news.

With the rapidity of lightning the dragoons charged.

'The sky shrank upwards with unusual dread,
And trembling Tiber dived beneath his bed'.

'I could a tale unfold whose lightest word
Would harrow up thy soul, freeze thy young blood,
Make thy two eyes, like stars, start from their spheres,
Thy knotted and combined locks to part

And each particular hair to stand on end
Like quills upon the fretful porcupine'.—*Shakespeare.*

'Oh King, live for ever'.

"Weep your tears
Into the channel till the lowest stream
Do kiss the most exalted shores of all'.

"I loved Ophelia ; forty thousand brothers
Could not with all their quantity of love
Make up the sum".—*Shakespeare.*

Dryden's couplet on Charles II is a hyperbole :

"That star at your birth shone out so bright,
It stained the duller sun's meridian light".

"All the perfumes of Arabia will not sweeten this little hand".
—*Shakespeare.*

Euphemism.

The prefix *eu* - is the Greek adverb = well, favourably. When something bad, shocking or ugly is glossed over from motives of delicacy or politeness, we have euphemism (literally, 'speaking well'). By this figure, we speak in gentle and favourable terms of some person, object, or event, which is ordinarily seen in a less pleasing light. This is the figure of under-statement, and is in that respect the opposite of Hyperbole. By euphemism, we tone down the language in which we refer to things harsh or unpleasant. It is the indicating of something that delicacy forbids being specifically named. It is the presentation of something unpleasant or offensive in a softened or milder form. This is a figure of speech in which an indirect statement is substituted for a direct one in an effort to avoid bluntness. With the advance of realism in recent years, strained euphemisms are seldom found in literature, since authors now generally realize that such expressions are taken by discriminating readers as evidences of a tendency to be insincere or even sentimental. Euphemistic terms have been much used by many writers in an effort to mention a disagreeable idea in an agreeable manner.

If we speak of death as "a happy release" or refer to one who is habitually given to falsehood as "occasionally deviating from the strict truth" we employ *euphemisms.* So does the historian who describes the later life of Henry VIII as "sadly clouded by domestic disagreements".

There are numerous euphemisms for death and burial, one of which appears in :

"Yet still beneath the hallowed soil,
The peasant *rests him from his toil*".

'He was *gathered to his forefathers*' (i.e. He died).

I am afraid something *may have happened to him* (i.e. That he may have met with an accident).

What he told us was not the unvarnished truth.

'Very plain' is often a polite expression for 'far from beautiful,' i.e. "ugly". She is 'very plain' is a euphemism for 'She is ugly'.

His ambitions were realised but it involved the removal of half a dozen men from his path for "He had to murder half a dozen people to realise his ambitions."

A partial historian, in speaking of Henry VIII, who divorced two and beheaded two more of the six wives to whom he was married in succession, describes him euphemistically as having been "*singularly unfortunate in all his relations with women*".

"He is one of the light-fingered gentry", for "He is a pick-pocket".

A sympathetic writer, alluding to the madness of Cowper, describes the event by a series of euphemistic metaphors :—

"Discord fell on the music of his soul ; the sweet sound and wandering lights departed from him ; yet he wore no less a loving face, although he was broken-hearted".

I don't say *he stole the money* but he certainly *appropriated what did not belong to him*.

These linguistic trends are not a monopoly of the English language. They are to be found in other languages as well according to their genius. For example, the word هم زلف in Urdu is euphemistic in its over-refined poetic imagery, while the corresponding term سانڈو in Punjabi has an overdose of frank and vulgar virility.

Vision.

When we vividly describe the absent as present to the eye, we use the figure of vision. This is the attempt to reproduce some past or anticipated future as if it were actually taking place before one's eyes.

Goldsmith, in his *Deserted Village*, pictures the exiles in the following lines :—

"Even now, methinks, as pondering here I stand,
I see the rural virtues leave the land ;
Down where yon anchoring vessel spreads the sail,
That idly waiting flaps with every gale,
Downward they move, a melancholy band,
Pass from the shore, and darken all the strand"

The Vision of Milton by Macaulay is highly graphic and touching :

"We are transported a hundred and fifty years back. We can almost fancy that we are visiting him in his small lodging ; that we see him sitting at the old organ beneath the faded green hangings ; that we can catch the quick twinkle of his eyes, rolling in vain to find the day ; that we are reading in the lines of his noble countenance the proud and mournful history of his glory and his affliction".

I see before me the gladiator lie—*Byron*.

I behold a time when peace shall reign over the whole world, of which it was written in the olden days that "the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid".

Allegory.

When a comparison is sustained through an entire story the purpose of which is to inculcate a moral, it is called an Allegory. (Greek = speak in other words).

This is rather a form of literature than a simple figure of speech, but it is essentially a long-sustained metaphor (transference of significance). It is a description of one thing under the image of another. When one subject is described with wealth of detail, and all the time another subject with its ramifications is intended to be understood we have an allegory. The Concise Oxford Dictionary defines allegory as "narrative description of a subject under the guise of another suggestively similar". When, with a view to some moral instruction, subjects remote from one another are brought into a comparison, sustained throughout the details, the result is an Allegory. It is usually a piece of sustained personification. The two greatest examples of allegory in English are Spenser's *Faerie Queene* and Bunyan's *Pilgrim's Progress* in both of which various virtues and vices are personified and introduced into a metaphorical scene. In *The Pilgrim's Progress*, the spiritual life of the Christian is represented in detail by the story of a pilgrim in search of a distant country, which he reaches after many struggles and difficulties. Christian falls into the Slough of Despond. Christian and Hopeful come to Doubting Castle and are set upon by Giant Despair. Under the guise of a pilgrimage, Bunyan sets forth the incidents of Christian's life, his struggle with evil and his encouragements and discouragements. Spenser's *Faerie Queene* is allegorical throughout. The virtues and vices are personified and made to act out their nature in a series of supposed adventures. *The Vision of Mirza* is an allegory by Addison in *The Spectator, No. 159.*

Chaucer's *House of Fame* is an allegory imitated by Pope in his *Temple of Fame*. Tennyson's *Idylls of the King* is also an allegory.

Swift's *Tale of a Tub* is an allegory, wherein the divisions of Christianity Catholic, Lutheran, and Calvinistic are represented under the adventures of three brothers. So, in *Gulliver's Travels*, the vices of politicians are ridiculed by being exemplified in communities made up of imaginary beings (Lilliputians or dwarfs, Brobdingnagians or giants, Houyhnhnms, Yahoos). Froude's *A Siding at a Railway Station* is also a well-known example of allegory.

Allegory seeks to tell in concrete form an independent interesting story in order to convey religious or moral instruction or reproof or satire. A complete story is told, so that there is a double meaning, the obvious and the implied or allegorical. Bunyan's *Pilgrim's Progress* is considered to be the greatest of all allegories in English because the parallelism is sustained throughout without any straining and produces a powerful effect by its smooth and natural narration. Lord Macaulay, in his essay on John Bunyan, has paid a well-deserved tribute to him when he says : "Bunyan is almost the only writer who gave to the abstract the interest of the concrete. The mind of Bunyan was so imaginative that personifications, when he dealt with

them, became men". *The Pilgrim's Progress* is more than a religious allegory. The real vitality of the book lies in its characterisation and direct narrative. Though the style is as simple as the Bible, the story has the movement and grip of genuine adventure and the characters are as alive as actual people. In other words, considered as a story alone, the book is a masterpiece of creative literature. It is in its greater length and in this element of personification, that the allegory differs from the parable and the fable.

The following may be studied as an example of a short allegory:—

The days of his youth rose up before him in a vision, and he recalled the solemn moment when his father had placed him at the entrance of two roads, one leading into a peaceful, sunny land, covered with a plentiful harvest, and resounding with soft, sweet songs ; the other leading the wanderer into a deep, dark cave, whence there was no issue, where poison flowed instead of water and where serpents hissed and crawled.

Parable.

A parable is a short allegory in which some religious or moral truth is illustrated. It has been defined as an earthly story with a heavenly meaning. Familiar objects are designed to typify some moral or spiritual truth. The stories told by Jesus are parables, such as the Parable of the Sower, the Parable of the Grain of Mustard Seed and the Parable of the Foolish Virgins.

The Parable of the Prodigal Son in the fifteenth Chapter of the Gospel according to St. Luke, is so singularly charming in its style and teaching that it is quoted below in full :

"A certain man had two sons. And the younger of them said to his father, father give me the portion of goods that falleth to me. And he divided unto them his living.

And not many days after, the younger son gathered all together and took his journey into a far country and there wasted his substance with riotous living.

And when he had spent all, there arose a mighty famine in that land ; and he began to be in want.

And he went and joined himself to a citizen of that country ; and he sent him into his fields to feed swine.

And he would fain have filled his belly with the husks that the swine did eat : and no man gave unto him.

And when he came to himself, he said, "How many hired servants of my father's have bread enough and to spare, and I perish with hunger !

I will arise and go to my father and will say unto him, 'Father, I have sinned against heaven, and before thee.

And am no more worthy to be called thy son : make me as one of thy hired servants.,"

And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

And the son said unto him, "Father, I have sinned against heaven and in thy sight and am no more worthy to be called thy son."

But the father said to his servants, "Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet.

And bring hither the fatted calf, and kill it, and let us eat, and be merry.

For this my son was dead, and is alive again ; he was lost and is found.". And they began to be merry.

Now his elder son was in the field : and he came and drew nigh to the house, he heard music and dancing.

And he called one of the servants, and asked what these things meant.

And he said unto him, "Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound."

And he was angry, and would not go in : therefore came his father out and intreated (biblical spelling) him.

And he answering said to his father, "Lo, these many years do I serve thee, neither transgressed I at any time thy commandment ; and yet thou never gavest me a kid, that I might make merry with my friends.

But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf."

And he said unto him, "Son, thou art ever with me, and all that I have is thine.

It was meet that we should make merry and be glad, for this thy brother was dead, and is alive again ; and was lost and is found".

The object of such a story is to exemplify and enforce some moral truth. Thus, the Parable of the Good Samaritan (St. Luke's Gospel Chapter X, 30-37) was intended to give an answer to the question "Who is my neighbour ?" The most perfect examples of Parable are to be found in the *New Testament.*

Fable.

Fable is a brief tale in prose told to point a moral. The Fable is a short allegory. According to Lessing, the Fable embodies a moral in a special case ; this is vested with reality, and narrated as a story, which suggests the moral at once.

The characters are most frequently animals, but they need not be so restricted since people and inanimate objects as well are sometimes the central figures.

Many of the Fables turn upon the actions and characteristics of animals. This practice has arisen out of the circumstances that the animals chosen have a certain fixed character ; as the cunning of the fox, the meekness of the lamb, the strength of the lion. The well-known fable of the hare and the tortoise teaches the lesson : 'Slow and Steady wins the race'. The subject-matter of fables has sometimes to do with supernatural and unusual incidents and often draws its origin from folklore sources. By far the most famous fables are those accredited to Aesop, a Greek slave, living about 600 B.C., but almost equally popular are those of La Fontaine, a Frenchman writing in the seventeenth century, because of their distinctive humour and wit, their wisdom and sprightly satire. Other important fabulists are Gay (England), Lessing (Germany), Krylov (Russia). Many fables are found in the Sanskrit works called *Panchatantra* and *Hitopadesa*. The stories in Persian contained in *Anwar-i-Suhaili* by Waiz Kashfi are also fables.

The Fables of classical literature in which birds and beasts are made to think, speak and act like men, all teach some moral. The fable of the Old Man, his Sons and the Ass (for example) shows the folly of attempting to please everyone. The fable of the Bundle of Sticks, which the young men could not break as long as they remained tied together, shows the power and value of union.

II. FIGURES BASED ON CONTRAST

Antithesis.

Antithesis is a figure of speech in which words or ideas are brought into contrast by being balanced one against another. This is the figure of simple contrast, and is used when two epithets or phrases of almost opposite meaning are placed side by side or in close succession.

Anything that comes to us through the senses is impressed more forcibly when contrasted with its opposite. A dark night makes a flash of lightning more vivid. This explains the power of verbal antithesis. It consists in placing two things in contrast, and gives emphasis and often increased clearness to expression. This is a figure of speech characterized by strongly contrasting words, clauses, sentences or ideas. It is marked by a balancing of one term against another for impressiveness and emphasis. An attractive device, when used within reason, antithesis becomes a vice with some authors. Pope, in the *Rape of the Lock* relies on this figure so frequently that its significance, which lies in the quality of surprise afforded by the sudden contrast, is likely to be lost in the regularity of its recurrence. Antithesis is a powerful figure of speech and, if employed properly, lends force to the writing. Antithesis should be sparingly employed. To produce an emphatic contrast, one must often overstate the truth ; but frequent antitheses lead to jerkiness of style.

Examples :

"*God* made the *country*, but *man* made the *town*".
"*United* we *stand*, *divided* we *fall*".
"One man's *food* may be another man's *poison*".

"*Man proposes*, *God disposes*".

"*Prosperity gains* friends, *adversity tries* them".

"*Speech* is *silvern*, *silence* is *golden*".

"*Knowledge comes*, but *wisdom lingers*".

"*To err* is *human, to forgive divine*"

"If you regulate your desires, according to the standard of *nature*, you will never be *poor*, if according to the standard of *opinion*, you will never be *rich*".

"*A* bird in the *hand* is worth *two* in the *bush*.—*Proverb*.

A *friend* exaggerates a man's *virtues*, an *enemy* his *crimes*.

"As Caesar *loved* me, I *weep* for him; as he was *fortunate*, I *rejoice* at it; as he was *valiant*, I *honour* him; but as he was *ambitious*, I *slew* him. There are *tears* for his love: *joy* for his *fortune*; *honour* for his *valour*; and *death* for his *ambition*".—*Shakespeare*.

It was the *letter* that he followed, not the *spirit* of the law.

"Contrasted faults through all his manners reign;
Though *poor*, *luxurious*; though *submissive*, *vain*;
Though *grave*, yet *trifling*; *zealous* yet *untrue*
And e'en *in penance*, *planning sins anew*."—*Goldsmith*.

Bacon is especially fond of antithesis e.g.

'*Reading* maketh a *full* man; *conference* (i.e. conversation) a *ready* man; and *writing* (i.e. taking notes) an *exact* man'.

'The hungry judges soon the sentence sign.
And *wretches hang that jury-men may dine*'.—*Pope*.

The noun 'wretches' is opposed by the noun 'jury-men' and the verb 'hang' is opposed by the verb 'dine' in the above example.

He *bent his knee* before *God*: but he *held his head high* before *men*.

But *men may come and men may go*
But I go on *for ever*. Tennyson: *Brook*.

'In *peace* there's nothing that so becomes a man
As mild behaviour and humanity:
But when the blast of *war* blows in our ears,
Let us be *tigers in our fierce deportment*'.

"Prosperity doth best discover vice, but adversity doth best discover virtue".

"A father that whipped *his son for swearing* and *swore himself while he whipped him* did more *harm by his example* than *good by his correction*".

"*Look* like *the innocent flower*,
But *be the serpent under it*."—Shakespeare.

"Give every man thy *ear*, but few thy *voice*!
Take each man's *censure*, but reserve thy *judgment*."
—*Shakespeare*.

'This my son was *dead*, and is *alive* again; he was *lost* and is *found*'.
The Parable of the Prodigal Son in the Gospel according to St. Luke.

"There is a *method* in his *madness*". —*Shakespeare.*

"If parts allure thee, think how Bacon shined,
The *wisest, brightest, meanest* of mankind".
Pope : *Essay on Man*

He makes no *friend* who never made a *foe*.

Epigram.

Epigram (literally = writing upon, an inscription) is a figure of wit. Its point consists in the coupling of words or phrases which apparently contradict each other. An epigram is usually a short ; pithy saying, the true meaning of which is in contrast with the merely literal meaning of the words employed. This figure is closely allied to Antithesis. The language of the epigram is remarkable for its brevity. In epigram, there is a verbal contradiction which arrests attention ; but examination of the apparent contradiction discloses some important truth. An epigram has been defined as "an apparent contradiction in language which by causing a temporary shock rouses our attention to some important meaning beneath". 'The child is father to the man' is an epigram. The language contradicts itself, but the meaning is clear. Wordsworth wishes to state vividly that the child's character shows what the future man's will be.

Terseness is the natural characteristic of an epigram. Verbal contradiction is used to command attention and urge the reader to consider for himself the important truth so disguised. Bacon, Pope and Macaulay are masters of epigrammatic expression.

Note the arrestive force of Macaulay's remark on the execution of Charles I :

"One thing, and one thing only, could make Charles dangerous—a violent death".

An ineffective person like Charles I could not prove dangerous while alive. But Cromwell made the mistake of putting him to death. This made him a martyr in the eyes of the people. Public sympathy for Charles was roused to such an extent that it ultimately proved a powerful factor in the restoration of monarchy. Thus, the violent death of Charles I paved the way for the triumph of the royalist cause.

Examples.

The highest art is to conceal art.

'He is conspicuous by his absence'. —*Disraeli.*

He lived a life of active idleness.

"Statistics is a system of telling lies by figures".

"We cannot see the wood for trees".

It is difficult to attain a general view when we are too much immersed in the details.

He administered a silent rebuke.

'I am content, and I don't like my situation' is an epigram by Goethe, insinuating that a certain remaining want, to inflame activity and inspire hope, is better than having every craving gratified at once.

'By indignities men come to dignities'. —*Bacon*.
'Man never is but always to be blest'.—*Pope*.
When all speak, none hear.
The favourite has no friend.
There is a soul of goodness in things evil.
'Every man desires to live long, but no man would be old'.
'He is so good that he is good for nothing'. In the first clause, 'good' means mere amiability of disposition ; in the second clause the power of being useful.
'He went to his *imagination* for his *facts*, and to his *memory* for his tropes' (figurative use of words). It is a cutting insinuation. It is an *epigrammatic* inversion of the province of each of the two faculties named.
'We *hate* the *sin*, but *pity* the *sinner*'.
'Though *deep*, yet *clear* ; though *gentle*, yet not *dull*'.
When Milton describes the leader of the Satanic host as 'by *merit* raised to that *bad eminence*', the double epigram turns upon the words 'merit' and 'bad eminence'.
'Natural beauty, when *unadorned*, is *adorned* the most'.—*Thomsen*.
In the midst of *life* we are in *death*.—*Proverb*.
Affected *simplicity* is refined *artfulness* —Proverb.
Defend me from my *friends*.
Silence is sometimes more eloquent than *words*.
Murder, though it have no *tongue*, will yet *speak*.
A rule more *honoured* in the breach than in the *observance*.

Irony.

Irony (Greek eironeia = dissimulation). Irony is the figure of *disguise* or *dissimulation*. This figure consists in making damaging remarks about some person or thing, in words, which if they were taken literally, would imply commendation. It is expected, however, that their intended meaning will be understood from the sneering accent or manner of the speaker, or from the well-known character of the person or thing referred to. What is meant is the opposite of what is said ; but what is said is uttered in such a manner, or under such circumstances as to make it perfectly clear that the opposite is intended. What is said is generally complimentary and what is intended derogatory. Irony is the figure of praise intending censure. It lends both interest and surprise to the expression. It is a powerful figure, especially in satire ; but sometimes the ironical words are understood literally and consequently fail to produce the effect intended. When we state the opposite of what we mean, but with something in tone or context to suggest our real intention, we use irony. There is something in the manner to show the real drift of the speaker. Irony is likely to be confused with sarcasm but it differs from sarcasm in that it is lighter and less harsh in its wording though in effect it is probably mere cutting because of its indirectness. The ability to recognise irony is one of the surest tests of intelligence. Its presence is marked by a sort of grim humour on the part of the writer, a coolness of expression at a time when the writer's emotions are really heated. It speaks words of praise to imply blame and words of blame to imply praise, though its inherent critical quality makes

the first type much more common than the second. The great effectiveness of irony as a literary device is the impression it gives of great restraint. The writer of irony has his tongue in his cheek ; for this reason irony is more easily detected in speech than in writing since the voice can, through its intonation, easily warn the listener of its double significance. One of the most famous ironical remarks is in *Job* Chapter XII. Job's friends have been reproving him, and he begins his answer :

"No doubt but ye are the people, and wisdom shall die with you".

Cordelia in Shakespeare's *King Lear* speaks ironically of her unnatural sisters as 'the *jewels* of our father'. Similarly, Antony in his speech to the Roman crowd in Shakespeare's *Julius Caesar* makes repeated reference to Brutus and the other conspirators against Caesar as *honourable* men. Antony's insistence, in his oration over the dead Caesar, that 'Brutus is an honourable man' bears an explicitly ironic imprint Goldsmith, Jane Austen and Thackeray make frequent use of this form ; but Jonathan Swift is the arch-ironist. His *Modest Proposal* for saving a starving Ireland, by suggesting that the Irish sell their babies to the English landlords to be eaten by them is perhaps the most sustained and cruel ironic writing in English literature. The cloak of Irony was again put on by Swift in his masterpieces of allegory—*Gulliver's Travels*, *The Tale of a Tub* and the *Battle of Books*.

Apart from Irony in this general sense, two special forms of irony may be noted :

(a) *Socratic Irony* was the peculiarly irritating pretence of ignorance on the part of Socrates with which he used to confute his opponents in debate. Socrates would innocently ask his opponent for a definition of one of the most familiar notions of ethics. He would then cite cases in which this definition is clearly at fault, and would end by making his victim contradict himself out of his own mouth. Socratic irony implies a pose of ignorance assumed in order to entice others into a display of supposed knowledge and self-contradiction. Sir Richard Winn Livingstone's book *Portrait of Socrates* may be studied in this connection.

(b) *Dramatic or Tragic Irony*: The words or acts of a character in a play may carry a meaning unperceived by himself but perceived by the audience. The irony resides in the contrast between the meaning intended by the speaker and the added significance seen by others. A character in a tragedy sometimes uses words which mean one thing to him and another to those better acquainted with the real situation, especially when he is about to become a victim of fate. Othello's allusion to the villain who is about to deceive him as 'honest Iago' is an example of Tragic Irony. In Shakespeare's *Macbeth*, tragic irony finds a frequent place. King Duncan has been murdered by Macbeth. The porter of Macbeth's castle has had his full share in the general feasting and drinking in honour of the King's visit and in

his drunken humour imagines that he is porter at the gate of hell. Irony thus helps to intensify the tragic intensity of the scenes preceding and following. Similarly, Macbeth 'requests the presence of Banquo at his solemn supper, and ironically bids him 'fail not our feast', though he has made full arrangements to have him murdered that very evening.

Examples of Irony :

There is irony amounting to sarcasm in Locke's remark upon the Aristolian Logic : "God did not make man, and leave it to Aristotle to make him rational'.

With his usual punctuality Lateef came ten minutes after the train had left the station.

"When that the poor have cried, Caesar hath wept,
Ambition should be made of sterner stuff ;
Yet Brutus says he was ambitious
And Brutus is an *honourable* man".—*Shakespeare.*

"I am willing to learn from so great a master".
"He must indeed be a very superior person".
"I don't believe it ever entered his wise head".

"I shall lose no time in reading your book". The ironical implication is that your book is so worthless that I shall waste no time in reading it.

He drinks, smokes, and gambles, and may, therefore, be said to possess all the *fashionable virtues.*

Sarcasm

This figure consists in making damaging remarks about some person or thing. The attack in sarcasm is not veiled in words as in Irony. The author says what he means, but in such a way as to imply ridicule, censure, disapproval or contempt. Sarcasm is likely to be confused with Irony but it differs from Irony in that it is more harsh than irony in its wording because of its directness. The distinction between irony and sarcasm is clear. In the former case, the sneer is half-hidden which often adds to its bitterness. Sarcasm literally means a tearing of the flesh or biting the lips in rage.

Swift showed his wonderful powers of sarcasm in his *Gulliver's Travels*, as when he described the Emperor of Lilliput as "taller by the breadth of my finger-nail than any of his court, which alone is enough to strike awe into the boldest".
Other Examples are :—

"God made him, therefore let him pass for a man".
—*Shakespeare.*

"When he is best, he is little worse than a man, and when he is worst, he is little better than a beast".

He would be the finest fellow on the face of the earth, if God had created none else.

Oxymoron.

Oxymoron (Greek = 'sharp dull', 'pointedly foolish') is a figure of speech in which two words or phrases of opposite significance are set together for effect. It is a rhetorical antithesis bringing together two contradictory terms. An Oxymoron is the association of two words or phrases having conflicting meanings as in 'ostentatious simplicity', 'cruel kindness', 'open secret'. Such a contrast makes for sharp emphasis.

Other Examples are :—

"Her mother, too, upon this occasion felt a *pleasing distress*".
'Cheerful pessimist'.
'Wise fool'.
'Sad joy'.
Tennyson was particularly fond of the figure, and the lines
'His *honour* rooted in *dishonour* stood
And *faith unfaithful* kept him *falsely true*'
serve as the stock example of its use.

Shakespeare has :

'Do that *good mischief* which may make this island
Thine for ever'.

In *Paradise Lost*, Milton has *precious bane* (used of the gold in hell) and raised to that *bad eminence* (of Satan).

Someone has thus neatly combined the contrarieties of the telephone as a boon and a curse :

'O precious bane,
Tormenting joy,
Dividing chain,
Exacting toy'.

She loved occasionally to indulge herself in a fit of *pleasing melancholy*.

James I was the *wisest fool* in Christendom.

A little *noiseless noise* among the leaves
Born of the very *sigh that silence heaves*.
—*Keats.*

'White lie'.
'Solemn trifling'.
'A pious fraud'.
'Noble revenge'.
'Expressive silence'.
He lived a life of *active idleness*.
He is condemned to a *living death*.

Paradox.

Paradox is a statement which, on the face of it, seems absurd, yet when examined is found to be true. Though seemingly

contrary to received opinion, it is really well-founded. Paradox is a rhetorical device used to attract attention, to secure emphasis. Paradox is a common element in epigrammatic writing, as the work of G.K. Chesterton, for instance, will give evidence.

Examples :

There is no one so poor as a wealthy miser.
The more things a man is ashamed of, the more respectable he is.
The first shall be last, and the last first.
Failures are the pillars of success.
Cowards die many times before their death.

We die as soon as we are born ; it is only after death that we begin to live again. (Compare this with the view that Wordsworth has presented in his *Ode on Intimations of Immortality from the Recollections of Early Childhood*).

Litotes or Meiosis.

When a weak expression is used to suggest a stronger, we have litotes. Generally it takes the form of the use of a negative before some other word, to indicate a strong affirmative in the opposite direction. Thus, the Apostle Paul, in addressing the Chief Captain of the Roman soldiers said : "I am a citizen of ***no mean*** city". Here 'no mean city' is equivalent to 'a very important or distinguished city', for he was a citizen of Rome. Other examples of this figure are :—

He is *no dullard* (=decidedly clever).

The first flight across the Pacific was *no small achievement* (a great achievement).

"Some of them did us *no great honour* by their claims of kindred ; as we had the blind, the maimed, and the halt amongst the number". —*Goldsmith*. *No great honour* means very much dishonour.

"The man is no *fool*".

Sometimes litotes is used as the opposite of hyperbole implying simply an understatement of fact (کسر نفسی) such as is characteristic of Oriental speech :

"My house is a very poor one, but I hope you will partake of its hospitality" even though the house may be palatial in its arrangements.

Other examples of litotes in this sense are :—
The concert *was not at all bad* (i.e. very good).
I rather like this book (i.e. I have enjoyed it).

Pun.

The pun consists in a play on the various meanings of a word and is seldom used except for jest :—

1. "Can the Ethiopian change his skin, or the leopard its *spots*? Yes ; the leopard changes its *spots*, whenever it goes from one *spot* to another".

2. "Is life worth living?" "That depends upon the *liver*."
3. "An ambassador is a man who *lies* abroad for the good of his country.
4. "He kept his *spirits* up by pouring *spirits* down.
5. "Darkness set in and the worthy *knight* found himself *benighted* indeed.
6. "He is *wealthy*, and though he is a *boor* I love him for his charming *manors*.

The pun is a cheap form of art, and Dr. Johnson despised it as such. It should be used sparingly, if used at all.

III. FIGURES OF ASSOCIATION

Metonymy.

Metonymy (Greek=change of name: meta=change, onoma=name) is a figure in which a thing is named by some *accompaniment*. To secure picturesqueness, animation or dignity an object is sometimes named by some prominent accompaniment. It is the designation of a thing or person by something closely associated with it. The name of one object is put for some other which it suggests.

Metonymy has been classified under the following heads according to the nature of the accompaniment singled out :—

(1) The Sign or Symbol for the thing signified , as

Sceptre and crown for royal authority or Kings.

"The glories of our blood and state
Are shadows, not substantial things,
There is no armour against fate
Death lays his icy hand on kings :
Sceptre and crown
Must tumble down
And in the dust be equal made
With the poor crooked scythe and spade."

James Shirley : *Death the Leveller*

The *crown* for the king and the *mitre* for the priest. The *crown* would not yield to the *mitre*. (The king would not yield to the priest)

He is fond of red-tape.
Red-tape stands for official routine.
Leather (=shoe-making) pays better than learning.
The *bench* for judges.
The remarks shocked *the bench*.
The *chair* for the chairman.
He addressed the *chair* (chairman).
The boxes (refined part of audience in a theatre) showed their appreciation by clapping, *the gallery* (the least refined part of audience) by shouting.
He played to *the gallery* (people).

Tennyson in *The Holy Grail*, speaking of Sir Percivale, says that he had passed from the life of a soldier into the silent life of prayer :

"And leaving for the *cowl*
The *helmet* in an abbey far away
From Camelot, there and not long after, died".

(2) *The Instrument for the Agent.*

The *pen* is mightier than the *sword* (Those who use the pen have more influence than those who use the sword).

They carried *fire and sword* (a desolate war) into the enemy's territory.

A smooth *tongue* (pleasant speech) wins favour.

"Lend me thy *ear*' (hearing).

'Give every man thine *ear* (listen to everybody), but few thy *voice*' (but speak to the selected few).

Breath for king i.e. the user of the breath in the following :

"Princes and lords may flourish or may fade ;
A *breath* can make them as *a breath* has made.
But a bold peasantry, their country's pride,
When once destroyed can never be supplied".

—*Goldsmith.*

Scythe and spade—Peasants making use of scythes and spades :

"Sceptre and Crown
Must tumble down
And in the dust be equal made
With the poor *scythe and spade.*

—James Shirley : *Death the Leveller.*

(3) The Container for the Thing Contained, as—

A full *purse* (a wealthy person) never lacks friends.

He is addicted to *the bottle* (=the liquor contained in the bottle).

He drank the poisoned *cup* and died (cup for the contents of the cup).

The whole *town* came out to see the cricket match (town for people of the town).

The *kettle* (=the water in the bottle) boiled merrily.

The whole *neighbourhood* (people in the neighbourhood) came out, dressed in their finest clothes, to meet their beloved leader.

He keeps a good *table* (provides good meals).

Seek knowledge from the *cradle* (containing the child) to the *grave* (containing the dead body).

(4) *The Effect for a Cause.*

Gray hairs (old age) should be respected.

And it came to pass, as they were eating of the pottage, that they cried out and said,"O thou man of God, there is *death* in that pot". (death for the cause of death).

"In the *sweat* of thy face shalt thou eat bread".—
The Book of Genesis. Sweat results from hard labour.

(5) *A Cause for an Effect*, as

The bottle (intoxicating drink) has been his downfall.

"Yes oft a sigh prevails, and *sorrows* fall,
To see the hoard of human bliss so small."
(*Sorrows* here means *tears*).

(6) *Author for works* ; as
We are reading Shakespeare (the plays of Shakespeare).
I frequently read Dickens (Dickens's books).
I do not like Homer (= the works of Homer).
He reads Milton (= the works of Milton).

(7) *Heathen gods and goddesses for what they presided over* ; as *Neptune* for ocean ; *Ceres* for bread ; *Bacchus* for wine ; *Mars* for war ; *Pallas* for wisdom ; *Venus* for amorous affection.

Synecdoche.

Synecdoche (Greek = 'understood along with') is the figure in which a part is used for the whole or the whole is used for the part. These are the chief forms of Synecdoche, but it has some other forms as well. The figure includes the following :

(1) *Naming the Part for the Whole* ; as
"It chanced a gliding *sail* she spied," i.e. a passing ship.
All *hands* were at work (men).
They sought his *blood* (life).
In these examples the part chosen is what concerns the end in view. A workman's efficiency depends on his *hands* and the *blood* is supposed more particularly identified with life.
The men struck because one of the *hands* (= workmen) had been dismissed.
She had seen sixteen *summers* (years).
His life had extended to seventy *winters* (years).
The difference of choice in these two examples is intended to be expressive of the contrast of youth and age.
They left their father's *roof* (= home).
He manages to earn his *bread* (= the necessaries of life).
They were, all told, seventy *souls* (human-beings).
The factory, which was a large one, employed two thousand *hands* (workmen).
His whole stock of cattle consisted of over a hundred *heads* (animals).
Give us this day our daily *bread*.—Bible.
"Return to her ? and fifty men dismissed ?
No, rather I abjure all *roofs*, and choose
To be a comrade with the *wolf* and *owl*".—*King Lear*.

(2) *The Whole for the Part* ; as
The lavish moisture of the *melting year* (= summer).
'Thine the full harvest of *golden year*' (i.e. autumn.)
The smiling year (= spring) has come with all its beauty and blessings.
It was *America* that carried off the much coveted Tennis Trophy.

(3) *Material for the thing made* ; as
He gave the beggar a few *coppers* (= pice made of copper) to get rid of him.
A foeman worthy of his *steel* (sword).

The *marble* (the statue made of marble) speaks.
The *canvas* (oil-painting) glows.
He was buried under this *stone* (= this tablet made of stone.)

(4) *An Individual for a Class* :
One variety of Synecdoche known as *Antonomasia* occurs when the name of a person well-known for some characteristic is taken as the class name for those possessing the characteristic.
The Antonomasia puts an individual for the Species.
He is the *Solomon* (= wisest man) of his tribe.
Kalidas is the *Shakespeare* (greatest dramatist) of India.
A *Daniel* come to judgment.
He is no *Demosthenes* (orator).
A modern *Samson*.
He is a *Croesus* (in wealth).
She is a *Jezebel* (a shameless, immoral woman).

"Some *village Hampden* that with dauntless breast
The little tyrant of his fields withstood
Some *mute inglorious Milton* here may rest
Some Cromwell guiltless of his country's blood".
—Thomas Gray : *Elegy Written in a Country Churchyard.*

(5) *Species for Genus* :
The hungry were crying for *bread* i.e. food.
Food is general, bread is particular and more readily calls up a distinct object to the mind.
Cut-throat for murderer.
Cut-purse for thief.
Sums for Arithmetic.

(6) *Genus for species* :
"Marlborough was the greatest *soldier* of his age", i.e. general.

(7) *Putting the Concrete for the Abstract* :
He wisely kept *the fool* within (fool is put for folly).
There is a mixture of *the tiger and the ape* in the character of a Frenchman. —*Voltaire.*
"His breast with all the *sage*, the *hero*, and the *patriot* burned".
"The *heart* of the British people will go out to them in their loss". (= sympathy).

(8) *Putting the Abstract for the Concrete.*
This is like the general for the particular.
'Youth' and 'beauty' may sometimes stand for 'the young' and 'the beautiful'.
"Let not *Ambition* mock their useful toil
Their homely joys and destiny obscure ;
Nor *Grandeur* hear, with a disdainful smile,
The short and simple annals of the poor".
—Thomas Gray : *Elegy Written in a Country Churchyard.*
Ambition here stands for ambitious persons and *grandeur* stands for grand people.
All *the rank and file* (Distinguished and undistinguished people) came out to see the sight.

(9) The name of a passion is sometimes given for the object that inspires it :—

As my *love* for my beloved, my *joy*, my delight, my *admiration*, my *aversion*, my *horror* for the causes of those feelings.

By this figure (Synecdoche) God is styled 'The *Terror* of the Oppressor, and the *refuge* of the oppressed. Again, The Lord is my *song*. He is become my *salvation*'. Dryden introduces the Duke of Monmouth as—

The people's *prayer*, the glad diviner's theme,
The young man's *vision*, and the old man's *dream*.

Synecdoche is often confused with Metonymy. The distinction between Synecdoche and Metonymy is :

In Synecdoche one name is substituted for another, whose meaning is more or less similar to its own as when we speak of a fleet of fifty *sails* (meaning ships) ; in Metonymy one name is substituted for another whose meaning is wholly foreign to itself as when we say : *The bottle* has been his downfall (meaning the intoxicating drink).

IV. FIGURES OF CONSTRUCTION

Transferred Epithet or Hypallage (Greek = Interchange) is the transference of an adjective or adverb from the word with which it naturally goes to another with which it is associated. When a descriptive term is transferred from its proper word to another closely connected, we have a transferred epithet. The transferred epithet is a common figure in poetry. The third line of Thomas Gray's *Elegy Written in a Country Churchyard* affords a beautiful example of transferred epithet :

The ploughman homeward plods his *weary* way (It is not the way that is weary but the *ploughman*).

Other Examples of Transferred Epithet :

He tossed from side to side on his *sleepless* bed.
(It is, of course, not the *bed* but the *man* who is *sleepless*).
He lay all night on his *sleepless* pillow.

The little fields made green
By husbandry of many *thrifty* years.
(It is not the years that are thrifty, but the husbandmen or farmers).

'Let us speak
Our *free* hearts each to each'.
(i.e. Let us speak our hearts *freely*. Free as an adverb is applicable to the persons concerned).

The following lines from Milton's *Lycidas* contain a very significant example of transferred epithet.

"Enow of such as, for their bellies' sake,
Creep, and intrude, and climb into the fold !
Of other care they little reckoning make
Than how to scramble at the shearer's feast,
And shove away the worthy bidden guest
Blind mouths ! that scarce themselves know how to hold
A sheephook, or have learned aught else the least".

Blind mouths is a highly compressed and figurative transferred epithet for clergymen who are blind to all but greed. The spiritually and morally corrupt clergymen are blind to all considerations except feeding themselves at the cost of others. (The clergymen are blind. The epithet 'blind' has been transferred to mouths in order to stress the greed of the clergymen).

Here is another example of a transferred epithet from *The Snare* by James Stephens.

I hear a sudden cry of pain !
There is a rabbit in a snare :
But I hear the cry again,
But I cannot tell from where.
But I cannot tell from where
He is calling out for aid ;
Crying on the *frightened air*
Making everything afraid
(It is not the air that is frightened, but the rabbit).

The prisoner was placed in the *condemned* cell (It is not the cell that is condemned, but it is the cell for the condemned).

We have cases in ordinary prose where this licence is taken for the sake of conciseness as a 'criminal court' (It is not the court that is criminal but it is the court for the administration of criminal law).

The transferred epithet is most common when some personal quality or experience is attributed to something impersonal and inanimate e.g. idle bed, restless pillow, sleepless night, weary journey, condemned cell, safe distance.

INTERROGATION OR RHETORICAL QUESTION

Interrogation or rhetorical question is the figure whereby an interrogative form is used without an interrogative sense ; the purpose being not to ask a question but to make an *emphatic assertion*. The answer is implied in the question itself. It occurs when a question is put not to elicit an answer, but to express some statement or emotion forcibly and vividly. "Who could believe that this would happen ?" is more vivid than 'No one could believe that this would happen'. This is a question propounded for its rhetorical effect and not requiring a reply. The rhetorical question is most used in persuasion and in oratory. The principle underlying the rhetorical question is that since the answer is obvious and usually the only one possible, a deeper impression will be made on the hearer by raising the question than by the speaker's making a direct statement. The too frequent use of this device imparts a tone of artificiality and insincerity to discourse.

When the question is affirmative it is equivalent to a negative statement, and when the question is negative, it is equivalent to a positive statement. This is a rhetorical mode of affirming or denying something more strongly and emphatically than could be done in ordinary language. In this form of interrogation, a question is asked, not with the expectation of an answer, but to emphasise or express a

self-evident truth. It is at times a particularly happy way to make one's meaning clear and effective by getting the hearer himself to give the answer desired. If this figure is used too much it becomes monotonous and unimpressive.

"Who dare contradict me?" Here the presumption is that no one dares to do so.

"Can the Ethiopian change his skin, or the leopard his spots?"
—*Old Testament*.

He that planted the ear, shall He not hear? He that formed the eye, shall He not see ?—*The Bible*.

"If you prick us, do we not bleed ? If you tickle us, do we not laugh ? If you poison us, shall we not die ? And if you wrong us, shall we not revenge ?".

"O mighty Caesar! Dost thou lie so low ?
Are all thy conquests, glories, triumphs, spoils
Shrunk to this little measure ?"

—*Shakespeare*.

What do they know of England, who only England know ?

"Breathes there the man with soul so dead
Who never to himself hath said,
'This is my own, my native land' ?"

Is there any man alive who does not love his country ?

"Who is here so base that would be a bondman ? Who is here so rude that would not be a Roman ? Who it here so vile that will not love his country ?"

—*Shakespeare*.

Pope concludes his passage on Addison :

"Who would not laugh, if such a man there be ?
"Who would not weep, if Atticus were he ?"

It will be seen from these examples that the negative interrogation affirms and the positive denies.

There are several beautiful examples of the Rhetorical Question in the Holy Quran. In سورة الزمر Allah asks a question in the negative form and the answer implied is emphatically affirmative :

اليس الله بكاف عبده

Is not Allah sufficient for His devotee ?
The answer is explicitly ; "Yes, He is".

There is no better enunciation of the repudiation of every prop except that of Allah than this rhetorical question. In fact, it is meant to buttress the basic conception of Islam :

اياك نعبد و اياك نستعين

Thee do we worship and from Thee do we seek help."

Exclamation.

When from sudden and intense emotion, we give utterance to some abrupt or inverted expression, we are said to make an Exclamation. Strong feeling is naturally expressed in interjections, and so for intense

emotion the figure of exclamation is employed. This is a common and very forcible figure of speech. "It is raning hard,' is a prosaic literal statement: "How it rains!" expresses the same thought, with an addition of startled surprise. The important thing to remember here is that it is not the *exclamation point* that makes the exclamation. "It is raining hard!" is not a figure of speech; it is simply the same old prosaic statement, and your punctuation mark is wrong. The exclamation must be in the way of expressing the thought. As Nesfield has defined it : "Exclamation is the strong expression of feeling".

Tennyson's skilful use of exclamation is his "Echo Song" in the *Princess* :

O hark, O hear ! how thin and clear,
And thinner, clearer, farther going ;
O sweet and far, from cliff and scar
The horns of Elfland faintly blowing".

Examples :

"O the depth of the wisdom and knowledge of God ! how unsearchable are His judgments and His ways past finding out !"

"But O for the touch of a vanished hand,
And the sound of a voice that is still !

—*Tennyson*.

"O woe is me,
To have seen what I have seen, see what I see !

—*Shakespeare*.

"O World ; O Life ! O Time !,
On whose last steps I climb,
Trembling at that where I had stood before ;
When will return the glory of your prime ?
No more—Oh, never more. !"

—*Shelley*.

"O what a fall was there, my countrymen !
Then I and you and all of us fell down,
Whilst bloody treason flourished over us".

—*Shakespeare*.

"Oh for a lodge in some vast wilderness !"

—*Cowper*.

What a terrible accident it was !
'Oh ! what a noble mind is here overthrown'.

—*Shakespeare*.

How do Thy mercies close me round !

—*Wesley*.

"How sweet the merry linnet's tune,
How blithe the blackbird's lay !"

"O to be in England, now that April is there !".—*Browning*.

"What a piece of work is man ! How noble in reason !
How infinite in faculties ! In form and moving how express and admirable ! In action how like an angel !
In apprehension how like a god !" —*Shakespeare*.

This is an example of Exclamation as well as a climax.

Climax.

Climax is a Greek word signifying ladder. By the figure so called, the sense rises by successive steps to what is more important and impressive. It is the general ascent from the less impressive to the most impressive in the arrangement of a series of words or ideas.

Climax may apply equally to a series of words in a sentence, to a series of sentences in a paragraph or to a series of paragraphs.

Climax is also the highest point of interest in narrative fiction. In larger pieces of composition, the essay, short story, drama or novel, events may be so ordered as to progress towards the highest point of interest and the idea or incident occupying this distinctive position is called the climax. As applied to the structure of a tragedy, the term commonly means the turning point of the action. The murder of Banquo, along with the escape of his son Fleance and the appearance of Banquo's ghost at the emotionally climactic banquet scene—events which shake the spirit of the hitherto successful protagonist—may be regarded as the climax of *Macbeth*.

The common example of climax is from the oration of Cicero against Verres. The orator, wishing to raise the indignation of the audience to the highest pitch refrained from specifying the crime of the accused at once and led the way up to it by successive steps :

'It is an outrage *to bind* a Roman citizen, to *scourge* him is an atrocious crime; *to put him to death* is almost a parricide ; but to CRUCIFY him—what shall I call it ?".

The climax is also exemplified in Burke's peroration in the impeachment of Warren Hastings: (1) "I impeach him in the name of the Commons of Great Britain, in Parliament assembled, whose parliamentary trust he has betrayed (2) I impeach him in the name of our holy religion, which he has disgraced (3) I impeach him in the name of the English Constitution, which he has violated and broken (4) I impeach him in the name of the English nation whose ancient honour he has sullied (5) I impeach him in the name of the people of India, whose rights he has trodden under foot, and whose country he has turned into a desert (6) *Lastly, in the name of human nature itself, in the name of both sexes, in the name of every age, in the name of every rank, I impeach the common enemy and oppressor of all !*"

Lord Macaulay's graphic description of this memorable occasion also illustrates his masterly use of the figure of climax :

"The energy and pathos of the great orator extorted expressions of unwonted admiration even from the stern and hostile Chancellor, and for a moment seemed to pierce even the resolute heart of the defendant. The ladies in the galleries, unaccustomed to such displays of eloquence, excited by the solemnity of the occasion, and perhaps not unwilling to display their taste and sensibility, were in a state of uncontrollable emotion. *Handkerchiefs were pulled out, smelling bottles were handed round ; hysterical sobs and screams were heard ; and Mrs. Sheridan was carried out in a fit*". We have here an example of the gradual rise of emotion ending in a concrete case of climax.

The following passages contain instances of climax :—

1. "And this our life, exempt from public haunt,
Finds tongues in trees, books in the running brooks,
Sermons in stones, and good in everything".

—*Shakespeare.*

2. Actions approved by the conscience are commended to practice; when practised they become easy and then pleasurable and are in consequence frequently repeated. But frequent repitition engenders habit; and thus what at first was difficult becomes in time almost a second nature.

3. What a piece of work is man! how noble in reason! how infinite in faculty! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god! the beauty of the world! *the paragon of animals*'!"

—*Shakespeare.*

4. "Hence home, you idle creatures, get you home!
You blocks, you stones, you worse than senseless things!"

—*Shakespeare.*

5. "We have petitioned, we have remonstrated, we have supplicated, we have prostrated ourselves at the foot of the throne!"

6. "It is useless to continue this struggle; not only useless but dangerous; not only dangerous but criminal".

7. "Yet now, days, weeks and months, but seem
The recollection of a dream".

8. "Like the baseless fabric of this vision

(*i*) The cloud-capped towers, (*ii*) the gorgeous palaces, (*iii*) the solemn temples, (*iv*) the great globe itself (*v*) yea, all which it inherit, shall dissolve. And, like this insubstantial pageant faded.

Leave not a rack behind".

—*Shakespeare.*

The five progressive stages of impressiveness culminating in a climax have been numbered.

9. The abruptness of a number of *past participles* coming together is also very effective in evoking interest, particularly when they are arranged to form a *climax*. Thus in the following sentence, Macaulay powerfully expresses how, despite the weight of trials, sorrows and shame which gathered thick and fast around the great philosopher, his intellectual abilities remained the same, vigorous and undimmed :

"*Impeached, convicted, sentenced, driven* with ignominy from the presence of his Sovereign, *shut out* from the deliberations of his fellow nobles, *loaded* with debt, *branded* with dishonour, *sinking* under the weight of years, sorrows and diseases, ***Bacon was Bacon still***".

—*Macaulay On Lord Bacon.*

"It is no very uncommon thing in the world to meet with men of probity; there are likewise a great many men of honour to be found; men of courage, men of sense, and men of letters are frequent. But a true fine gentleman one seldom sees.

—*Steele*.

"Sleep is most graceful in an infant, soundest in one who has been tired in the open air; completest to the seaman after a hard voyage; most welcome to the mind haunted with one idea; most touching to look at, in the parent that has wept; lightest, in the playful child; proudest, in the bride adored".

—*Leigh Hunt*.

Anticlimax or Bathos.

Anticlimax or bathos is the opposite of climax. It is a descent from the higher to the lower, from the sublime to the ridiculous. The fall is usually abrupt, and the effect often either intentionally or unintentionally humorous. Hood's poems are full of anti-climaxes; as:—

The storm seemed to rise
Bulky and slow upon the southern brink
Of the horizon,—fanned by sultry sighs,—
So black and threatening, I cannot think
Of any simile, except *the skies*
Miss Wiggins sometimes shades in Indian ink.

Examples:

1. "On the same day he lost his family, his fortune and *his best suit of clothes*".
2. At one full swoop, he lost he wife, his children, his house and his *dog*".
3. Here, thou great Anna! whom three realms obey,
Dost sometimes counsel take—and sometimes *tea*".

—*Pope*.

4. "A man so various, that he seemed to be
Not one, but all mankind's epitome
Who in the course of one revolving moon
Was lawyer, statesman, *fiddler*, and *buffoon*".

—*Dryden*.

5. "And thou Dalhoussy, the great god of war
Lieutenant-Colonel to the Earl of Mar".
6. "Advance the fringed curtains of thy eyes
And tell me who comes yonder".
7. "She sees, and trembles at the approaching ill,
Just in the jaws of ruin and *codille*".

—*Pope*.

Codille—A situation in *ombre* (a game played with a pack of forty cards usually by three persons, one against the others) when the challenger loses.

8. Macaulay speaks of the Chief Justice as being 'rich, quiet and infamous'

9. Pope in his *Essay on Man* speaks of Bacon as :
'The wisest, brightest, meanest of mankind'.

10. He conquered provinces, kingdoms, the whole world, but he suffered from a sore in his foot.

V. FIGURES BASED ON INDIRECTNESS OF SPEECH

Innuendo or Insinuation.

When a thing, instead of being plainly stated, is suggested or implied merely, the effect is sometimes much greater. This is Innuendo. In this figure the author's meaning is merely hinted, the intention being usually depreciatory. An artist was asked to examine what was reputed to be a very fine painting. He remarked, "What a splendid frame !" The implication was that the painting was not good at all. So *Inneundo* is an art which enables us to make damaging remarks without any direct accusations. When it was said of a member of Parliament that "he did his party all the harm in his power, he spoke for it and voted against it."—his unskilful oratory was denounced with a peculiar force. The omission of the direct statement made the fact all the more notorious.

Fuller's saying on Camden the antiquarian is a witty innuendo : "He had a number of coins of the Roman Emperors and *a good many more of the later English Kings*'.

Examples :

1. He must be well off now, because although he received only a small salary he had charge of the cash.
2. "This author's books will live at least a year."

Repitition.

Repitition for the sake of emphasis is effective, if not overdone. The repitition of a word or phrase frequently occurs in poetry. Two of the most wonderful lines in the *Ancient Mariner*, as intensely charged with feeling as any in literature, are simply the repitition of three or four words—

Alone, alone, all, all, alone
Alone on a wide wide Sea !

OTHER EXAMPLES

1. "Arm ! Arm ! it is the cannon's opening roar". —*Byron.*
2. "Toll for the brave !
The brave that are no more". —*Cowper.*
3. "Stay, speak, speak ! I charge thee speak". —*Shakespeare.*
4. "Rich the treasure
Sweet the pleasure
Sweet the pleasure after pain". —*Dryden.*

Identical Statement.

This figure is an indirect way of stating a fact that is not apparent on the surface.

Examples :

1. "What I have written, I have written". —*New Testament.*
2. "If you fail, you fail, but the cause being the cause of God, you will not fail". —*Philip II.*
3. I am what I am.
4. Fact is fact.
5. Sensation is sensation.

Circumlocution or Periphrasis.

Circumlocution is a roundabout description used instead of a common expression, as "The two supports which nature has given him" instead of 'His legs'.

Other Examples :

1. "The viewless *couriers of the air*" = winds. —*Shakespeare.*
2. He resembled the animal *that browses on thistles* = an ass.
3. That statement of his was *purely an effort of imagination* = *a fiction or falsehood.*
4. His *prominent feature* (=his nose) was like an eagle's beak.

VI. FIGURES BASED ON SOUND

Onomatopoeia.

Onomatopoeia is the employment of words that imitate the sound or echo the sense.

Examples :

1. "The *moan* of doves in *immemorial* elms
   And *murmuring* of *innumerable* bees". —*Tennyson.*
   We hear in these lines the cooing of the doves and the humming of the bees.
2. "*Rend* with *tremendous* sound your ears *asunder*,
   With *gun*, *drum*, *trumpet*, *blunderbuss*, and *thunder*".
   Here the vowel—sounds in the second line suggest the idea of a loud thundering noise.
3. "A murmuring whisper through the nunnery ran".
4. "I heard the water lapping on the crag
   And the long ripples washing in the reeds". —*Tennyson.*

Alliteration.

Alliteration is the repitition of one or more similar letters in successive words. This is frequent in verse but is no longer a good figure in prose.

Examples :

1. "The *fair breeze blew*, the *foam flew*,
   The *furrow followed free*". —*Coleridge.*

   Here the *f* sounds give us the impression that the wind is blowing.

   "After life's *fitful fever*, he sleeps well". —*Shakespeare.*

2. "I hear the *lake* water *lapping* with *low* sounds by the *shore*". —*Yeats.*

   Here the *l*, *s* and *sh* sounds suggest the liquid sounds of little waves.

3. "*Born by butcher bred by Bishop's bread*
   How high his highness holds his haughty head !"

4. By *apt alliteration's artful aid.* —*Pope.*

5. *Ruin* seize thee, *ruthless* King ! —Gray : *Bard.*

6. A *strong* man *struggling* with the *storms* of fate. —*Addison.*

7. A *load* of *learning lumbering* in his head. —*Pope.*

8. The *lilies* and *languors* of virtue, the *roses* and *raptures* of vice". —*Swinburne.*

Play upon Words.

This figure consists in using the same word in different shades of meaning within the same sentence.

1. "He *weighs* his words carefully as an apothecary *weighs* his drugs.".

2. He kept his *spirits* up by pouring, *spirits* down'.

Assonance.

The identity of vowel sounds in words (e.g. habit, malice, doom, soon) is known as assonance.

1. It *seems* that he *frequently preened* himself on this acquisition.

2. If doughty *deeds* my lady *please*
   Right soon I'll mount my *steed*.

3. Will no one tell me what she sings ?
   Perhaps the plaintive numbers *flow*.
   For *old* unhappy far-off things
   And battles long *ago*. —*Wordsworth.*

EXERCISE I POLICE SERVICE OF PAKISTAN EXAMINATION, 1959

ENGLISH PAPER II

What exactly do we mean when using a figure of speech we say that a human being is a *donkey*, a *monkey*, a *parrot*, a *peacock*, a *butterfly*, a *sheep*, a *shark*, a *cat*, a dark *horse*, or a *goose*.

ANSWERS TO EXERCISE I

1. When we speak of a person as a *donkey*, we mean that he is stupid. The word *ass* is usually used in this sense. Hence, the adjective *asinine* means stupid.
2. The word *monkey* is playfully used of a person especially a child who is fond of mischief e.g., You little monkey! The word is also used as a verb meaning to play mischievously e. g., Stop *monkeying about* with those tools.
3. The word *parrot* is applied to a person who repeats without understanding, what others say. He is a gramophone of others and has no judgment of his own. Sir Andrew Aguecheek in Shakespeare's *Twelfth Night* is a character of this type.
4. Peacock is a bird with a splendid plumage and a tail that can be expanded erect like a fan as a means of ostentatious display. Hence, we speak of a person as a peacock when he is proud and ostentatious. Hence, the simile *proud as a peacock*.
5. *Butterfly* being an insect with brightly coloured wings, the word is applied figuratively to a vain, showily dressed person who is not serious.
6. The word *sheep* is applied to a person who is timid and stupid like a sheep. *A wolf in sheep's clothing* means a wicked man who pretends to be good.
7. *Shark* being a dangerous sea-fish for the bathers, figuratively means a *swindler*.
8. The adjectival forms from '*cat*' are cattish, catty, catlike. They are applied to a person who is shy and spiteful like a cat.
9. *A dark horse* is a competitor about whose chance of winning, the world knows nothing e. g. Khalid proved himself a dark horse, when he won the scholarship without any expectation.
10. The word *goose* is applied to a simpleton. A gullible person who can easily be duped is figuratively called a goose.

EXERCISE II POLICE SERVICE OF PAKISTAN EXAMINATION, 1959.

ENGLISH PAPER I

Test the exactness and force of the metaphors and similes in the following sentences by attempting to state the same idea literally:—

(a) "O full of scorpions is my mind, dear wife".
—Shakespeare: *Macbeth*.

(b) "The soul is placed in the body like a rough diamond and must be polished or the lustre of it will never appear".
—*Defoe*.

(c) "Man is a wild beast, carnivorous by nature, and delighting in blood".
—*Taine*.

(d) "His face was like a human skull, a death's head vomiting blood". —*Hazlitt.*

(e) "The fortnight at Venice passed quickly and sweetly. I was drowning in honey, stingless". —*Evelyn Waugh.*

ANSWERS TO EXERCISE II

(a) "Dear wife—My mind is harbouring thoughts which are completely ruining its peace and harmony".

(b) The soul in the human body needs constant development through culture and refinement in order to achieve perfection.

(c) Man is brutal and ruthless. He takes delight in shedding blood.

(d) His face was altogether emaciated. Although it was thin and wasted, yet it was vomiting blood.

(e) The fortnight at Venice was quick and enjoyable to pass. It was all happiness without anything to embitter it.

EXERCISE III CIVIL AND FOREIGN SERVICES EXAMINATION, 1959.

ENGLISH PAPER II

Explain the following terms giving two examples of each:—

(a) Metaphor.
(b) Tautology.
(c) Euphemism.
(d) Malapropism.
(e) Pun.
(f) Periphrasis.

ANSWERS TO EXERCISE III

(a) *Metaphor* occurs when, owing to some resemblance between two objects, or the functions they perform, one is, for the time being, actually indentified with the other.

1. "The road was a *ribbon of moonlight*".
—Alfred Noyes : *The Highwayman.*

2. The grass is *the green carpet of the countryside.*

(b) *Tautology* means the repitition of the same idea in different words. It is a very common fault with writers who are careless of form and desirous of emphasis. This is not a figure of speech but a fault of expression. Examples :

1. When he was crowned, there was a *universal* cry of joy *from everybody.* ('Universal' and 'from everybody' repeat each other. One of them should be omitted).

2. He and I can *both* travel *together.* (Here the idea of *both* is contained in the phrase *travel together. Both* should, therefore, be omitted.

(c) *Euphemism* is the presentation of something unpleasant or offensive in a softened or milder form. Examples :

1. He was *gathered to his fathers* (i.e. 'He died).
2. I am afraid *something may have happened to him* (i.e. That he may have met with an accident).

(d) *Malapropism.*

A malapropism arises when one word is confused with another which it somewhat resembles. The term takes its name from Mrs. Malaprop (a character in Sheridan's play *The Rivals*) whose English is remarkable for her ridiculous blunders in the use of words similar in sound. In one of the most humorous of the articles in *Modern English Usage*, Fowler speaks of Mrs. Malaprop as 'the matron saint of all those who go wordfowling with a blunderbuss". She provides amusement in the play by confusing words that have an accidental likeness as in the famous phrases 'a nice *derangement* of *epitaphs*', a malapropism for 'a nice *arrangement* of *epithets*' and 'a *progeny* of learning' a malapropism for 'a prodigy of learning'. This is a fault of expression and not a figure of speech.

(e) *Pun.*

A pun is a play upon words. It means the use of a word in such a way that it is capable of bearing two or more different meanings, the object being to create humour, admiration, or surprise. Examples :

1. "Is life worth living ?" That depends upon the *liver*.
2. "Can the Ethiopian change his skin, or the leopard its *spots* ? Yes ; the leopard changes his *spots*, whenever it goes from one *spot* to another.

(f) Periphrasis or Circumlocution is a roundabout way of saying anything, or the roundabout statement itself. It arises from an odd desire in most of us for longwindedness and effect, as in the expression, "He was the recipient of", for 'He received'. 'Nothing is gained by saying *in all human probability*' for "most likely".

EXERCISE IV CENTRAL SUPERIOR SERVICES EXAMINATION, 1955.

ENGLISH PAPER II

Explain and illustrate the following :

Simile and Metaphor ; Personification ; Alliteration ; Pun ; Synecdoche ; Hyperbole ; Euphemism ; Oxymoron ; Transferred Epithet.

ANSWERS TO EXERCISE IV

Simile occurs when two things are compared and the comparison is introduced by the word *like* or *as*. The two objects are not usually associated with each other and the author's aim is to clarify the less familiar by reference to the more familiar.

Examples :

1. The Assyrian came down like the wolf on a fold.
2. I wandered lonely as a cloud.

Metaphor *See The answers to Exercise III*

Personification consists in attributing life and mind to inanimate things. The use of this figure gives animation and increased importance to expression. The absent are here addressed as if present ; inanimate objects or abstractions as if living and conscious. Examples :

1. 'The ground *thirsts* for rain'.
2. 'Peace hath her victories
   No less renowned than war'.

—*Milton.*

Alliteration is the repitition of the initial letter or sound in two or more closely associated words or stressed syllables : Examples :

1. "*B*orn *b*y *b*utcher *b*red *b*y *B*ishop's *b*read
   *H*ow *h*igh *h*is *h*ighness *h*olds *h*is *h*aughty *h*ead".
2. By *a*pt *a*lliteration's *a*rtful *a*id.

Pun *See part e in answers to Exercise III*

Synecdoche is a figure of speech in which a part is used to represent the whole, or the whole a part. Examples :

1. The factory, which was a large one, employed two thousand *hands* (workmen).
2. The smiling *year* (= spring) has come with all its beauty.

Hyperbole is a statement deliberately exaggerated in order to add force or emphasis.

1. They lifted the roof by their shouting.
2. The whole world was shocked at the news.

Euphemism *See part (c) in answer to Excercise III*

Oxymoron. is a figure of speech in which two words or phrases of opposite significance are set together for effect. Examples :

1. James I was the *wisest fool* in Christendom.
2. He lived a life of *active idleness*.

Transferred Epithet is the transference of an adjective or adverb from the word with which it naturally goes to another with which it is associated. When a descriptive term is transferred from its proper word to another closely connected with it, we have a transferred epithet. Examples :

1. "The ploughman homeward plods his *weary* way". —*Gray.*

   (It is not the way that is weary but the ploughman).

2. He tossed from side to side on his *sleepless* bed. (It is not the bed but the man who is sleepless).

EXERCISE V

Name the figures in each of the following examples :—

1. Men like the generous vine, supported lives.
2. They attacked the city.
3. He left his father's roof.
4. Add to your faith, virtue; and to virtue, knowledge, and to knowledge, temperance ; and to temperance, patience ; and to patience godliness ; and to godliness, brotherly kindness ; and to brotherly kindness, charity. —*St. Paul.*
5. The old oak felt his departure and shook his whistling head.
6. Let the hills rejoice and clap their hands.
7. Familiarity breeds contempt.
8. The child is the father of the man.
9. The news was a dagger to his heart.
10. All along the trackless pathway of the future we see the footprints of an unseen hand.
11. Man proposes, God disposes.
12. The garden was no bigger than a napkin.
13. The sceptre will never depart from them.
14. As the hart panteth for the water-brooks, so panteth my soul after thee, O God.
15. What I have written, I have written.

ANSWERS TO EXERCISE V

1. Simile.
2. Metonymy (container for the thing contained).
3. Synecdoche (Part for the whole).
4. Climax.
5. Personification.
6. Personification.
7. Epigram.
8. Epigram.
9. Metaphor.
10. Mixed Metaphor.
11. Antithesis.
12. Hyperbole.
13. Metonymy.
14. Simile.
15. Identical statement.

EXERCISE VI

Complete in your own words the comparison suggested in the following :—

1. The righteous shall flourish like the————
2. He makes no friend who never made————
3. Rash haste ever goes before a————
4. The pen is mightier than the————
5. He is as happy as a————
6. Fools rush in where angels————
7. Dead men tell no————
8. The past is a tale that is————
9. One swallow does not make a————
10. His muscles are as strong as————
11. The news spread like————
12. He is poor, yet he makes many————
13. The morning stars————together.
14. It was like standing on the————of a precipice.
15. He had a will of————
16. The things which are seen are————; the things which are not seen are————.
17. We hate the sin, but pity the————

ANSWERS TO EXERCISE VI

1. The righteous shall flourish like the palm-tree.
2. He makes no friend who never made a foe.
3. Rash haste ever goes before a fall.
4. The pen is mightier than the sword.
5. He is as happy as a lark.
6. Fools rush in where angels fear to tread.
7. Dead men tell no tales.
8. The past is a tale that is told.
9. One swallow does not make a summer.
10. His muscles are as strong as steel.
11. The news spread like wildfire.
12. He is poor, yet he makes many rich.
13. The morning stars sang together.
14. It was like standing on the edge of a precipice.
15. He had a will of iron.

16. The things which are seen are temporal ; the things which are not seen are eternal.

17. We hate the sin, but pity the sinner.

EXERCISE VII

Rewrite the following sentences in plain language, and observe the loss of vividness :—

1. Hitch your wagon to a star.
2. Brave hearts will guard the city.
3. Like our shadows, our wishes lengthen as our sun declines.
4. For a woman to love some man, is like casting a flower into a sepulchre.
5. What we do not understand, we do not possess.
6. An idler is a watch that wants both hands ;
   As useless if it goes as if it stands.
7. A single little word can strike him dead.
8. The style is the man himself.
9. Freedom's fame finds wings on every wind.
10. There was a laughing devil in his sneer.
11. I feel an army in my fist.
12. The lamp of genius burns quicker than the lamp of life.
13. Stern is the visage of necessity.
14. "O many a shaft at random sent,
    Finds mark the archer little meant !
    And many a word, at random spoken
    May soothe or wound a heart that is broken."

ANSWERS TO EXERCISE VII

1. You should aspire to very high things.
2. The city is in the charge of men who are courageous.
3. As we grow older our wishes increase, just as our shadows do in a sun that is setting.
4. When a woman falls in love with a certain man, it is like the death of a flower.
5. We cannot truthfully say that we possess a thing until we understand it.
6. An idle person is perfectly useless, whether he walks around or stands still.
7. One word is sufficient to overwhelm him.
8. The man is largely what makes the style.
9. When freedom travels about there are many favourable things to help her.

10. His sneer made you think of the devil himself.
11. I feel strong enough to meet any number of men.
12. Genius is so intense that it burns itself out before its time.
13. The thing we are compelled to do seems hard and severe.
14. We often say things unintentionally, which either help or injure another, and strike where we least expected.

EXERCISE VIII

Name the figure in each of the following examples :—

1. Forewarned, forearmed.
2. My son, give me thy heart.
3. The question hinges on his success.
4. The ship ploughed the sea.
5. He is a veritable Solomon.
6. The Assyrian came down like the wolf on the fold.
7. Sink or swim, live or die, survive or perish.
8. He poured forth a stream of eloquence that burnt into the hearts of the audience.
9. The sea ran mountains high.
10. He curbs his temper.
11. The earth shook under the feet of the marching host.
12. The sun kissed the roses.
13. Be thou familiar, but by no means vulgar.
14. The king is dead, long live the king !
15. Rosy-fingered morn.
16. Earth fills her lap with treasures of her own.
17. Her eyes are red as fire with weeping.
18. That is for pin-money.
19. From the cradle to the grave.
20. The weakest reasons are the most dangerous.

ANSWERS TO EXERCISE VIII

1. Antithesis.
2. Metonymy (Symbol for the thing signified).
3. Metaphor.
4. Metaphor.
5. Antonomasia—a variety of Snyecdoche.
   Study this figure in the Chapter on figures of speech
6. Simile.

7. Antithesis.
8. Mixed Metaphor (Eloquence first compared to a stream and then thought of as fire).
9. Hyperbole.
10. Metaphor.
11. Hyperbole.
12. Personification.
13. Antithesis.
14. Epigram.
15. Personification.
16. Personification.
17. Simile.
18. Synecdoche (Part for the whole—Pin-money is money-allowance to one's wife for dress expenses. Ornamental pins are part of a woman's dress).
19. Metonymy (container for the thing contained).
20. Epigram.

EXERCISE IX

Rewrite the following statements in the best figurative language you can employ, revising and correcting your answers before you finalise them :—

1. There is very much weeping.
2. We welcome freedom hallowed.
3. When you shake your head, it creates a sensation, and your smile is as pleasant as the beginning of youth.
4. The plain truth is, if you will listen, that your victories are ended.
5. When his arm is raised it is to win, and when he frowns it seals some one's doom.
6. A wicked man runs away even from nothing, but a man who has done right is ready to face any kind of danger.
7. They were very anxious to engage in battle and rushed into it with enthusiasm.
8. The over-candid friend is usually more than we want.
9. He was growing old and his hair was getting very white.
10. We should be badly off if we were to win another victory like that.
11. If a man has nothing to say, there is little use in his pretending otherwise.

12. I can see their chief, strong and stalwart.
13. The news of Lincoln's death gave sorrow to people all over the world.
14. The stars came out.
15. When something good is done in this wicked world, it has wide-spread influence.
16. He is always boasting of his own merits.
17. He left his employment owing to his having incurred the disfavour of the manager.
18. The whole affair was a great fuss about a matter of no importance.
19. He is always looking for an opportunity to better himself.
20. I told him not to talk around the matter so much.

ANSWERS TO EXERCISE IX

It is not to be expected that your figurative sentences will be the same as these. Study your answers to see if they are as good as these and if not, why and how these are better.

1. Endless tears flow down in streams.
2. Hail sacred freedom.
3. Thy nod is as the earthquake that shakes the mountains, and thy smile is as the dawn of the vernal day.
4. Hark ! Truth proclaims, thy triumphs cease.
5. His arm is conquest and his frown is fate.
6. The wicked flee when no man pursueth, but the righteous are bold as lions.
7. They rushed to battle like thirsty wolves to a spring.
8. That gracious gift—a candid friend.
9. The hand of time scattered snow upon his head.
10. Another such victory and we are undone.
11. When you have nothing to say, say it.
12. I see their chief, tall and firm as a granite rock.
13. The tidings of President Lincoln's death travelled around the world like the shadow of an eclipse.
14. Blossomed the lovely stars, the forget-me-nots of the angels.
15. How far that little candle throws his beams !
    So shines a good deed in a naughty world".
    Shakespeare : *Merchant of Venice.*
16. He is always blowing his own trumpet.
17. He left his employment because he was in the bad books of the manager.

18. The whole affair was no more than a storm in a tea-cup.
19. He is always feathering his nest.
20. I told him not to beat about the bush.

EXERCISE X

Name the figures in each of the following examples remembering that a single example may contain more than one figure :—

1. Let the ballot displace the bullet.
2. The walls have ears.
3. He realised he had passed the morning of life.
4. The charge is utterly, totally and meanly false.
5. When you aim at nothing, you hit it.
6. O mighty Caesar, dost thou lie so low ?
7. That is introducing the thin end of the wedge.
8. Eternity cannot efface the impression.
9. O Tiber ! Father Tiber !
10. His mind is a magazine of knowledge.
11. They were swallowed by the hungry sea.
12. Work without hope draws nectar in a sieve.
13. This corpse is a living witness and a standing monument of the frailty of human hopes.
14. Surely ye are the people, and wisdom shall die with you.

ANSWERS TO EXERCISE X

1. Antithesis and metonymy.
   (Antithesis because of the contrast between the consent of the people as indicated by ballot and military might as indicated by bullet.

   It is also metonymy because the ballot is the symbol of public support and bullet is the symbol of military power).
2. Personification.
3. Metaphor.
4. Climax.
5. Epigram.
6. Apostrophe and Interrogation.
7. Metaphor.
8. Hyperbole.
9. Apostrophe and Personification.
10. Metaphor.

11. Personification.
12. Metaphor.
13. Mixed Metaphor.
14. Irony.

CIVIL AND FOREIGN SERVICE EXAMINATION, 1957.

ENGLISH—PAPER II

EXERCISE XI

Name the types of figures of speech in the following :—

1. I wandered lonely as a cloud.
2. God made the country and man made the town.
3. I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore.
4. "Not on thy sole, but on thy soul, harsh Jew,
   Thou mak'st thy knife keen".
5. I must be cruel, only to be kind.
6. You are the salt of the earth.
7. Here lies a king whose word no man relies on ;
   Who never said a foolish thing, and never did a wise one.
8. "His death, which happened in his berth,
   At forty—odd befell,
   They went and *told* the sexton
   The sexton *tolled* the bell".

ANSWERS TO EXERCISE XI

1. Simile.
2. Antithesis as well as Epigram.
3. Simile as well as Hyperbole.
4. Pun.
5. Epigram.
6. Metaphor.
7. Anticlimax or Bathos.
8. Pun.

ENGLISH PAPER II CIVIL AND FOREIGN SERVICE EXAMINATION, 1957.

EXERCISE XII

In the following indications of figures of speech, the sentence or phrase at the right is correct in some cases and incorrect in others. Rewrite *all* of them providing correct answers on both sides :—

1. The expression of a likeness between two unlike things — (Euphemism).

2. A figure of speech in which we give human feelings to inanimate objects or abstract ideas—(Paradox).
3. A figure of speech in which two opposite ideas are brought close together in contrast—(Oxymoron).
4. A short witty saying, which often depends on antithesis for its point—(Pun).
5. A figure of speech in which exaggeration is used, not to deceive, but to emphasise—(Hyperbole).
6. A figure of speech in which (*i*) a part is taken for a whole or (*ii*) an individual becomes a class—(Metonymy).
7. The opposite of Hyperbole is an understatement.—(Antithesis).
8. Literally "change of name". We gain vividness by substituting a word associated with the thing for the thing itself—(Metaphor).
9. A saying which seems to contradict itself; is seeming nonsense, however, emphasizes a truth.—(Litotes).
10. A pleasant way of describing an unpleasant truth.—(Synecdoche).
11. A kind of condensed paradox. Often the adjective seems to contradict the noun.—(Personification).
12. Instead of saying a thing is like another, we say a thing is another thing.—(Epigram).
13. A play on words, either on two meanings of the same word or on words sounding alike.—(Simile).

ANSWERS TO EXERCISE XII

1. The expression of a likeness between two unlike things.—(Simile).
2. A figure of speech in which we give human feelings to inanimate objects or abstract ideas.—(Personification).
3. A figure of speech in which two opposite ideas are brought close together in contrast.—(Oxymoron, Antithesis).
4. A short witty saying, which often depends on antithesis for its point.—(Epigram).
5. A figure of speech in which exaggeration is used, not to deceive, but to emphasise.—(Hyperbole).
6. A figure of speech in which (*i*) a part is taken for a whole or (*ii*) an individual becomes a class.—(Synecdoche).
7. The opposite of Hyperbole is an understatement.—(Litotes).
8. Literally "change of name". We gain vividness by substituting a word associated with the thing for the thing itself. —(Metonymy).
9. A saying which seems to contradict itself; is seeming nonsense, however, emphasizes a truth.—(Paradox).
10. A pleasant way of describing an unpleasant truth.—(Euphemism).

11. A kind of condensed paradox. Often the adjective seems to contradict the noun.—(Oxymoron).
12. Instead of saying a thing is like another, we say a thing is another thing.—(Metaphor).
13. A play on words, either on two meanings of the same word, or on words sounding alike.—(Pun).

FINANCE AND OTHER SERVICES EXAMINATION, 1960.

ENGLISH PAPER II

EXERCISE XIII

Name figures of speech in the following and give a brief definition of each :—

1. Errors like straws upon the surface flow
   He that would search for pearls must dive below.
2. He swam bravely against the stream of applause.
3. The man lay all night on his sleepless pillow.
4. But yonder comes the powerful king of day rejoicing in the east.
5. He is too fond of red-tape.
6. The weeping willows grew beside the stream.
7. Yet Brutus says Caesar was ambitious
   And Brutus is an honourable man.
8. Rend with tremendous sound your ears asunder
   With gun, drum, trumpet, blunderbuss, and thunder.

ANSWERS TO EXERCISE XIII

1. *Errors like straws* upon the surface flow
   He that would search for *pearls* must dive below.
   The first line 'errors like straws' contains a simile.
   The second line contains a metaphor. *Pearls* stand for truth.

Simile. When unlike objects are compared, the comparison being introduced by *as* or *like*, we have a simile, as "My faith is as firm as a rock".

Metaphor. When on account of some obvious similarity or analogy between two different things, the name of the one is transferred to the other, we get a metaphor. In other words, a metaphor is a comparison of unlike objects without *as* or *like*. Thus instead of saying, "Nature like a fond mother provides us with ample means of rest, we may say, "Nature, a fond mother, provides us with ample means of rest". The first of these sentences is a simile and the second a metaphor.

2. He swam bravely against *the stream of applause.*
   The stream of applause is a metaphor which has been already defined.

3. The man lay all night on his *sleepless pillow*. *Sleepless pillow* in this sentence is a transferred Epithet.
When a descriptive term is transferred from its proper word to another closely connected with it, we have a *transferred epithet*. In this case, it is not the pillow that is sleepless but the man resting on the pillow is sleepless.

4. But yonder comes the powerful king of day,
Rejoicing in the east.
These two lines contain both a metaphor and a personification. The sun has been called the king of day—a metaphor as well as a personification. The word rejoicing in the second line as applied to the sun is an example of personification.

Personification. When we attribute personality to inanimate objects such as trees, mountains and other such things and to abstractions such as fear, love, etc., we have personification.

5. He is fond of *red-tape*.
Metonymy has been employed in this sentence.
In **Metonymy** (change of name Greek *meta*=change and onoma=name) one thing is spoken of by the name of another which is closely and familiarly associated with it.
As the official files and documents are tied with a red-tape it has become a symbol for the thing symbolized viz the official routine.

6. The *weeping willows* grew beside the stream.
The *weeping willows* is a case of *Pathetic Fallacy*.
When the personification of Nature goes so far as to make her show interest in human action, either by sympathy or by antipathy, we have what has been called by Ruskin 'pathetic fallacy'.

7. Yet Brutus says (Caesar) was ambitious
And Brutus is *an honourable man*.
When Mark Antony speaks of Brutus as an honourable man, he is employing Irony.
When we state the opposite of what we mean, intending our statement to be construed as the opposite of what it literally means, we have irony.

8. *Rend* with tremendous sound your ears *asunder*.
With *gun*, *drum*, *trumpet*, *blunderbuss* and *thunder*.
This is an example of *Onomatopoeia*, a name given to the artifice of language by which the sound of the words is made to suggest or echo the sense.
In the lines quoted above, the sounds of the italicised words in the first line and the vowel-sounds in the second line suggest the idea of a loud and thundering noise.

CENTRAL SUPERIOR SERVICES EXAMINATION, 1956.

ENGLISH PAPER II

EXERCISE XIV

Identify figures of speech in the following passages and attempt a definition of the figures of speech you identify :—

1. To err is human, to forgive divine.

2. Life like a dome of many coloured glass,
   Stains the white radiance of Eternity.
3. Friendship is a sheltering tree.
4. Sport that wrinkled Care derides.
   And Laughter holding both his sides.
5. All the perfumes of Arabia will not sweeten this little hand.
6. How wonderful is Death
   Death and his brother Sleep !
7. Roll on, thou dark and deep blue ocean, roll !
8. Brutus is an honourable man !

ANSWERS TO EXERCISE XIV

1. To err is human, to forgive divine.

The figure of speech employed here is **Antithesis**. The erroneousness of man is contrasted with the forgiveness of God. Antithesis is the setting of one thing against another. This figure consists of an explicit statement of an implied contrast.

2. Life like a dome of many coloured glass.
   Stains the white radiance of Eternity.

The figure of speech employed in these lines is **Simile**. A simile occurs when two things are compared and the comparison is introduced by the word *like* or *as*. The two objects are not usually associated with each other and the author's aim is to clarify the less familiar by reference to the more familiar.

3. Friendship is a sheltering tree.

The figure of speech employed here is **Metaphor**. A metaphor occurs when owing to some resemblance between two objects or the functions they perform, one is, for the time being, identified with the other.

4. Sport that wrinkled Care derides
   And Laughter holding both his sides.

Milton has employed **Personification** in these two lines of his famous poem *L'Allegro*. Both Care and Laughter have been personified.

In Personification we ascribe intelligence and personality to inanimate things. A thing (frequently an abstract noun) is treated as a person or given human attributes.

5. All the perfumes of Arabia will not sweeten this little hand.

These words are spoken by Lady Macbeth after she has treacherously brought about the murder of Duncan, her king as well as guest. They give expression to her irrepressible pangs of conscience. The figure of speech, **hyperbole** or **Exaggeration,** has been very effectively employed here by Shakespeare. By this figure, things are represented as greater, as less, better or worse

than they really are. Such language is more suited to poetry than to prose. It is a statement deliberately exaggerated to add force or emphasis.

6. How wonderful is Death
 Death and his brother Sleep !

The figure of speech employed here is **Personification** which has been explained above.

7. Roll on, thou dark and deep blue ocean, roll !

The two figures of speech employed here are

Exclamation and Personification

Exclamation is a strong expression of feeling.

Personification has already been explained above.

8. Brutus is an honourable man.

This is a well-known example of **Irony.**

Irony (طنز) is the expression of one's meaning by the language of opposite tendency. Here Antony means that Brutus is a dishonourable man because he has killed his friend, Julius Caesar. Socratic irony is the simulation of ignorance as a means of confuting one's adversary. This was employed by Socrates in exposing the intellectual hollowness of his antagonists.

Concluding Paragraph.

The young student must exercise great discretion in the use of figurative language. On no account must it appear laboured and artificial. If the figure does not rise spontaneously to his mind it had better be omitted. Nor should figures of speech from good authors be committed to memory in the hope that they may be woven into the composition : their efficacy depends on their novelty.

CHAPTER XVIII

THE SENTENCE

A SENTENCE is a complete thought expressed in words. The same thought may be expressed in many different ways. It may be a simple statement or a statement enlarged with several clauses, and phrases. The essentials of a good sentence are (I) Unity (II) Coherence and (III) Emphasis.

I. Unity.

The intention in dividing a piece of composition into sentences is to make it easier to comprehend. In order to achieve this end, no sentence should be over-crowded. Two general rules can be laid down for preserving unity: (1) Nothing should be inserted that is likely to distract attention from the main idea of the sentence (2) Where the sentence contains more than one idea, the ideas should have an intimate connection with one another. In other words, every sentence should have one *principal* theme and this theme should be broadly stated with as little qualification as possible. The length or shortness of a sentence does not ensure or impair unity. It is the introduction of an incongruous idea that destroys unity, as it is the subordination of different ideas to the central thought that preserves it. Just as in any one paragraph there should be only one theme, so in any one sentence, there should be only one central thought. Subordinate clauses and phrases may be added to make the meaning clear, but anything not pertaining to the main thought should be reserved for a new sentence. Amongst other rules for preserving the unity of a sentence, Dr. Blair gives the following: "Never crowd into one sentence things which have so little connection with one another that they could bear to be divided into two or three sentences". If in writing one thought, a second idea strikes your mind, do not be betrayed into the belief that it must be connected with the first and the two logically disconnected ideas should, therefore, be incorporated into one sentence. The following are instances of breach of unity :—

1. Rahim Bakhsh was a loving brother and he owned many mills at Lyallpur.
2. The peasants wear curiously-shaped flat caps, and grow huge crops of buck-wheat.
3. Born in 1887, Hitler became the idol of people in Germany.
4. Many peasants are illiterate in the Punjab and many of them die of cholera every year.

In all these sentences, the principle of unity has been violated because the writer does not stick to the main idea. In the first sentence, we read that Rahim Bakhsh was a loving brother and he owned many mills at Lyallpur. Now the fact of his owning many mills has nothing to do with the fact of his being a loving brother. In the second sentence again both the ideas are totally unconnected with each other. The fact that the peasants wear curiously-shaped flat caps has no connection with their growing huge crops of buck-wheat. Similarly, in the third sentence, there is no connection between the fact of Hitler's being born in a particular year and his becoming the idol of people later on. In the fourth sentence, the two statements that have been made are independent of each other.

The question has often been asked whether a Parenthesis (جملہ معترضہ) constitutes a violation of the rule of unity. It does not if it is short and relevant. A sparing use of parentheses is not to be condemned. But many writers abuse this device to an intolerable extent. This is the case with even such a recognised master of English prose as De Quincey. In his very essay on 'Style', he indulges in parenthetical style to such an unnatural extent that he distracts the reader from the main current of his thought. It is for this reason that some authorities on composition say : "Beware of parentheses!". The principle of unity is well exemplified in the following :—

1. "The death of Nelson was felt in England as something more than a public calamity ; men started at the intelligence and turned pale, as if they had heard of the loss of a dear friend".
2. "The crowd was led by four of the fiercest of the Mahdi's followers —tall and swarthy Dervishes splendid in their many-coloured jibbehs, their great swords drawn from their scabbards of brass and velvet, and their spears flourishing above their heads".

—Lytton Strachey : *Gordon.*

II. Coherence.

The second characteristic of a good sentence is *Coherence*. By *Coherence*, we mean that the components of a sentence are arranged in logical order. Lack of coherence means lack of clearness. Whatever other qualities a good sentence may possess, it is a bad sentence if it is not coherent.

Consider the following :—

"Lost a cane by a gentleman with a carved head".
The sentence as it stands is ridiculous because it suggests that the gentleman who lost a cane had a carved head while the writer's aim is to convey the idea that the cane which the gentleman had lost had a carved head. Therefore, the correct form should be :

"Lost by a gentleman, a cane with a carved head".
Consider the following sentences :—

He gave the stool to the servant that had a broken leg. He gave to the servant the stool that had a broken leg. It is quite clear

that the question whether the man or the stool had a broken leg depends upon the position of the clause "that had a broken leg".

Incoherence may arise from :

(1) Misplacing the adverbs.

(2) Misplacing the various parts of the sentence.

(3) Violation of the Rule of Proximity.

(4) Misplacing the correlatives.

(1) MISPLACING THE ADVERBS

Adverbs and adverbial phrases such as *only*, *nearly*, *almost*, *scarcely* are often misplaced, giving rise to incoherence.

Examples :

Incorrect : You should *slowly* read this passage.
Correct : You should read this passage *slowly*.
Incorrect : He *only went* to the office to pay his fine.
Correct : He went to the office *only* to pay his fine.
Incorrect : *Everything nearly* offends him that is spoken to him.
Correct : *Nearly everything* that is spoken to him offends him.
Incorrect : I *only went* to the Court to see the District Magistrate.
Correct : I went to the Court *only* to see the District Magistrate.
Incorrect : You can *almost get everything in the* market.
Correct : You can *get almost everything* in the market.
Incorrect : I *scarcely* have enough silk for my gown.
Correct : I have *scarcely* enough silk for my gown.

(2) MISPLACING THE VARIOUS PARTS OF A SENTENCE

Incorrect : Rising rapidly from the ground Akram saw a giant aeroplane.
Correct : Akram saw a giant aeroplane rising rapidly from the ground.
Incorrect : The snow covered the hill that had fallen during the evening.
Correct : The snow that had fallen during the evening, covered the hill.
Incorrect : Lost a chair by a person with three legs.
Correct : Lost a chair with three legs by a person.
Incorrect : He put the money in the man's pocket who wore a blue coat.
Correct : He put the money in the pocket of the man who wore a blue coat.

(3) VIOLATION OF THE RULE OF PROXIMITY

By proximity we mean that the parts of a sentence that are closely related in thought should be placed nearest to one another.

Examples :

Incorrect : I have read Shakespeare's plays, who is a great dramatist.
Correct : I have read the plays of Shakespeare, who is a great dramatist.

Incorrect : I asked him as soon as possible to go there.
Correct : I asked him to go there as soon as possible.
Incorrect : I have seen Dr. Waheed's library who is a great scholar.
Correct : I have seen the library of Dr. Waheed, who is a great scholar.
Incorrect : Abdul Karim left the money on the safe which he should have kept in the cash-box.
Correct : Abdul Karim left on the safe the money which he should have kept in the cash-box.
Incorrect : Strict rules to the students were passed.
Correct : Rules strict to the students were passed.

(4) MISPLACING THE CORRELATIVES

Examples :

Correlative words, if misplaced in a sentence, entirely change its meaning. We should, therefore, be very careful about their use.

Incorrect : Heredity and environment both influence character.
Correct : Both heredity and environment influence character.
Incorrect : She neither offended me nor my friend.
Correct : She offended neither me nor my friend.
Incorrect : She both offended me and my friend.
Correct : She offended both me and my friend.
Incorrect : It is neither found in books nor in life.
Correct : It is found neither in books nor in life.
Incorrect : This exercise is good both for body and mind.
Correct : This exercise is good for both body and mind.
Incorrect : He is much noted for his bravery as for his cowardice.
Correct : He is noted as much for his bravery as for his cowardice.

III. Emphasis or Impressiveness.

When a statement or a remark has the power of affecting or exciting the attention and emotions, it is said to be *impressive*. Another name often used for this quality is *strength* or *emphasis* because it fills us with a sense of power. It is the means adopted to direct the attention more forcibly to what is said. In conversation this object is attained through modulations of the voice, and sometimes even by gestures. In writing, such methods are denied us, and we are dependent solely on our command of language and the extent to which we can augment the natural force of words by the employment of various rhetorical devices.

All sentences do not deserve to be impressive ; some are mere adjuncts to important sentences and they have served their purpose if they add anything to the meaning of those vital sentences or make their meaning clear. These sentences of subsidiary importance are read and forgotten. And it is right that this should be so. No matter what the subject be, the *main facts* compared with the total number of sentences are few in number ; and it is to give the greatest strength to these *outstanding facts* that our skill should be directed. We will now consider some of the methods by which Impressiveness or emphasis can be given to a sentence.

Emphasis due to position.

The most emphatic parts of a sentence are the beginning and the end, hence the rule to avoid, as far as possible, the use of insignificant or unemphatic words at either of these places. As the beginning and the end are the most prominent positions in a sentence, any word to which this place is accorded derives a special strength in virtue of its position. The middle of the sentence is the weakest position of all. There can be no doubt that the first word we catch and the last word we hear are the words most likely to make an abiding impression on our minds. e.g., "Wisdom is the principal thing ; therefore get wisdom". No better arrangement could have been adopted. The emphasis lies on *wisdom* ; it is wisdom which the writer considers to be the chief thing worth obtaining, and so we find that the beginning and the end of the sentence are occupied by the word *wisdom* to give emphatic expression to the principal idea of the writer.

The first word in a sentence catches the eye of the reader and the impression of it received in the mind is more distinct than that of the words which follow. By a careful arrangement of our clauses and phrases, we can so work up the interest of the reader that it is concentrated in *the last word* of the sentence, and the impression of the word occupying that position is intensified by the accumulated effect of what has gone before. The conclusion of the sentence is the most material and emphatic part of expression and is, therefore, of vital importance. Never give the effect of abruptness, nor fail to please and satisfy the ear.

In the following examples, the strength of the sentence lies in the first word, hence its position at the head of the statement :—

"*Boadicea*, roused to fury by this latest insult, resolved to avenge herself upon her Roman enemies".

"*Nothing* that you can do will ever atone for this".

In the following example, the singling out of the object to the verb and the placing of it *last* gives to it a force which it could not acquire elsewhere :—

"Add to your faith, virtue". (*Bible*)

Now consider the following sentence as an illustration of the principle that we should make the beginning and the end of a sentence emphatic—ideas of minor importance being placed in the middle which is the least emphatic part of a sentence :

"Milton is the most classical of all English Poets". Here the most important part of the sentence is "*the most classical*". It should be transferred to the end of the sentence. The next important part of the sentence is "*of all English poets*". It should be transferred to the beginning. If we make these necessary alterations, they would run as :

"*Of all English poets, Milton is the most classical*".

Now let me illustrate this principle for you by these examples :

Bad	Good
1. Not from grammar do we learn to speak, but from the good English of those we live with.	1. We learn to speak, not from grammar, but by living with those who speak good English.
2. When we contemplate Homer, his wonderful invention is what principally strikes us.	2. When we contemplate Homer, what principally strikes us is his wonderful invention.
3. That there is some remaining vigour in the old man's system, is clear.	4. Clearly there is in the old man's system some remaining vigour.

The normal order of words in the following sentence is :

Cromwell is most unselfish of all English patriots. By changing the order of words and giving prominence to the first and last words we get the following emphatic sentence : Of all English patriots, Cromwell is the most unselfish".

Introductory Phrase.

The usual way of securing emphasis is the use of impersonal constructions, "It is", "It was".

Unemphatic : I did not ask you to go there.
Emphatic : It was not I that asked you to go there.
Unemphatic : He died of plague in the year 1890.
Emphatic : It was in the year 1890 that he died of plague.

Inversion of the Usual Order.

Another device for securing emphasis is by inverting the usual order of words in a sentence. When a word is placed out of its normal position, it creates surprise, and is thus more effective in forcing home its meaning and application.

Examples :

Unemphatic : Diana of the Ephesians is great.
Emphatic : "Great is Diana of the Ephesians".—*Bible*.
Unemphatic : I know Jesus; and I know Paul; but who are ye ?
Emphatic : "Jesus, I know, and Paul I know, but who are ye ?"—*Bible*.
Unemphatic : The uses of adversity are sweet.
Emphatic : "Sweet are the uses of adversity".
—*Shakespeare*.
Unemphatic : They brought home her dead warrior.
Emphatic : 'Home they brought her warrior dead".
—*Tennyson*.

Unemphatic : I have cried into thee out of the depths.
Emphatic : Out of the depths I have cried unto thee.

The usual adherence to a certain order renders departure therefrom a very powerful means of securing emphasis. Accordingly, if inversion is employed : words generally coming at the end are put first, words generally coming first are put at the end.

Note the following examples :—

"Flashed all their sabres bare"—*Tennyson*.
"Sweet was the sound, when oft at evening's close.
Up yonder hill the village murmur rose".—*Goldsmith*.
"Blessed are the meek ; for they shall inherit the earth".
—*Bible*.

"Rarest of men was the upright governor that accepted no bribes from the criminal, and extorted no ransoms from the timid".

"Restore the money he must"
"The father they killed, the son they spared".
"Two men I honour, and no third".—*Carlyle*.
"A moment now he slacked his speed
A moment breathed his panting steed".

Choice of Words.

The plainest word is often the most impressive. "The weaver died poor" is more effective than "The textile operative died in indigent circumstances".

As a rule, the specific word is more impressive than the general, the concrete more than the abstract. "Behead" or "hang" is more vigorous than "execute". A beggar finds it more effective to say, "I haven't a single penny" than I've no money". Note the specific terms at the close of Macaulay's sentence : "The dexterous Capuchins never choose to preach on the life and miracles of a saint till they have awakened the devotional feelings of their auditors by exhibiting some relic of him—a thread of his garment, a lock of his hair, or a drop of his blood".

Pompous phrases, remote allusions and farfetched quotations, being often obscure, fail to produce a vivid and lasting impression. Hackneyed allusions and quotations, have, by their very familiarity lost freshness and force. Trite quotations and allusions should be avoided. When Milton summoned Mirth and her companions in his *L Allegro* :

"Come, and trip it as ye go,
On the light fantastic toe".

the expression was striking. But now, when applied to all kinds of dancers, it has been debased.

Repitition.

Another device for securing emphasis is the repitition of words, phrases and sentences. The reiteration of the same word or phrase helps to impress not only that word but the sum of the whole statement more effectively on the mind.

Examples :

"But there are a few characters *which* have stood the closest scrutiny and the severest tests, *which* have been tried in the furnace and have proved pure, *which* have been weighed in the balance and have not been found wanting, *which* have been declared sterling by the general consent of mankind, and *which* are visibly stamped with the image and superscription of the Most High".

—Macaulay : *Essay on Milton*.

"Charity never faileth, but *whether* there be prophecies, they shall fail ; *whether* there shall be tongues, they shall cease ; *whether* there be knowledge, it shall vanish away". —*Bible*.

Coleridge employs the device of repitition very skilfully in order to stress the atmosphere of loneliness in the following famous lines :

"*Alone*, *alone*, *all*, *all*, *alone*,
Alone on a *wide*, *wide* sea".

—*The Rime of the Ancient Mariner*.

"*The ice was* here, *the ice was* there
The ice was all around".

—Coleridge : *Ancient Mariner*.

"For Lycidas is dead, dead ere his prime,
Young Lycidas, and hath not left his peer". —*Milton*

"*These* are my brains, with *these* I'll win titles and compete with fortune. *These* are my bullets ; *these* I'll turn into gold".

—*Thackeray on Swift*.

Exclamation.

This is, perhaps, the most successful figure of speech in arresting the attention, especially if what precedes has any tendency to allow the interest to flag.

"O the depth of the riches of the wisdom and knowledge of God ! How unsearchable are His judgments, and His ways past finding out!"

—*Bible*.

Climax.

The most effective way of securing emphasis is to arrange words, phrases, clauses, and sentences *in an ascending order of intensity or importance*.

(1) "What though the field be lost ? All is not lost—*the unconquerable will*, and *study of revenge*, *immortal hate*, and *courage never to submit or yield*".

—Satan says these words in Milton's *Paradise Lost*.

(2) "The Puritans were *forced to fly from the country* ; they were *imprisoned* ; they were *whipped* ; their ears were *cut off* ; their noses *were slit* ; their cheeks were *branded with red-hot iron*" :

(Macaulay describing the way in which the Puritans were ill-treated by the Government of King Charles the First).

(3) "Some books are to be tasted, others to be swallowed, and some few to be chewed and digested".—*Bacon*.

The principle of climax is simple. It is true of human nature that all strong feelings decline unless fed by stronger and stronger conditions. A weak statement after a strong one is depressing ; a strong sentence after one weaker than itself is exhilarating. But, as climax is the instrument of one who is moved by deep feeling, we should remember that this structure is never to be employed unless there is justification for it. It is rarely the case that climax is called for in an ordinary essay.

The Length of Sentences.

It is sometimes asked, should we write long or short sentences ? Put in this crude form the question is absurd. It is impossible to lay down any hard and fast rule on the subject. Some writers, like Dr. Samuel Johnson seem to have a natural tendency to write long sentences. Others, like Lord Macaulay, appear to have as marked a preference for short sentences.

Much depends on the matter. A long sentence affords scope for majestic, sonorous, and impressive writing on themes that are dignified and call for the introduction of qualifying clauses. All this is possible in the hands of a skilful writer ; but to be successful, considerable experience and familiarity with the language are indispensable. Long sentences very frequently prove obscure and are generally a severe tax on the attention both of the reader and of the writer.

The young student is apt to think that to make his composition "sound well" he must use long, complex sentences, full of big words and high-sounding phrases. Herein, he makes a grave mistake serious enough to wreck all his hopes of a good essay. In the first place, his wordy statements make his meaning obscure, secondly, the big words rob his work of force and vigour.

Short clear sentences are preferable to long ones. Short sentences are generally understood without much difficulty. They do not impose a strain on the reader. There is a charm about a direct statement with few qualifications, if it be qualified at all. The short sentence is more vivid, its language more energetic and its meaning more easily comprehended by the reader than is the case with a compound or complex sentence containing many dependent clauses. The latter becomes involved and tedious ; so many thoughts occupy the student's mind at the same time that the result is too often a confused medley, feeble in expression and not infrequently ungrammatical. It should always be borne in mind that the composition is to be read by another person, and care should be taken to avoid everything that is likely to bewilder him.

For simple, direct statements, for proverbs, maxims, epigrams etc., the short sentence is best, as "Man proposes, God disposes". "A stitch in time saves nine". "Look before you leap". "A good memory is the best monument". Proverbial wisdom, epigrammatic or otherwise, is generally enshrined in short sentences. "Brevity is the soul of wit". Absolute statements are incisive. For this reason short sentences may be quite impressive. Lord Macaulay selects the briefest possible, when he wishes to arouse our passion. In describing the

horrors of the night spent by the miserable captives in the Black Hole of Calcutta he employs the shortest possible sentences : "They cried for mercy. They strove to burst the door.. ...The prisoners went mad with despair......The tumult died away in low gaspings and moanings. The day broke......A pit was instantly dug". These terse, abrupt statements are very effective. The historical basis for all these gruesome details is seriously open to question. We have quoted this description from a purely linguistic point of view in order to demonstrate the power of short sentences in the hands of a great master of style like Lord Macaulay. But a style composed entirely of such extremely short sentences would prove exceedingly irritating to the reader, and would hamper the freedom of the writer. An accumulation of short sentences is faulty in two respects. On the mind it leaves an impression of want of connection, and on the ear a feeling of jerkiness. The main disadvantage of the short sentence is that a succession of short sentences generally produces a broken and abrupt effect—a 'metallic snip-snap' as a critic once said in reference to Macaulay.

The short sentence has the merit of being clear and forcible. It is especially suitable when the thought is simple and direct. But when the thought is complex, it is rather unsuitable. Sometimes, the nature of the subject demands the use of long sentences. Besides allowing the ideas to be qualified and amplified, long sentences give scope for melody. Generally it is best to mingle carefully, according to the varying effects required, long and short sentences. As far as possible, keep your sentences short and try to avoid monotony by introducing some sentences of medium length. Clearness of thought and clearness of expression are the chief things to be aimed at.

Variety of sentence structure is indispensable to good writing. To become a literary artist you must learn, among other things, to fulfil the requirement imposed by Herbert Spencer as to sentence-making : "Now he will be rhythmical, now irregular : here his language will be plain and there ornate ; for a while there will be considerable sameness and then again great variety".

On the whole, the student is advised to cultivate the habit of writing sentences of moderate length, inclining to be short. There is then less likelihood of grammatical entanglements. That a sentence should not be over-crowded, that parentheses should be avoided and that we never multiply clauses and adjuncts are all rules favourable to comparative brevity. At the present day, it is the fashion to write short sentences. Undoubtedly, the young student should be content to write moderately short sentences. Care must be taken that a sentence even if perfect as regards unity is not prolonged so as to be fatiguing to read or to hear, and difficult to comprehend because the beginning is too far from the end.

Just as you learn to speak like those with whom you associate, so you learn to write in the style of the books you habitually read. It is of the utmost importance, therefore, that you choose your authors with care and judgment.

The judicious variation of sentences gratifies the ear, and imparts animation and force to style. "The blithe crisp sentence", says Pater, "may alternate with the long sentence". Above all else, the sentence must be clear. Obscurity arises from immature ideas, a wrong choice of words, or a careless arrangement of words into sentences. Prune your sentence of all superfluous words, but do not go to the other extreme of over-conciseness. Never crowd your sentence with too many particulars. When necessary, distribute your thought over two or more sentences.

Rhetoricians are agreed that any words which do not add to the meaning of a sentence injure it. Therefore, avoid redundancy, and see to it that the relation of every word with other words in the sentence is distinctly marked. Simplicity should be your infallible guide.

The principal kinds of Sentence are :
Simple, Compound, Complex, Balanced, Periodic, Loose, Long, Short, Interrogative, Exclamatory, Optative and Imperative.
Let us examine each of these in order.

1. **Simple.** This is a single statement. It may have many words, but only one subject (the thing spoken about) and only one predicate (what is said about the subject).

Examples :

A man's first care should be to satisfy his own conscience.
This great man, beloved by everyone, has nobly served his country.

2. **Compound.** This is made up of a principal clause and one or more co-ordinate clauses connected by a conjunction.

Examples :

Life is short, therefore, let us make good use of it.
Winter has come from its northern home, and the snow is whitening the landscape.
Sloth makes all things difficult, but industry makes them easy.
New York city is a place of opportunity, hence many ambitious men go there.
In the last three sentences, you will note the use of the conjunctions *and*, *but*, *hence*.

3. **Complex.** This contains a principal clause and one or more subordinate clauses.

Examples :

I heard (principal clause) that you were there (subordinate).
The fact that you have neglected your duty cannot be denied.

4. **Balanced Sentences.**

A sentence is balanced when successive phrases or clauses are similar in construction i.e. when corresponding words occupy corresponding places. A balanced sentence comprises clauses of similar form, expressing either a parallel or a contrasted meaning. When judiciously used, it gives a pleasing and striking effect, but in no case should it be overdone.

Examples :

"She must weep, or she will die". —*Tennyson.*

"Dryden's satire is still quoted for its comprehensiveness of application, Pope's rather for the elegance of its finish and the point of its phrase".

"She's beautiful, and therefore to be wooed ; she's a woman, therefore to be won".

"When I look upon the tombs of the great, every feeling of envy dies in me ; when I read the epitaphs of the beautiful, every inordinate desire goes out ; when I meet with the grief of parents upon a tombstone, my heart melts with compassion ; when I see the tombs of the parents themselves, I consider the vanity of grieving for those whom we must quickly follow".

"He says what he means, and he means what he says".

"The work which had been begun by Henry, the murderer of his wives was continued by Somerset, the murderer of his brother, and completed by Elizabeth, the murderer of her guest".

Ruskin urges his readers to do justice to great men while they are still with us in the following balanced sentence :—

"*The lesson which men receive as individuals they do not learn as nations.* Again and again they have seen their noblest descend into the grave, and *have thought it enough to garland the tombstone when they had not crowned the brow and to pay the honour to the ashes they had denied to the spirit*".

Lord Macaulay was very fond of balanced sentences. Speaking of the House of Commons during the century which followed the Restoration, he says in his essay on Horace Walpole :—

"It was not held in awe, as in the sixteenth century by the throne. It was not held in awe, as in the nineteenth century by opinion of the people. Its constitution was oligarchical. Its deliberations were secret".

What are the advantages of the balanced structure ? ***Our ideas are made precise and clear by contrast and comparison.*** By making the structure of the various phrases or clauses as nearly as possible identical, ***we economise the reader's attention*** e.g., "Dryden borrows from want of matter, Pope from want of genius". Lastly, ***balance gives intellectual pleasure to the reader.*** It gives a kind of lustre and emphasis to the expression which prove most agreeable to the educated mind. The balanced structure conduces to clearness, energy and melody. But care must be taken not to use it wrongly and not to use it excessively. It occurs rightly when the ideas to be expressed require balance. Being an artifice of a very pronounced type, balance becomes tiresome when employed too frequently. Lyly in his ***Euphues*** used balance to the exclusion of almost every other type of sentence. This gave rise to an almost unnatural affectation of speech and writing in the days of Queen Elizabeth.

When antithesis is added to balance, the value of this construction is increased. Its danger is also greater. The following contain antithetic balance :—

"Sudden prosperity had turned Garrick's head ; continued adversity had soured Johnson's temper." Macaulay speaking about Sir Richard Steele says : "He was a rake among scholars and a scholar among rakes".

PERIODIC AND LOOSE SENTENCES

5. Periodic Sentence. In a periodic sentence, the principal statement is not disclosed until the end of the sentence. In a sentence of this form, the sense is not complete until we read the whole sentence. It may be roughly defined as a sentence in which the meaning remains suspended until the whole is finished. In writing it, however, the end must clearly be conceived from the beginning. Although the main statement is reserved until the close, the writer or speaker visualises it in advance.

Examples:

"Unless this measure is in the interest of the people, I shall not vote for it".

"His word may be as good as his bond, but let me ask how good his bond is".

"Though he is poor, yet he is not mean".

"Whatsoever the man soweth that shall he reap".

Though I speak with the tongues of men and of angels and have not charity, I am become as sounding brass or a tinkling cymbal".
—*Bible*.

"His cruelties spring not from the head of the blood or the insanity of uncontrolled power, but from deep and cool meditation".

"And near the Pyramids, more wondrous and more awful than all else in the land of Egypt, there sits the lovely Sphinx".

"Wide is the gate and broad is the way that leadeth to destruction".

"On whatever side we contemplate Homer, what principally strikes us is his wonderful invention".

"As in his daily prayers, the Musalman of Fez or Delhi, still turns his face towards the sacred shrine of Mecca, the historian's eye shall be always fixed on the city of Constantinople".

At last after much fatigue, through deep woods, and bad weather, we came with no small difficulty to our journey's end.

What are the advantages and disadvantages of periodic structure ?

The great advantage of the Periodic Sentence is that it keeps the reader's attention in suspense ; not until the end, is the reader given predominant idea in the writer's mind. Thus the reader's attention is kept from wandering. In employing the periodic structure, the writer appeals to the instinct of curiosity. If the reader can form a *complete* idea by stopping anywhere before the last word is reached,

the sentence is not periodic. If the mind can rest on a subject or predicate before the end is reached then the sentence is not periodic.

The periodic structure is well-fitted to express grave and lofty sentiments and affords scope for the musical effects of language. This is exemplified in the writings of Johnson and Gibbon among others. In brief, the periodic sentence stimulates the interest of the reader, conduces the unity, is clear, compact and vigorous. When force, dignity, stateliness and emphasis are required, the periodic form with its elements of suspense and surprise is appropriate. But the periodic sentence has the defects of its good qualities. Though by means of it, the reader's attention is kept from wandering, this very circumstance imposes an exhausting strain upon him. Some readers are incapable of enduring this strain for any length of time. De Quincey has much to say on this point against the periodic structure. "Downright physical exhaustion is produced by what is technically called the periodic style of writing. It is the suspense, the holding on of the mind which wears out the faculty of attention". If a periodic sentence is not handled with skill, it is apt to become a great strain on the attention and memory of the reader. If it is not used with discretion, it is likely to become artificial, monotonous and exhausting.

6. **Loose Sentence**. A Loose Sentence is one in which the meaning is not held in suspense till the end. In such a sentence the principal statement comes first and is followed by clauses or qualifications. If the grammatical essentials of a complete idea are given, the structure is said to be *loose*. In a loose sentence, qualifying phrases are added in a loose manner, giving an easy and conversational effect, but if ill-managed becoming weak and straggling.

Examples:

1. I will see him tomorrow and discuss the whole plan with him.
2. Some books are to be tasted, others to be swallowed and some few to be chewed and digested.
3. The king was full of grand schemes, but he never succeeded in carrying them out.
4. The spectacle was glorious but it passed unheeded.
5. "The historian's eye shall always be fixed on the city of Constantinople, as in his daily prayers, the Musalman, of Fez or Delhi still turns his face towards the sacred shrine of Mecca".
6. "Language is a dead letter till the spirit within the writer breathes it, gives it a voice and makes it audible to the very mind".

The Loose Sentence is very useful in providing an agreeable change from the Periodic. It is most natural and permits the attention to be relaxed. The loose form of sentence has the advantage of being easy, flowing, and natural and is thus admirably suited to dialogue or plain, straightforward style of narrative. It imparts

lucidity and directness. But it must not be allowed to degenerate into slipshod construction. What is natural is not always advisable. In essay-writing, there is a constant peril against which the student must guard. It is to fall into the habit of writing lengthy and involved loose sentences. This slovenly habit is due to the addition of clause after clause to the principal statement.

In all compositions, there should be a judicious combination of periodic and loose sentences. An uninterrupted succession of either form soon becomes irksome, and even with Periodic sentences, causes the interest to flag. Variety is the very essence of interesting composition. Sometimes, the periodic structure is preferable, sometimes the loose. Periodic sentences enable us to gather up the qualifications and get them out of the way, in order to end with the weighty main idea. Often, however, the loose construction will be better when we want the attention of the reader to be relaxed.

CONVERSION FROM THE LOOSE TO THE PERIODIC

Form of Sentence.

To convert a sentence from the loose to the periodic form is a simple process. The following two rules should be borne in mind.

(1) Place all the qualifying adjuncts before the words they qualify. Use connectives with a suspensive power such as neither nor, either or, not only—but also, so as, both and etc.

Examples :

Loose	Periodic
1. A man shall reap whatsoever he soweth.	1. Whatsoever a man soweth that shall he reap.
2. Love is blind and also heartless.	2. Love is both blind and heartless.
3. He is honest though poor.	3. Though he is poor, he is honest.
4. The spectacle was glorious, but it passed unheeded.	4. Glorious though the spectacle was, it passed unheeded.
5. The world is not eternal, nor is it the result of chance.	5. The world is neither eternal nor the result of chance.
6. The Romans consider religion a part of virtue, the Jews virtue a part of religion.	6. While the Romans consider religion a part of virtue, the Jews consider virtue a part of religion.

7. Long Sentence.

There should be a judicious mixture of all kinds of sentences. The long sentence gives dignity and importance to expression. It should never be carried to the length of becoming tedious or involved.

Example :

"Again I ask what would be the thoughts of a man, who when examining a flower, or a herb or a pebble or a ray of light, which he treats as something beneath him in the scale of existence, suddenly discovers that he is in the presence of some powerful being Who is hidden behind the visible things He is inspecting,—Who though concealing His wise hand, is giving them their beauty, grace and perfection, as being instruments for the purpose of His realisation".—*Newman.*

8. Short Sentence.

The short sentence is much to be preferred, since it gives clearness, vivacity and crispness to one's style. It should never suggest jerkiness or abruptness.

Examples :

"I am satisfied".
"Pindar is all through his odes, a speaker".
"The most obvious truths are often the most profitable".
"A great talent will discover new methods".

9. Interrogative Sentence.

Those sentences which inquire about something are classed as Questions or Interrogative Sentences.
Have you finished that task ?
An interrogative sentence does not necessarily imply that an answer is expected. It is often a statement put in the form of a question for emphasis.

Example :

"What do we live for if it is not to make life less difficult for each other ?"

10. Exclamatory Sentence.

This type of sentence expresses emotions thus rendering a thought more lively and impressive.

Examples :

"How vain the effort !"
"How sweet the moonlight sleeps upon this bank !"

11. Optative Sentence.

This sentence expresses a wish, as
"May you speedily recover"!
"A Happy New Year !"

12. Imperative Sentence.

This expresses command or advice as
"John, leave the room."
"Do not depend upon the help of others."
"You cannot, you must not do it !"
To make your sentences artistic and effective, you must give special attention to the order of your words. To make your composition artistic and effective, you must give special attention to the order and variety of your sentences and paragraphs.

As you have already seen, you will use short sentences for clearness, vigour and emphasis; long sentences for dignity, rhythm and climax; periodic sentences for increased interest and force; balanced sentences for contrasts; and loose sentences for ease and simplicity. While the periodic sentence is a most effective form of expression, it should never be overdone.

GENERAL HINTS

1. Do not use many words to say little.
2. Place emphatic words in emphatic positions.
3. In your first draft of a composition, use the words that first occur to you.
4. Remember that figures of speech are double-edged tools. Take care!
5. Words that belong together should be placed together.
6. The order in which thoughts come to your mind will very frequently be the best possible order they can have in writing.
7. Never write about anything that you do not well understand.
8. Place qualifying words and phrases as near as possible to the words to which they refer.
9. Repeat a word as often as may be necessary to clearness.
10. When you write a sentence put your words precisely where they will mean to other persons what they mean to you.
11. Read aloud daily at least two pages of standard literature, giving special attention to sentence-making.
12. Avoid abrupt and broken sentences.
13. Learn carefully to phrase thoughts in your mind.
14. Give preference to the short sentence.
15. Never overcrowd your sentences. Remember that too many qualifying phrases cause obscurity.
16. Aim at rhythm and symmetry.
17. Let your sentences flow easily.
18. Aim at clearness, balance and strength.
19. Do not subordinate thought to expression.
20. Know exactly what you mean to say.

Synthesis of Sentences.

This means the building of a number of detached statements into one compact sentence. It gives useful practice in the various niceties of sentence construction. The method will be clear from a few examples :—

(1) "Pope was of a tender constitution. He was of a delicate constitution. He was so from his birth. But he is said to have shown two characteristics. One was a remarkable gentleness of disposition. Another was a remarkable sweetness of disposition".

"Pope was from birth, of a constitution tender and delicate; but is said to have shown remarkable gentleness and sweetness of disposition".

(2) I distinguished myself at the University. I was not long in doing so. It was by my silence. My silence was most profound. This was the way I was there during the space of eight years. I scarcely uttered a hundred words. I spoke, of course, in the public exercises of the college".

"I had not been long at the University, before I distinguished myself by a most profound silence; for during the space of eight years, excepting in the public exercises of the college, I scarcely uttered a hundred words".

Studies in the Sentence.

Study the following sentences and note how they are constructed. Each sentence presents a precious thought :—

1. A quick perception of the feelings of others, and a gracious tenderness for these feelings, are gifts to be coveted and cherished.
2. Surround yourself with good books and you will have a fortress that will protect you from hours of loneliness.
3. If you would escape vexation, reprove yourself liberally and others sparingly. —*Confucious.*
4. Your character cannot be essentially injured, except by your own acts ; and if anyone speaks ill of you, let your life be such that none will believe him.
5. The art of living consists largely in knowing how to brush away the little things that are likely to irritate.
6. Do not let your heart be haunted by hate, or happiness will not have a ghost of chance in your life.
7. God would have His servants, from angels downwards, sing at their work.
8. Life is not victory, but battle.
9. Depressing thoughts only diminish our powers of good work.
10. To have passed through the portal of sorrow is to become a man.
11. If you wish success in life make Perseverance your bosom friend, Experience your wise counsellor, Caution your elder brother, and Hope your guardian angel.
12. Those who always ride in safe harbours, gain neither experience nor growth.
13. Sorrows, like babies, grow bigger by nursing.

14. The crown of knowledge is brighter than a monarch's diadem.
15. The more a man really knows the less conceited he will be.
16. The fairest of all things fair on earth is virtue.—*Shakespeare*.
17. Kindness in ourselves is the honey that blunts the sting of unkindness in another.
18. Selfishness means the indulgence of one's desires at other's expense.
19. Life is given to us for one great purpose—the growth of character.
20. Life is too short for its possessors to wear long faces.
21. He is unfit to rule others, who cannot rule himself.
22. He is the best teacher of others who is best taught himself.
23. Failures are the pillars to success in life.
24. Great works are performed not by strength, but by perseverance.
25. Do not yield to misfortunes, but meet them with fortitude.
26. Let no man talk of freedom until he is sure he can govern himself.
27. Carve your name on hearts and not on marble.
28. Write in your heart that every day is the best in the year.
29. No entertainment is so cheap as reading, nor any pleasure so lasting.
30. Who is free ? The man who masters his own self.—*Epictetus*.
31. One may live as a king, a conqueror or a magistrate, but he must die as a man.—*Webster*.
32. Sympathy is the golden key that unlocks the hearts of others.
33. The wise man knows he knows nothing ; the fool knows he knows all.
34. A good man is kinder to his enemies than a bad man is to his friends.
35. A man's reach should exceed his grasp or what's a heaven for ? —*Browning*.
36. There is no sweeter repose than that which is brought with labour.
37. The school of difficulty is the best school of moral discipline.
38. To him nothing is possible who is always dreaming of his past possibilities.

EXERCISE I

The following are periodic and loose sentences. Name them ; and transform the periodic to loose, the loose to periodic. Is the change an improvement ?

1. It is, like all his Latin works, well written, though not exactly in the style of the prize essays of Oxford and Cambridge.

2. With far inferior qualifications many a man has become a field-marshal.
3. When it appears that great vices are opposed in the mind to as extraordinary virtues, such a character deserves contempt.
4. That the design was moral, whatever the author might tell either his readers or himself, I am not convinced.
5. Finding it impossible to resist, he reluctantly complied.
6. Our senses are our lawful guides in most things that relate solely to this life.
7. After supper, as my spirits were exhausted by the alternation of pleasure and pain, which they had sustained during the day, I asked permission to retire.
8. Of genius, that power which constitutes a poet, that quality without which judgment is cold and knowledge is inert ; that energy which collects, combines, amplifies and animates ; the superiority must, with some hesitation, be allowed to Dryden.
9. My father never rose to any very exalted rank in his profession, notwithstanding his prowess and other qualifications.
10. I frequently saw the Armenian, availing myself of the permission to call upon him.
11. The horror of life mixed itself already in earliest youth with the heavenly sweetness of life.
12. Censure is willingly indulged because it always implies some superiority.
13. I thanked him, professing my surprise at finding such humanity in a gaol.
14. Your present observation is just, when there are shining virtues and minute defects.

ANSWERS TO EXERCISE I

1. It is, like all his Latin works, well written, though not exactly in the style of the prize essays of Oxford and Cambridge.

This is a *loose sentence*.

In the *periodic* form it will become :—

Though not exactly in the style of the prize essays of Oxford and Cambridge, like all his Latin works, it is well written.

The change is an improvement because it stimulates the interest of the reader.

2. With far inferior qualifications many a man has become a field-marshal.

This is a *periodic sentence*.

In the *loose* structure, it will become :-

Many a man has become a field-marshal with far inferior qualifications.

The change is for the better because it secures a more natural flow.

3. When it appears that great vices are opposed in the same mind to as extraordinary virtues, such a character deserves contempt.

This is a *periodic* sentence.

In the *loose* structure it will become :—

Such a character deserves contempt when it appears that great vices are opposed in the same mind to as extraordinary virtues.

The change is not an improvement because the given sentence stimulates the interest of the reader.

4. That the design was moral, whatever the author might tell either his readers or himself, I am not convinced.

This is a *periodic* sentence.

In the *loose* structure it will become :—

I am not convinced that the design was moral, whatever the author might tell either his readers or himself.

The change is an improvement because it secures a more natural flow of the sentence.

5. Finding it impossible to resist, he reluctantly complied.

This is a *periodic* sentence.

In the loose structure it will become :—

He reluctantly complied, finding it impossible to resist.

The change is not an improvement because the given sentence is more agreeable in sequence of thought.

6. Our senses are our lawful guides in most things that relate solely to this life.

This is a *loose* sentence.

In the *periodic* structure it will become :—

In most things that solely relate to this life, our senses are our lawful guides.

The change is an improvement because the sequence of thought becomes more logical.

7. After supper, as my spirits were exhausted by the alternation of pleasure and pain which they had sustained during the day, I asked permission to retire.

This is a *periodic* sentence.

In the *loose* structure it will become :—

I asked permission to retire after supper, as my spirits were exhausted by the alternation of pleasure and pain which they had sustained during the day.

The change is not an improvement because the sentence as it stands appeals much more to reason than it does in the new form.

8. Of genius, that power which constitutes a poet, that quality without which judgment is cold and knowledge is inert; that energy which collects, combines, amplifies and animates; the superiority must, with some hesitation, be allowed to Dryden.

This is a *periodic* sentence.

In the loose structure it will become :—

The superiority of genius must be allowed to Dryden with some hesitation, the superiority of that power which constitutes a poet,

that quality without which judgment is cold and knowledge is inert, that energy which collects, combines, amplifies and animates. The change is not an improvement because the given sentence has a greater force and appeal than the new one.

9. My father never rose to any exalted rank in his profession, notwithstanding his prowess and other qualifications.
This is a *loose* sentence.
In the periodic structure it will become :—
Notwithstanding his prowess and other qualifications, my father never rose to any exalted rank in his profession.
The change is not an improvement because the given sentence is more natural.

10. I frequently saw the Armenian, availing myself of the permission to call upon him.
This is a *loose* sentence.
In the *periodic* structure, it will become :—
Availing myself of the permission to call upon him, I frequently saw the Armenian.
The change is not an improvement because the given sentence is more natural.

11. The horror of life mixed itself already in earliest youth with the heavenly sweetness of life.
This is a *loose* sentence.
In the *periodic* structure it will become :—
Already in the earliest youth, the horror of life mixed itself with the heavenly sweetness of life.
The change is not an improvement because the given sentence is more natural.

12. Censure is willingly indulged because it always implies some superiority.
This is a *loose* sentence.
In the periodic structure it will become :—
Because it always implies some superiority, censure is willingly indulged.
The change is an improvement because it gives rise to an agreeable curiosity.

13. I thanked him, professing my surprise at finding such humanity in a gaol.
This is a *loose* sentence.
In the *periodic* structure it will become :—
Professing my surprise at finding such humanity in a gaol, I thanked him.
The change is not an improvement because the given sentence has a more natural sequence.

14. Your present observation is just when there are shining virtues and minute defects.
This is a *loose* sentence.
In the *periodic* structure it will become :—
When there are shining virtues and minute defects, your present observation is just.

The change is not an improvement because the sentence in the loose structure has a more natural flow.

EXERCISE II WITH ANSWERS AFTER EACH SENTENCE

Point out the balanced construction in the following sentences. Remove the balance and state the difference in effect :

(1) *New things are made familiar* and *familiar things are made new.*

The italicised portions indicate the balanced construction. There is also antithetic balance in this sentence *new* and *familiar* forming an antithesis.

Removing the balance the sentence stands thus :

New and familiar things are correspondingly made familiar and new.

The removal of balance renders the sentence clumsy and obscure.

(2) *Pope had perhaps the judgment of Dryden ;* but *Dryden certainly wanted the diligence of Pope.*

The italicised portions indicate the balanced construction. There is also antithetic balance—*perhaps* forming an antithesis to *certainly* and *had* forming an antithesis to *wanted.*

Removing the balance the sentence stands thus :

While Pope possibly possessed the judgment of Dryden ; it did not fall to the lot of Dryden to have the diligence of Pope.

The removal of balance weakens the force of the sentence.

(3) *The memory of other authors is kept alive by* their works, but *the memory of Johnson keeps many of his works alive.*

The italicised portions indicate the balanced construction.

Removing the balance, the sentence stands thus :

While the works of other authors keep alive their memories, many of Johnson's works are remembered because of his memory.

The removal of balance in this sentence weakens the effect of the sentence.

(4) *Prosperity is not without many fears and distastes* ; and *adversity is not without comforts and hopes.*

The italicised portions indicate the balanced construction. This is also an instance of antithetic balance—*prosperity* forming an antithesis to *adversity*; and *fears and distastes* forming an antithesis to *comforts and hopes.*

Removing the balance, the sentence stands thus :

Just as prosperity is attended with many fears and distastes, adversity has its comforts and hopes.

The removal of balance improves the natural flow of this sentence. The given sentence is rather jerky.

(5) *Reading maketh a full man*[1] ; *conference a ready man*[2] ; and *writing an exact man*[3] ; and therefore, *if a man write little, he had need have a great memory*[3] ; *if he confer little, he had need have a present wit*[2] ; and *if he read little, he had need have much cunning*[1], to seem to know that he doth not.

The italicised portions indicate the balanced construction. The parts that correspond in this construction have been numbered. Removing the balance, the sentence stands thus :

Reading, conference and writing make a man correspondingly full, ready and exact ; and for this reason, the deficiencies in writing, conference and reading have to be counter-balanced by a great memory, present wit and much cunning.

The removal of balance from this famous sentence of Bacon ruins the effect of the sentence.

(6) They retire to privacy either that *they may improve their happiness* or *increase their knowledge* or *exalt their virtue*.

The italicised portions indicate the balanced construction. Removing the balance, the sentence would stand thus :

They retire to privacy in order to improve their happiness or increase their knowledge or exalt their virtue. The removal of balance spoils the effect of the sentence.

(7) It has been delayed *till I am indifferent* and *cannot enjoy it* ; *till I am solitary* and *cannot impart it* ; till *I am known* and *do not want it*.

The italicised portions indicate the balanced construction.

Removing the balance, the sentence stands thus :

The delay in my recognition has made me indifferent to such an extent that I can no longer enjoy it. Now that I am solitary, I cannot share this belated recognition with anybody. I do not stand in need of it because I am already well-known.

The removal of balance from this sentence of Dr. Johnson occurring in his remarkable letter to Lord Chesterfield ruins the brilliancy of its satirical effect. All the force of the sentence condemning and castigating Chesterfield for cold-shouldering the great scholar at the right time springs from the balanced construction.

(8) These provinces are *too distant for complaint*, and *too insignificant to expect redress*.

The italicised portions indicate the balanced construction.

Removing the balance, the sentence stands thus :

These provinces are so distant that it is not possible to attend to their complaints. They are also so insignificant that they do not expect any redress.

The removal of balance from this sentence deprives it of its pithiness.

(9) *It would give pleasure to see a good man pleased at my success* ; *it would give almost equal pleasure to see him sympathize with my disappointment*.

The italicised portions indicate the balanced construction. This is also an instance of antithetic balance because *success* forms an antithesis to *disappointment*. Removing the balance, the sentence may be worded as follows :—

I would be delighted to see a good man pleased at my success and it would give me an equal degree of pleasure to see him sympathize with my disappointment.

The removal of balance spoils the beauty of the sentence.

(10) *A tyrant commands my body*, but *you are the master of my heart*.

The italicised portions indicate the balanced construction. This is also an instance of antithetic balance because *my body* forms an antithesis to my *heart*.

Removing the balance, the sentence may be rendered thus :

Although a tyrant commands me physically, yet you are the master of my heart. The removal of balance gives a positive set-back to the force of the sentence.

(11) *Some applauded his courage*, *others censured his folly*.

The italicised portions indicate the balanced construction. This is also an example of antithetic balance—*applauded* being an antithesis to *censured* and *courage* being an antithesis to *folly*.

After removing the balance, the sentence would stand thus :

While some applauded his courage, he incurred the censure of others by his folly.

The sentence loses its force by the removal of balance.

(12) *Politicians who in 1807 had sought to curry favour with George III by defending Caroline of Brunswick, were not ashamed in 1820 to curry favour with George IV by persecuting her*.

The italicised portions indicate the balanced construction. This is also an instance of antithetic balance because *defending* forms an antithesis to *persecuting*.

After removing the balance the sentence may be worded as follows :—

Politicians who in 1807 had sought to curry favour with George III by defending Caroline of Brunswick were shameless enough to propitiate George IV by supporting her persecution.

The removal of balance weakens the effect of the sentence.

EXERCISE III

Build sentences out of the following groups of statements, one sentence out of each group :—

1. Sir William Trumbal had been an ambassador. He had been an ambassador at Constantinople. He had been a Secretary of State. He had retired from business. He fixed his residence in the neighbourhood of Binfield.

2. Dryden's page is a field. The field is natural. It rises into inequalities. It is diversified by exuberance. The exuberance is varied. It is exuberance of abundant vegetation. Pope's page is a lawn. The lawn is velvet. It is shaven by the scythe. It is levelled by the roller.

3. There was public representation of a play. The play was exhibited in honour of the Commonwealth. A gentleman came too late. He was old. There was no place suitable for his age. There was none suitable for his quality. This was at Athens.

4. This was a solitary region. In a central spot was a hunting lodge. It was a gorgeous lodge. The Emperor had built it. He resorted annually to it. That was for recreation and relief. The relief was from the cares of the government.

5. Arthur found himself on a giddy ridge. He was surprised. He was startled. The gulf lay beneath him. From it he turned his eyes away. He turned to admire the distant landscape. It was partly illumined by the sun. The sun was now westerly.

ANSWERS TO EXERCISE III

1. After retiring from business, Sir William Trumbal formerly an ambassador at Constantinople and a Secretary of State fixed his residence in the neighbourhood of Binfield.

2. While Dryden's page is a natural field rising into inequalities and diversified by varied exuberance of abundant vegetation, Pope's page is a velvet lawn shaven by the scythe and levelled by the roller.

3. An old gentleman came so late to the public representation of a play exhibited at Athens in honour of the Commonwealth that there was no place suitable for his age and quality.

4. The Emperor had built a gorgeous hunting lodge in the central spot of a solitary region to which he resorted annually for recreation and relief from the cares of the government.

5. Surprised and startled to find himself on a giddy ridge with the gulf lying beneath him, Arthur turned his eyes away to admire the distant landscape which was partly illumined by the westerly sun.

Note :—Clearness requires that the meaning of a sentence is readily understood by the reader. It is not sufficient that your thought be clear to yourself. You must make it so to others.

EXERCISE IV

Transpose the phrases in the following sentences without changing the sense and rendering them more effective and natural.

(1) He said, "Charge for the guns !"

(2) Within him his very soul was stirred.

(3) Whether he rose or fell I knew he would act a good part.

(4) In churchyard awhile he lingered yet.

(5) What were his thoughts, he uttered no word which might reveal.

(6) The man of genius is stamped by gathering much thought into few words.

(7) Worthy of remark is the fact.

(8) At their feet the same mountains and the same lovely valleys were there.

(9) To reflect that life has a beginning as well as an end is the best cure for the fear of death, perhaps.

(10) Of course with the proviso that we talk correctly, to write as we talk is precisely what we should do.

(11) Of good literature before breakfast every morning read two pages.

(12) His desire, by which he always perplexed and mystified the simplest subject, of explaining everything, was another of his tormenting peculiarities.

ANSWERS TO EXERCISE IV

(1) "Charge for the guns" ! he said.

(2) His very soul was stirred within him.

(3) I knew he would act a good part whether he rose or fell.

(4) He lingered yet awhile in the churchyard.

(5) He uttered no word which might reveal what were his thoughts.

(6) To gather much thought into few words stamps the man of genius.

(7) The fact is worthy of remark.

(8) There were the same mountains and the same lovely valleys at their feet.

(9) Perhaps the best cure for the fear of death is to reflect that life has a beginning as well as an end.

(10) To write as we talk is precisely what we should do, with the proviso, that we talk correctly.

(11) Read two pages of good literature every morning before breakfast.

(12) Another of his tormenting peculiarities was his desire of explaining everything, by which he always perplexed and mystified the simplest subject.

Note :—Herbert Spencer says : "Regarding language as an apparatus of symbols for the conveyance of thought, we may say that, as in a mechanical apparatus, the more simple and the better arranged its parts, the greater will be the effect produced".

EXERCISE V

(a) Change the following sentences into the interrogative form, without materially altering the sense and rendering them more expressive.

1. No one can count the stars.
2. Train up a child in the way he should go ; and when he is old, he will not depart from it.

3. This is not British fair play.
4. They could not reasonably be expected to manage the business of public administration, involving to so great an extent the financial interests and the material well-being of the people, and surrounded by difficulties of such fearful perplexity, with the wisdom and skill required by the exigencies of the situation.

(b) Change the following sentences into the exclamatory form, without materially altering the sense and rendering them more impressive.

1. "I wish you to stay", said he.
2. I am a miserable wretch and should be pitied.
3. The boy Nelson said he wanted a peerage or a place in Westminster Abbey.
4. Let us look at the prospect and scene presented on this day by the whole of Europe.

ANSWERS TO EXERCISE V

(a) 1. Who can count the stars ?

2. Is it not true that if you train up a child in the way he should go, when he is old he will not depart from it ?
3. Is this British fair play ?
4. Could they reasonably be expected to manage the business of public administration, involving to so great an extent the financial interests and the material well-being of the people, and surrounded by difficulties of such fearful perplexity, with the wisdom and skill required by the exigencies of the situation ?

(b) 1. "Stay !" said he.

2. Oh, pity me, miserable wretch that I am !
3. "A peerage or Westminster Abbey !" cried the boy Nelson.
4. What a scene, what a prospect, does the whole of Europe present on this day !

Note :-Please remember that every superfluous word in a sentence interrupts its smoothness and blurs the image. Learn to prune your sentences.

EXERCISE VI

Write down the name of each of the following sentences :—

1. He became at length so confident of his power, that he made no secret whatever of his dreadful resolution.
2. Is your work finished ?
3. Truth and reality have all the advantages of appearance, and many more.
4. I trust you will succeed.
5. How ridiculous !

6. Her eyes fell.
7. No one doubts that the earth is round.
8. I will sing unto the Lord as long as I live : I will sing praise to my God while I have my being.
9. That is forbidden by propriety as well as by custom.
10. Never do such an act.
11. He writes quite as well as his brother.
12. Away with an idea so absurd !
13. "As the hart panteth after the water brooks, so panteth my soul after thee, O God".
14. You must finish your lesson and review it tomorrow.
15. Where there is life there is hope.

ANSWERS TO EXERCISE VI

1. Periodic.
2. Interrogative.
3. Loose.
4. Complex.
5. Exclamatory.
6. Simple.
7. Complex.
8. Balanced.
9. Loose.
10. Imperative.
11. Complex.
12. Exclamatory.
13. Balanced.
14. Compound.
15. Balanced.

EXERCISE VII

Correct the use of ellipsis in the following sentences :—
(Ellipsis means omission from a sentence of words needed to complete its construction or sense).

1. He likes me better than you.
2. There is a great difference between a dog and cat.
3. I presume you will send to me, when ready, several of the new books.
4. The President, does not, and never has, used tobacco in any form.
5. I have always and still do believe that the soul is immortal.
6. He thought little about it.
7. The baby is growing a big boy now.
8. Many sentences are miserably mangled, and the force of the emphasis totally lost.
9. I am far from a jealous man by disposition.
10. We speak that we do know, and testify that we have seen.

11. A magnificent house and gardens.
12. Entering the house the door closed with a bang.
13. I have no more control over him than others.
14. You will find nothing better in English prose than Cardinal Newman.
15. The goods would have been sent, but have been ill.

ANSWERS TO EXERCISE VII

1. He likes me better than he likes you.
2. There is a great difference between a dog and a cat.
3. I presume you will send to me, when you are ready, several of the new books.
4. The President does not use tobacco in any form, and has never done so.
5. I have always believed and still believe that the soul is immortal.
6. He thought a little about it.
7. The baby is growing to be a big boy now.
8. Many sentences are miserably mangled and the force of the emphasis is totally lost.
9. I am far from being a jealous man by disposition.
10. We speak that which we know, and testify that which we have seen.
11. A magnificent house and fine gardens.
12. When he entered the house the door closed with a bang.
13. I have no more control over him than others have.
14. You will find nothing better in English prose than the writings of Cardinal Newman.
15. The goods would have been sent, but I have been ill.

EXERCISE VIII

Correct the following sentences by placing the qualifying words in their proper order :—

1. I am visiting only the city.
2. You should expect to find study agreeable always.
3. He sat down after his speech in the midst of breathless silence.
4. Wanted a painted child's wagon.
5. He not only gave me advice but also money.
6. I wish you to closely observe these exercises.
7. They erected a church to seat a thousand people in white marble.
8. She told him to come at once by telegraph.

9. Have you carefully read the two first pages of this lesson?
10. The dead are only happy.
11. These exercises will both teach you to write and speak.
12. He was neither well up in shorthand nor in typewriting.
13. After many years of public service we heard of his sudden death.
14. I could see it had been neglected easily.
15. I shall ask the students which they have learnt by heart to read the passage slowly.

ANSWERS TO EXERCISE VIII

1. I am only visiting the city.
2. You should expect to find study always agreeable.
3. He sat down in the midst of breathless silence after his speech.
4. Wanted a child's painted wagon.
5. He gave me not only advice but also money.
6. I wish you closely to observe these exercises.
7. They erected a church in white marble, to seat a thousand people.
8. She told him, by telegraph, to come at once.
9. Have you carefully read the first two pages of this lesson?
10. Only the dead are happy.
11. These exercises will teach you both to write and speak.
12. He was well up neither in shorthand nor in typewriting.
13. We heard of his sudden death after many years of public service.
14. I could easily see it had been neglected.
15. I shall ask the students to read slowly the passage which they have learnt by heart.

Note:- Avoid the overuse of adjectives, and do not be like the young painter with his pot of bright colours. Use your picturesque effects sparingly.

CHAPTER XIX

THE PARAGRAPH

Just as we divide speech and writing into sentences, so that it may be easier for us to express ourselves and for the hearer or reader to understand our meaning, so an essay or other composition is divided into paragraphs. To facilitate comprehension, a work of considerable length may be divided into books, each book is then divided into chapters, and each chapter into paragraphs. In a speech, a paragraph is indicated by a distinct pause or by words intimating a new departure of thought. In writing or in print, the first word of a new paragraph begins at a short distance from where the succeeding lines begin. Paragraphs are necessary to divide a piece of prose into convenient units of thought. A paragraph may, for the present, be defined as a series of sentences having certain points of close agreement.

The paragraph is to a whole composition, what the sentence is to a paragraph. A sentence is grammatically complete in itself, but, in order to express our meaning clearly and effectively, we usually have to employ several sentences and when these are grouped together they are called a paragraph. The sentence, as we saw, contains one idea or several closely connected ideas. The paragraph comprises a group of sentences discussing one topic or a distinct feature of a topic if the topic is complex. That is, the sentences of a paragraph all aim at one object. A proper paragraph comprises a number of sentences that are closely related to one another in thought. A good paragraph has four principal features : Unity, Coherence, Emphasis and Variety.

Unity.

Words make up a sentence ; sentences make up a paragraph ; and just as a sentence cannot be called a good sentence unless the words in it are so chosen and arranged as to deal with *one main thought* at a time so also a paragraph cannot be called a good paragraph unless the sentences of which it is composed are so constructed and arranged as to deal only with *one main topic* or *theme*. This is what is meant by the **Unity** of a paragraph. There must be some bond of unity between the components of a paragraph. This bond lies in their connection with the main idea or theme as it is called. When the sentences of a paragraph are held together because of their intimate relation to the *central idea*, their oneness of purpose gives unity to the paragraph. If sentences which do not relate to the central idea, and are, therefore, irrelevant to it, are allowed to creep into the paragraph, its unity is destroyed, and a certain amount of confusion is the result. All digressions from the main theme must, therefore, be eschewed.

The youthful writer is advised to keep clear of all matter not pertaining to the theme of the paragraph, just as he must shun the temptation to indulge in irrelevancy in the essay as a whole.

When a paragraph forms part of an essay or chapter, the paragraph should deal with only *one aspect* of the subject with which the essay or chapter deals. All the sentences in a paragraph should say something about the *topic* of the paragraph and no unnecessary statements should be allowed to appear in it. The sentences grouped together in a paragraph should all relate to one object. Just as no sentence should contain incongruous statements or distracting parentheses, so no paragraph should contain irrelevant sentences or distracting digressions. Here is a perfectly constructed paragraph :

"A man of polite imagination is let into a great many pleasures that the vulgar are not capable of receiving. He can converse with a picture and find an agreeable companion in a statue. He meets with a secret refreshment in a description, and often feels a greater satisfaction in the prospect of fields and meadows than another does in their possession. It gives him, indeed, a kind of property in everything he sees, and makes the most rude, uncultivated parts of nature administer to his pleasures ; so that he looks upon the whole world, as it were, in another light, and discovers in it a multitude of charms that conceal themselves from the generality of mankind".

—Addison : *The Spectator*.

That this paragraph possesses unity is seen at a glance. The central idea, the theme of the paragraph, which is expressed in the first sentence, is that a man with a cultured imagination enjoys many pleasures denied to those who do not possess such an imagination. The sentences that follow elucidate and illustrate this thought and this thought only. Hence, the unity of the paragraph.

This paragraph from Addison's *Spectator* is also remarkable because the first sentence arouses the interest while the last sentence completes its satisfaction.

The following paragraph from John Henry Newman's *Callista* on *The Plague of Locusts* is a beautiful example of unity :—

"The plague of locusts, one of the most awful visitations to which the countries included in the Roman Empire were exposed, extended from the Atlantic to Ethiopia, from Arabia to India, and from the Nile and Red Sea to Greece and the north of Asia Minor. Instances are recorded in history of clouds of the devastating insect crossing the Black Sea to Poland and the Mediterranean to Lombardy. It is as numerous in its species as it is wide in its range of territory. Brood follows brood with a sort of family likeness. It wakens into existence and activity as early as the month of March, but instances are not wanting of its appearance as late as June. Even one flight comprises myriads upon myriads passing imagination, to which the drops of rain or the sands of the sea are the only fit comparison ; and hence it is almost a proverbial mode of expression in the East, by way of describing a vast invading army, to liken it to the locusts. So dense are they, when upon the wing, that it is no exaggeration to say that

they hide the sun. And so ubiquitous are they that when they have alighted upon the earth, they simply cover or clothe its surface".

The subject of the paragraph is "the plague of locusts" and no sentence in the whole paragraph is written without a purpose. Notice also how one sentence leads on to the next. After reading this paragraph, we have only one impression left in our minds and that is : Locusts, which used to ravage parts of the Roman Empire, come in such great numbers that they can be compared only to the sands of the sea and the drops of rain, and they hide the sun in their flight. This is what is meant by unity.

The following passage from *The Idea of a University* by John Henry Newman illustrates the principle of unity in a paragraph :—

"Hence it is, that it is almost a definition of a gentleman, to say he is one who never inflicts pain. This description is both refined and accurate. He is mainly occupied in merely removing the obstacles which hinder the free and unembarrassed action of those about him ; and he concurs with their movements rather than take the initiative himself. His benefits may be considered as parallel to what are called comforts or conveniences in arrangements of a personal nature ; like an easy chair or a good fire, which do their part in dispelling cold and fatigue, though nature provides both means of rest and animal heat without them".

This paragraph is confined to one point in the character of a gentleman which is clearly stated in the first or *topical* sentence, viz., that "he is one who never inflicts pain". The rest of the paragraph simply illustrates the main theme.

The danger of breach of unity is greatly lessened when the essayist has a precise notion of the subject of his paragraph. Then it is comparatively easy to prevent the intrusion of irrelevant matter into the paragraph. This naturally is a great aid to the perspicuity of the paragraph and the reader finds it an easy matter to gather the drift of the essayist. In his famous passage "Two men I honour" Carlyle is remarkably precise as regards paragraph structure ; but it requires considerable knowledge of his mannerisms as a stylist before the inexperienced student is able to understand him easily. The following is the passage :—

"Two men I honour, and no third. First the toilworn craftsman that with earth-made implement labouriously conquers the earth, and makes her man's. Venerable to me is the hard Hand ; crooked, coarse; wherein notwithstanding lies a cunning virtue, indefeasibly royal; as of the sceptre of this planet. Venerable, too, is the rugged face, all weather-tanned, besoiled with its rude intelligence ; for it is the face of a man living manlike. O, but the more venerable for thy rudeness, and even because we must pity as well as love thee ! Hardly—entreated brother ! For us was thy back so bent, for us were thy straight limbs and fingers so deformed ; thou wert our conscript, on whom the lot fell, and fighting our battles wert so marred. For in thee too lay a God-created form, but it was not to be unfolded ;

encrusted must it stand with the thick adhesions and defacements of labour: and thy body, like thy soul, was not to know freedom. Yet toil on, toil on; thou art in thy duty, be out of it who may; thou toilest for the altogether indispensable, for daily bread".

"A second man I honour, and still more highly. Him who is seen toiling for the spiritually indispensable; not daily bread, but the bread of life. Is not he too in his duty; endeavouring towards inward harmony; revealing this, by act or by word, through all his outward endeavours, be they high or low? Highest of all when his outward and his inward endeavour are one, when we can name him artist; not earthly craftsman only, but inspired thinker who with heaven-made implement conquers Heaven for us! If the poor and humble toil that we have food, must not the high and glorious toil for him in return, that he have light, have guidance, freedom, immortality? These two, in all their degrees, I honour, all else is chaff and dust, which let the wind blow whither it listeth".

"Unspeakably touching is it, however, when I find both dignities united; and he that must toil outwardly for the lowest of man's wants is also toiling inwardly for the highest. Sublimer in this world I know nothing than a peasant saint, could such now anywhere be met with? Such a one will take thee back to Nazareth itself; thou wilt see the splendour of Heaven spring forth from the humblest depths of earth, like a light shining in great darkness".

In each of these three paragraphs from *Sartor Resartus* the law of unity has been effectively observed. But though Carlyle does not deviate from his theme in any paragraph, his ideas are not immediately understood by readers unfamiliar with his mannerisms, unusual constructions, and characteristic vocabulary. In the first paragraph, he tells us of his reverence for the labouring peasant whose weather-beaten face and horny hands speak of a hard and toilsome life. To Carlyle this peasant is a type of all men who labour with hand or with brain. He likens the peasant to one of a family on whom the lot has fallen that he should go to the wars as the representative of his brethren, thus enabling them to live at home in comfort. And yet, says Carlyle, the hardworking peasant has a native nobility as genuine as that of his more fortunate fellowmen, though his worldly position happens to be lowly.

In the second paragraph he tells us of the still higher respect in which he holds the man who labours for the moral and spiritual advancement of his fellow-beings, striving by word and deed to make them happier and to bring them peace of mind.

In the last paragraph, he affirms the still greater beauty of the life which is led by a peasant saint or by any worker who, while toiling for his daily bread, is also a striver after a life of godliness.

Unity is broken (1) by including in one paragraph what ought to be distributed into two or more paragraphs (2) by splitting into two or more paragraphs matter that is enough for one paragraph and (3) by introducing into the paragraph statements that are not quite relevant to the subject in hand.

The following passage shows how unity is lost by cramming into one paragraph the matter of two or more :

"The Niagra Falls is perhaps the largest waterfall in the world. In no other falls does such a large quantity of water rush down every minute. It is one of the grandest spectacles on earth, and this, together with the fact that it is the largest of falls, has made it the best known waterfall. || There are other waterfalls equally beautiful perhaps, and falling from heights far greater than the height of Niagra. One of the highest falls in the world is in India, though this fact is not widely known even in India. This is the falls of Gersoppa. It is situated between the Bombay Presidency and the Mysore State. The river Sharavati is a small river taking rise in the Western Ghats and falling into the Arabian Sea ; about thirty-six miles above the mouth, the river leaps down a precipice nearly nine hundred feet high. There are four distinct falls, and the highest, known as the 'King Falls', is a sheer leap of nearly nine hundred feet. The other three are known as 'the Roarer', 'The Rocket', and 'Lady Blanche' or the fair lady. Lying prostrate on the edge of the precipice one may look down into the chaos that lies far, far below. The bottom is lost in mist, but rainbows enchant the eyes of the dizzy peerer above. It is a sight to see. || It maybe asked why such a falls as this is not known as widely as it ought to be. There are many reasons for the obscurity of this falls that deserves greater fame. It lies away from routes of traffic and commerce. The approach to it is through difficult mountainous country. There is no important city near it. These and other reasons have prevented it from being better known.

This paragraph lacks unity because it contains *three* distinct ideas to each of which a separate paragraph should have been devoted. The passage as it stands might be conveniently divided into *three* paragraphs at the places indicated by a double stroke.

If the passage is thus divided into three paragraphs, each can be given a heading which would be a summary of the contents :

(1) Niagra, the largest falls in the world.

(2) A description of the Gersoppa Falls.

(3) Why Gersoppa is not well-known.

A writer is also guilty of breach of unity if he splits into two or three paragraphs the matter that should have been given in one paragraph. In the following example the matter that has been split into three paragraphs, should have been given in only one paragraph.

"Use of force in various ways is often presented as a reason for divorce. One man kicked his wife at their wedding, cursed her on their honeymoon, and finally hit her on the head with an iron rod.

A hollywood gentleman, more original, hit his wife on the head with a chair. After forgiving her husband for striking her with a candle stick, a coffee pot and a floor lamp, an American woman went to court when her husband "almost busted a live black cat over her head".

In this category is the story of the woman whose husband kicked her, burned her with a cigarette and threw gin in her face. She was also of a forgiving nature, but when he sprinkled salt between the sheets—that was the last straw".

All this material should have been compressed into one paragraph.

A writer will also be guilty of breach of unity, if he introduces any irrelevant or incongruous ideas in the paragraph. In the following example, irrelevant and incongruous ideas have been introduced, thus impairing the unity of the paragraph:—

In order to keep his countrymen in the dark, Hitler has promulgated an order that no German should listen to foreign broadcasts. Germans caught picking up leaflets thrown by British aeroplanes or listening to British wireless are punished severely. *Germans are very good fighters.* No doubt, some Germans do take the risk of listening to British broadcasts, but majority of Germans prefer the easier course which is not to read or hear anything except the comforting words of their own rulers. *Most of the Germans work in factories and prepare weapons of war.*

In the paragraph quoted above, the italicised sentences are irrelevant or incongruous, because they have nothing to do with the main idea expressed in the paragraph.

Length of Paragraphs

No arbitrary rules can be laid down on the subject. The length of a paragraph should be determined by the amount of matter that is to go into it, consistent with the law of unity. The modern tendency is against the long paragraph, as it tends to become complicated and unwieldy and favours the shorter type as giving greater crispness and point to the style. Long paragraphs tend to become heavy and hard to understand and are likely to lead you into diffuseness. Short paragraphs often cause undue compression of style and tend to become jerky and distracting. Solid pages of writing, without the relief afforded by paragraphs are distasteful to the reader. Too many paragraphs, on the other hand, give a disjointed and jerky effect. It is prudent to vary the length. The tendency of modern writers, however, is towards short division. The beginner would be well-advised to make his paragraphs short, since short paragraphs make for clearness and simplicity.

It should be recognised, however, that a good deal depends upon the nature of the essay. In essays of an expository nature, the short paragraph will instinctively suggest itself as more appropriate, while in descriptive or narrative essays a longer paragraph may be found necessary. Here again, what has been said of the length of sentences, in regard to variety, may be repeated. A very short paragraph after a number of long paragraphs is often found to be most effective. Sometimes a paragraph may contain only one sentence, if the matter of the sentence is important enough to stand alone. H.G. Wells in his essay *My First Flight* uses such a sentence paragraph at the very end of the essay with tremendous effect. He is imagining the immense possibilities of this new method of travel, and the route he would take as a

flying tourist over France, Spain, the Mediterranean, India, the East Indies. Here, he suddenly breaks off. His feelings receive striking and vivid expression in the next and last paragraph of one short line—"I find my study unattractive today".

Coherence.

The sentences that make up a paragraph must follow one another in a natural and logical order. If things that naturally ought to come together are separated, the reader's imagination is distracted and it becomes difficult for him to grasp the meaning of the paragraph. The central idea, the theme of the paragraph, should, therefore, be expressed as clearly as possible at the very outset (the most emphatic position) and the sentences that follow should be a smoothly connected amplification of the theme by way of elaboration and illustration and hang together in a proper and natural sequence.

In a paragraph, sentence should succeed sentence in such a way that the reader feels the sequence to be quite natural. We have seen that one leading idea should run through every paragraph, and that generally speaking, the first sentence should indicate what this idea is. But more than this is required. It is important to note that the *idea of the paragraph should be unfolded sentence by sentence*, and that the sequence of these sentences should be regular. Care must be taken to prevent the separation of connected sentences.

This rule is specially applicable to an *expository* paragraph. In such a case, the leading idea of the paragraph is set forth in the opening sentence, and every succeeding sentence should *elucidate* that idea. Take the following example :—

(1) "At the same time it must be admitted that in Clive's case there were many extenuating circumstances. (2) He considered himself as the general, not of the Crown, but of the Company. (3) The Company had authorised its agents to enrich themselves by means of the liberality of the native princes, and by other means still more objectionable. (4) It was hardly to be expected that the servant should entertain stricter notions of his duty than were entertained by his masters. (5) Though Clive did not distinctly acquaint his employers with what had taken place, and request their sanction, he did not, on the other hand, show by studied concealment that he was conscious of having done wrong. (6) On the contrary, he avowed with the greatest openness, that the nabob's bounty had raised him to influence. (7) Lastly, though we think that he ought not in such a way to have taken anything, we must admit that he deserves praise for having taken so little. (8) He accepted twenty lacs of rupees. (9) It would have cost him only a word to make the twenty, forty. (10) It was a very easy exercise of virtue to declaim in England against Clive's capacity, but not one in a hundred of his accusers would have shown so much self-command in the treasury of Moorshadabad.

In this paragraph of ideal structure, there is no separation of connected sentences. The first sentence having stated the subject of the paragraph, Macaulay proceeds to expand it. Sentences (2), (3), (4), (5) and (6) are all closely connected, the succession being entirely

natural. Each arises from its predecessor in a way to which no exception can be taken. Their common feature is the extenuating circumstance that the Company was indifferent to the integrity of its servants. The remaining sentences are also related to each other, but their point of connection is Clive's comparative self-control in view of his unique opportunities of enriching himself. The last sentence (10) might be regarded as a general extenuation of Clive's conduct.

The space devoted to each sentence should be in proportion to the importance of the idea it expresses. Care should also be taken to see that the main idea stands out prominently and is not obscured or weakened as the paragraph progresses. An excellent device that helps to emphasise the main theme is to close the paragraph on a firm note suggestive of the central idea or with a summarising sentence recapitulating the main points dealt with.

In all expository writing, the last sentence of the paragraph should sum up the paragraph.

We have seen that a paragraph should deal with only one topic; that this topic should be introduced in the opening sentence of the paragraph; and that the succeeding sentences should develop in a natural sequence the idea of the paragraph. That development having been given, the last sentence, should summarise the whole paragraph. This is a rule in all expository writing.

As a suitable instance, let us now look once more at the paragraph already quoted from Addison. The main idea that a cultured imagination provides a man with many special pleasures is set forth in the first sentence and is, therefore, in the most emphatic position. The two sentences that follow tell us how pictures, statues, books, Nature herself, afford him a delight denied to others. These sentences, therefore, may be said to amplify the main idea, by illustrations which are placed in logical sequence. The fourth sentence rises to a *climax* by suggesting that everything he sees provides such a man with enjoyment, and concludes gracefully with an effective re-statement of the main theme.

This paragraph is thus seen to be excellently planned and carefully composed. Its sentences are varied in length and structure, and the style is clear, simple, dignified and pleasing.

Coherence is secured in a paragraph by keeping the related topics close together. Bain says:

"When an idea is put forward, the way to stamp it on the mind is to give everything connected with it—examples, illustrations and proofs—before passing to another subject. This is like attacking in a phalanx instead of in a loose order". Everything that is not notable should be left out.

Emphasis.

Certain parts of the paragraph must receive special prominence, so that no doubt can arise regarding the main idea. The space devoted to each sentence should be in proportion to the importance of the idea it expresses.

"It is a maxim of style that everything should have bulk and prominence according to its importance". Care should also be taken to emphasize the main idea, by placing it either at the beginning or at the end of the paragraph, preferably the beginning; for there it occupies a prominent position and can be readily developed throughout the remainder of the paragraph.

There are various methods to secure emphasis in a paragraph. For instance, (1) The writer may repeat at the end, the outstanding idea in the paragraph. (2) He may make several consecutive sentences express the same theme (3) He may lead up the whole discussion to a climax.

Example 1.

In the example given below the writer secures emphasis by repeating the important statement in the end :—

Speech is silvery: silence is golden. The man who talks too much generally talks nonsense. He bores some people by his talk ; he offends others by interrupting them and annoys still others by his omniscience. The man, who speaks little or seldom, enjoys the reputation of being a thinker or a philosopher. Hence, I say that speech is silvery, silence is golden.

Example 2.

In this example the writer secures emphasis by making several consecutive sentences express the same idea.

They had seen the French colours flying on Fort St. George ; they had seen the chiefs of the English factory led in triumph through the streets of Pondicherry ; they had seen the arms and counsels of Dupleix everywhere successful.

Example 3.

In this example the writer secures emphasis by employing the device of climax.

"As Caesar loved me, I weep for him ; as he was fortunate, I rejoice at it ; as he was valiant, I honour him ; but as he was ambitious, I slew him. There is tears for his love ; joy for his fortune ; honour for his valour ; and death for his ambition".

Sometimes, though rarely, the central idea is not expressed at the outset, but is delayed to the middle of the paragraph, or even to the end. In such cases, the sentences that come before are intended to be preparatory and the object of the writer is to keep the reader in suspense until he springs the main idea upon him in the nature of a surprise, thereby heightening the effect.

The following taken from an essay by Thackeray (Nil nisi bonum—Nothing except good) is an example of a paragraph in which the main idea is not expressed until the end :—

"Of the notices which have appeared regarding Lord Macaulay, up to the day when the present lines are written, the reader should not deny himself the pleasure of looking at two articles, the one published in *The Times* and the second published in *Saturday Review*. These articles educate us to admire Lord Macaulay rightly.

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We find in the prose writings of Lord Macaulay not only a prodigious memory and vast learning but also a wonderful industry and honest humble toil of a great scholar. *He reads twenty books to write a sentence ; he travels a hundred miles to make a line of description.*"

In this paragraph, the author is concerned not so much with the notices which have appeared regarding Lord Macaulay, as with the remarkable industry of this great scholar and the wonderful qualities of his style. This is the central idea of the paragraph, and it is stated almost with a burst at the end, acquiring, because of this unusual inverted position, a far greater emphasis than it would otherwise have. But as the beginner is not a great stylist like Thackeray, he is not advised to attempt the construction of such paragraphs.

Emphatic Paragraphs.

Some paragraphs are more important than others. When this is the case with the paragraph, the essayist must take measures to lay special emphasis upon the contents. Now, we have seen that the most effective device for arousing curiosity is the employment of the periodic structure. Accordingly, when a writer wishes to draw the special attention of a reader to the contents of a paragraph, the best means at his disposal is an *introductory periodic sentence*. Take the following instance :—

"In the very act of forming his ministry, he turned one of the ablest and most attached of his supporters into a deadly enemy. Pulteney had strong public and private claims to a high situation in the new arrangement. His fortune was immense. His private character was respectable. He was already a distinguished speaker. He had acquired official experience in an important post. He had been through all changes of fortune a consistent Whig. When the Whig party was split into two sections, Pulteney had resigned a valuable place and had followed the fortune of Walpole. Yet when Walpole returned to power, Pulteney was not invited to take office. An angry discussion took place between the friends. The Ministry offered a peerage. It was impossible for Pulteney not to discern the motive of such an offer. He indignantly refused to accept. For sometime, he continued to brood over his wrongs and to watch an opportunity of revenge. As soon as a favourable conjuncture arrived, he joined the minority and became the greatest leader of opposition that the House of Commons had ever seen".

In this paragraph, the opening sentence is periodic It is plain that the object of the writer is to arouse interest in Pulteney. Lord Macaulay, accordingly, awakens the curiosity of the reader by beginning his paragraph with a periodic sentence. As a matter of fact, he does not relieve the mental tension of the reader till the second sentence, when he discloses the identity of "the deadly enemy".

If the object of the writer is to make a paragraph emphatic by contrast, the balanced structure for the opening sentence or sentences is a favourite device. The following is an instance from Macaulay, that great master in the art of paragraph structure :—

"The conformation of Horace Walpole's mind was such that whatever was little seemed to him great and whatever was great seemed to him little. Serious business was a trifle to him, and trifles were his serious business. From such trifles as chatting with blue stockings and writing little copies of complimentary verses on little occasions, he turned to politics as to an amusement". The perpetual *oscillation* of Walpole's mind from the great to the little and from the little to the great is the subject of this paragraph ; and Macaulay not unnaturally begins the paragraph *with two balanced* sentences.

Still another way of making a paragraph emphatic is to throw the first sentence into the form of a question that indicates the topic to be discussed. This is a favourite device to draw the reader's attention to what is to be said. Like the periodic structure, it is an appeal to natural curiosity. For example in his essay on Bacon, Macaulay begins a paragraph in these terms : "*What then was the end which Bacon proposed to himself*? It was, to use his own emphatic expression, "fruit".

Variety.

There should be a judicious mingling of short and long sentences in a paragraph. Here again the thought must govern you. Noticeable uniformity in the length of sentences, or in paragraphs themselves, should at once be remedied. In a good paragraph, there is an alternation of long and short sentences ; the opening words of different sentences vary as far as possible ; a judicious use of different grammatical forms is made to prevent monotony or weariness.

Now some other important features of a good paragraph may be considered :

Parallel Construction.

We often find a succession of sentences constructed on similar lines. This helps to secure perspicuity. Consecutive sentences which repeat or elaborate the same idea gain in vigour and emphasis by being formed in the same manner.

Here is an excellent example of parallel construction taken from Jerome K Jerome's *Three Men on the Brummel*.

(1) *Shakespeare and Milton* may have done their little best to spread acquaintance with the English tongue among the less favoured inhabitants of Europe. (2) *Newton and Darwin* may have rendered their language a necessity among educated and thoughtful foreigners. (3) *Dickens and Ouida* may have helped still further to popularise it. (4) *But the man who has spread the knowledge of English from Cape St. Vincent to the Ural Mountains is the Englishman who, unable or unwilling to learn a single word of any language but his own, travels, purse in hand, into every corner of the Continent.* (5) One may be shocked at his ignorance, annoyed at his stupidity, angry at his presumption. (6) But the practical fact remains ; he it is that is anglecising Europe. (7) *For him* the Swiss peasant tramps through the snow on winter evenings to attend the English class open in every village. (8) *For him* the coachman and the guard, the chambermaid and the laundress pore over their English grammars and colloquial phrase-books. (9) *For him* the foreign shopkeeper and merchant send their sons and daughters in thousands to study in every English town. (10) *For him* it is that every foreign hotel and restaurant keeper adds to his advertisement : "Only those with a fair knowledge of English need apply". Aldous Huxley has rightly said : "Much more than the school teachers and the professors, the philosophers and the theologians, our commercial propagandists are the real educators of the masses".

This is a particularly good example because it contains two sets of parallel constructions in the same paragraph. The first three sentences make up one set, and the last four make up the other. Note also that the central idea is expressed in this paragraph not at the beginning but towards the middle, in the fourth italicised sentence and sentences (5) and (6) amplify the main thought.

Beginning and end of a paragraph.

Just as in a sentence the beginning and the end are the emphatic positions, so in a paragraph the first sentence and the last tend to be more emphatic than the sentences in the middle. When, therefore, we desire to draw attention to a particular statement, we should place it at the beginning of the paragraph, or at the end. When placed at the beginning, the rest of the sentences must follow naturally from it ; they may be illustrations or explanations or expansions of the idea contained in the first sentence. If we place a statement at the end of a paragraph, statements that have gone before it should, as far as possible, lead up to it.

Indication of Theme : Topic Sentence.

We generally find that most enticing wares in a shop are displayed at the entrance, with a view to catching the eye of the passer-by. His interest is awakened, he draws nearer for a closer examination of the article, and finally enters the shop. The attraction has served its purpose, and if the dealer cannot improve on the occasion, his is the misfortune. In like manner the opening sentence in a paragraph is the one most likely to strike the reader's attention. Being the first, it comes upon him when his faculties are

not distracted by the succeeding details, and when, it is likely to make the greatest impression upon him. Hence, a sentence indicating the theme of the paragraph — the topic sentence — often comes first. This is the natural position for the theme of the paragraph. This method is helpful both to the reader and to the writer. The reader is informed of the subject and is ready to pay attention to what follows. The writer has the main idea before him and is likely to be kept from wandering ; i.e. this method promotes unity. It is for these reasons that the following rule of Paragraph Structure has been framed :

The opening sentence of a paragraph should, as a general rule, state the subject of the paragraph. The first sentence tells us briefly what the topic of the paragraph is, and the other sentences go on to amplify and illustrate the statement.

The following picturesque paragraph from Lubbock's *Beauties of Nature* describes the restfulness of lakes. The first sentence contains the theme or topical sentence :—

"*Lakes are even more restful than rivers or the sea.* Rivers are always flowing, though it may be but slowly ; the sea may rest awhile, now and then, but is generally full of action and energy; while lakes seem to sleep and dream. Lakes in fine scenery are like silver ornaments on a beautiful dress, like liquid gems in a rich setting, or bright eyes in a lovely face. Indeed, as we gaze down a lake from some hill or cliff it almost looks solid, like some great blue crystal".

In the following passage taken from Dryden's criticism of Chaucer, the theme or topic sentence is given in the first sentence,— the comprehensive nature of the poet as shown by the infinite variety of his characters in the *Canterbury Tales*. The other sentences support this statement by examples :—

"*Chaucer must have been a man of a most wonderful comprehensive nature, because, as it has been truly observed of him, he has taken into the compass of his "Canterbury Tales" the various manners and humours of the whole English nation in his age.* Not a single character has escaped him. All his pilgrims are severely distinguished from each other ; and not only in their inclinations, but in their physiognomies and persons. The matter and manner of their tales are so suited to their humours and callings that each of them would be improper in any other mouth. Even the grave and serious characters are distinguished by their several sorts of gravity ; their discourses are such as belong to their age, their calling and their breeding, such as are becoming of them, and of them only. Even the ribaldry of the low characters is different ; the Reeve, the Miller and the Cook are several men and distinguished from each other as much as the mincing Lady Prioress, and the broad-speaking gap-toothed wife of Bath. But enough of this ; there is such a variety of game springing up before me that I am distracted in my choice and know not what to follow. It is sufficient to say, according to the proverb, that here is God's plenty. We have here our forefathers and great grand-dames all before us as they were in Chaucer's days".

Notice the use of *topic sentence* in the following paragraph from *A History of English Literature* by Logie Robertson :—

"*The nineteenth century is remarkable for its fertility in fiction.* When the century began, the Novel was monopolised by an utterly depraved school of silly or stupid sentimentalists. Maria Edgeworth and Jane Austen set about the destruction of this school, and when Scott entered the lists with his magnificent romances it shrank and disappeared. Dickens and Thackeray inaugurated the novel of modern life and George Eliot ably continued it. The most popular exponent of the domestic novel is Mrs. Oliphant. The novel of adventure has been revived by Haggard and is at present in the hand of Robert Louis Stevenson. A new species of novel, dealing with the passions, the haunts and habits of obscure villagers and rustics—the local novel as it might be called—is finding much acceptance with a large number of the reading public. *Tess of the D'Urbervilles* by Thomas Hardy, and *The Little Minister* by J. M. Barrie are the most popular of this class. Kipling has recently aroused a wide and keen interest in India and the British soldier by his audaciously realistic Anglo-Indian tales and sketches".

The first sentence tells us briefly what the *topic* of the paragraph is, and the other sentences go on to amplify and illustrate the statement.

Clinching Sentence.

The last sentence in a paragraph may, apart from the emphasis due to its position, be the most impressive sentence. It may summarise what was said in the earlier paragraphs ; it may be a general statement coming after a series of particular statements ; it may be the climax of an argument. Such a sentence remains long in the memory of the reader.

The clinching sentence may be of different kinds. Two examples are given below :—

"Neither does strength depend upon extent of territory, any more than upon number of population (Topic sentence). Take up your maps when you go home this evening,—put the cluster of British Isles beside the mass of South America ; and then consider whether any race of men need care how much ground they stand upon. *The strength is in the men and in their unity and virtue not in their standing room : a little group of wise hearts is better than a wilderness full of fools ; and only that nation gains true territory, which gains itself.*" —*Ruskin.*

"Shortly after Florence Nightingale's return to England to found a hospital there, the Crimean War in which France, England and Turkey fought against Russia broke out. There was terrible mismanagement in the military hospitals. Supplies were lacking ; two thousand wounded men at Scutari were lying for days in mud and filth, just as they had been brought from the battle-field, sick men were packed together in hordes, sometimes on the bare floor ; the place, it could hardly be called a hospital, was alive with rats and vermin; there was no soap nor towels, and only one kind of food, Irish stew, for men so

ill that they should have had the most careful nursing and delicate food. Into this scene of misery and squalor came Florence Nightingale, called by the British government as the first woman nurse to enter the British military hospital. She came with a group of women from her hospital and seemed a real angel of mercy to those sick and dying men. The dirt was cleaned away ; the men were bathed and given fresh clothing ; new temporary buildings were built, good food was served to the men ; letters home were written for them; and the number of those who recovered from their wounds increased greatly. ***All this was due to the work of this one woman, Florence Nightingale, and her corps of workers***". (Clinching sentence).

Kinds of Paragraph.

When we write a single paragraph on any subject, we make a few sentences dealing with the most important or the most interesting aspect of the subject, taking care that the sentences are put in a natural or logical order. But when we write an essay or any other type of composition, we have to make different kinds of paragraphs. The first paragraph of the essay will be somewhat different from the last paragraph of it. The first may be an introductory paragraph and the last may be called a concluding paragraph.

The Introductory Paragraph may be used in various ways. Usually it indicates the nature of the subject, or explains the particular point of view taken in the composition. In a description or a narrative the introductory paragraph may consist of an account of how the writer came to be in the situation, which he is describing ; a description of the scene where the events take place ; or an explanation of the situation out of which the events grew. It is often very effective to begin abruptly, right in the middle of the subject or story. In reflective essays it is very usual to begin with a general observation. It may also begin with an illustration or a definition of the subject, or a quotation. Sometimes it is profitable to begin with a sketch of the general plan of the essay. The chief thing to be borne in mind is that the introduction should lead on to the main topic without unnecessary delay, and should be effective enough to arrest the attention of the reader and to make him interested in the subject from the very beginning.

The following are examples of introductory paragraphs :—

Abrupt beginning.

"Thank heaven !.........I have caught it. I am in a corner seat, the compartment is not crowded, the train is about to start, and for an hour and a half, while we rattle towards the haven of solitude on the hill that I have written of aforetime, I can read, or think, or smoke, or sleep, or talk or write as I choose. I think I will write for I am in the humour for writing".

—*On Catching the Train* : A.G. Gardiner.
"Alpha of the Plough".

General observation or remark.

"A man's first care should be to avoid the reproaches of his own heart; his next, to escape the censures of the world. If the last interferes with the former, it ought to be entirely neglected; but otherwise there cannot be a greater satisfaction to an honest mind than to see those approbations which it gives itself seconded by the applause of the public". —*Sir Roger at the Assizes* : Addison.

An illustration beginning a reflective essay.

"I met a lady the other day who had travelled much and seen much and who talked with great vivacity about her experiences. But I noticed one peculiarity about her. If I happened to say that I too had been, let us say to Tangier, her interest in Tangier immediately faded away and she switched the conversation on to Cairo where I had not been, and where, therefore, she was quite happy. And her enthusiasm about the Hon'ble Ulick de Tompkins vanished when she found that I had the honour of meeting that eminent personage. And so with books and curiosities, places and things—she was only interested in them so long as they were her exclusive property. She had the itch of possession, and when she ceased to possess, she ceased to enjoy. If she could not have Tangier all to herself, she did not want it.

—*On Possession* : A. G. Gardiner "Alpha of the Plough".

Concluding Paragraph.

An essay should come to an end when all the writer wanted to say has been said. There is, generally speaking, no need for a formal conclusion. But a well-written concluding paragraph may make the end very effective, and drive home the main point of the essay.

A description may end with a paragraph stating the general effect of the whole description, or the final impression made on the observer.

A narrative should end when the crisis or the final event has been stated. Sometimes the moral of the tale may be stated in the concluding paragraph. But it is on the whole better to avoid stating a moral at the end of a narrative because it gives the impression of being obtrusively didactic. In reflective and argumentative essays the concluding paragraph may summarise the points dealt with in the course of the essay, or make some general statements bearing on the particular points stated in the body of the essay. In argumentative compositions, a *climax* makes a fitting end. It may also conclude with a suitable quotation or a striking simile.

Here are a few concluding paragraphs from famous writers :—

1. A paragraph stating the final event in a narrative.

"Garibaldi died at the age of seventy-five, in his chamber at Caprera with his window open and his eyes fixed on the sea. No man ever devoted a life more nobly to a single cause; no knight-errant of modern times has more superbly proved that these are still the days of chivalry".

—*The Roll Call of Honour* : A. T. Quiller-Couch.

2. A summarising paragraph.

"Such we believe to have been the character of the Puritans. We perceive the absurdity of their manners. We dislike the sullen gloom of their domestic habits. We acknowledge that the tone of their minds was often injured by straining after things too high for mortal reach ; and we know that, in spite of their hatred of Popery, they too often fell into the worst vices of that bad system, intolerance and extravagant austerity. Yet, when all circumstances are taken into consideration, we do not hesitate to pronounce them a brave, a wise, an honest, and a useful body".

—*Essay on Milton* : Macaulay.

3. Climax.

If a concluding paragraph contains several statements of varying importance or emphasis, it is advisable to arrange them in an ascending scale. This allows us to finish most effectively ; i. e. with what is greatest and most impressive.

The following paragraph is the close of Burke's impeachment of Warren Hastings.

"I impeach him in the name of the Commons of Great Britain in Parliament assembled, whose parliamentary trust he has betrayed. I impeach him in the name of all the Commons of Great Britain, whose national character he has dishonoured. I impeach him in the name of the people of India, whose laws, rights and liberties he has subverted, whose properties he has destroyed, whose country he has laid waste and desolate. I impeach him in the name and by virtue of those eternal laws of justice which he has violated. I impeach him in the name of human nature itself, which he has cruelly outraged, and oppressed in both sexes, in every age, rank, situation, and condition of life".

4. A quotation.

"In accordance with his own wish, his friends buried him beneath the pandanus tree whose boughs had been his roof when he first came to Molokai. He had lived in Molokai a little over sixteen years".

"I was sick, and ye visited me. Come, ye blessed of God, inherit the kingdom prepared for you from the foundation of the world".

Father Damien : *Roll Call of Honour.*
by Sir A. T. Quiller-Couch.

The Writing of Single Paragraphs.

Students are often asked to write a single paragraph on a given subject. This amounts to writing a miniature essay—an essay on a small scale. However, students will do well to confine themselves to a single aspect of the given subject and develop that in about fifteen to twenty lines. They should state the important aspect they want to discuss in the first sentence and support or illustrate with examples in the following sentences. The language should be simple, the style

direct, and the sentences short. As a paragraph is limited in its scope, all digressions and irrelevant matter must be avoided. Write only what strikes you most. For instance, if you are required to write a paragraph on "What is a gentleman", you should proceed in the following manner :—

Newman has admirably defined a gentleman as a person who never inflicts pain. This definition of a gentleman is both appropriate and exact. A gentleman believes in the golden rule of conduct : do to others as you would like to be done by. He, therefore, never hurts the feelings of others. Far from hurting their feelings, he is always anxious to make them happy. He never points out the faults and failings in others in such a way as to suggest that he is holding them up to ridicule. His criticism is always friendly and helpful. His point of view is invariably constructive and sympathetic. He deliberately refrains from dragging anyone into a controversy and while discussing a subject he is prepared to appreciate the point of view of his adversary which is a mark of culture. A gentleman seldom or never loses his temper. He is kind to his servants and subordinates, courteous to his equals and obliging to his superiors. He invariably prefers a smile to a frown and forgiveness to revenge.

In the example given above, we have dealt with only one aspect of the subject. We have discussed only one characteristic of a gentleman, namely, his habit of never inflicting pain on anybody. We have not dealt with other aspects of the subject, namely the numerous other virtues of a gentleman.

Take another example. Suppose we are asked to write a paragraph on "Rainy Days". We should proceed in the following manner :—

"Rainy days are always welcome in a hot country like Pakistan. The scorching heat of plains makes life intolerable in the months of June and July. As majority of people are poor and cannot afford to go to hills, they anxiously look forward to the breaking of monsoon. Rainy days provide the much-needed relief to people tormented by excessive heat. Everybody enjoys a brisk shower, especially the children. They run about in the streets shouting happy slogans and obviously in high spirits. The joy of the peasants knows no bounds, as rain helps them in growing their crops, the women folk indulge in all sorts of frivolities—they sing songs, dance and enjoy swings in the garden. In short, a rainy day provides a happy interlude to everybody".

In the above paragraph, we have again confined ourselves to one aspect of the subject, namely the joy that rainy days bring to people in Pakistan. By doing so, we have been able to observe the principles of Unity, Coherence and Emphasis.

From what has been said you will have gathered that the division of an essay or a piece of work into paragraphs is not a matter of the writer's whim or fancy. Well-constructed paragraphs make for clearness and simplicity, and indicate, among other things, a capacity for clear thinking and logical arrangement.

POINTS TO REMEMBER

1. Favour the short paragraph.
2. Begin the paragraph with a short sentence.
3. Avoid extremes of very short and very long paragraphs.
4. Preserve the natural and logical order of the sentences in the paragraph.
5. Do not divide your paragraphs mechanically but according to your thought.
6. Let one paragraph depend upon another.
7. Use the last sentence for climax or recapitulation.

EXERCISE I

Macaulay was not only a writer of unique force and brilliancy, but also a great master of paragraph structure. Arrange the following consecutive sentences taken from Lord Macaulay's essay on *The Life and Writings of Addison* into three paragraphs. The answer indicates the paragraphing of Lord Macaulay :—

But what shall we say of Addison's humour, of his sense of the ludicrous, of his power of awakening that sense in others, and of drawing mirth from incidents which occur every day, and from little peculiarities of temper and manner such as may be found in every man ? We feel the charm. We give ourselves upto it. But we strive in vain to analyze it. Perhaps the best way of describing Addison's peculiar pleasantry is to compare it with the pleasantry of some other great satirists. The three most eminent masters of the art of ridicule, during the eighteenth century were Addison, Swift, and Voltaire. Which of the three had the greatest power of moving laughter may be questioned. But each of them, within his own domain, was supreme. Voltaire is the prince of buffoons. His merriment is without disguise or restraint. He gambols ; he grins ; he shakes his sides ; he points the finger ; he turns up the nose ; he shoots out the tongue. The manner of Swift is the very opposite to this. He moves laughter, but never joins in it. He appears in his works such as he appeared in society. All the company are convulsed with merriment, while the Dean, the author of all the mirth, preserves an invincible gravity, and even sourness of aspect ; and gives utterance to the most eccentric and ludicrous fancies with the air of a man reading the commination service. The manner of Addison is as remote from that of Swift as from that of Voltaire. He neither laughs out like the French wit, nor, like the Irish wit, throws a double portion of severity into his countenance while laughing inwardly ; but preserves a look peculiarly his own, a look of demure serenity, disturbed only by an arch sparkle of the eye, an almost imperceptible elevation of the brow, an almost imperceptible curl of the lip. His tone is never that of a Jack Pudding or of a Cynic, It is that of a gentleman, in whom the quickest sense of the ridiculous is constantly tempered by good nature and by good breeding.

ANSWER TO EXERCISE I WITH A HEADING TO EACH PARAGRAPH

1. The difficulty of analyzing Addison's humour.

But what shall we say of Addison's humour, of his sense of the ludicrous, of his power of awakening that sense in others, and of drawing mirth from incidents which occur every day, and from little peculiarities of temper and manner such as may be found in every man ? We feel the charm. We give ourselves up to it. *But we strive in vain to analyze it.* (The topic sentence is at the end of the paragraph).

2. Humour of Swift and Voltaire contrasted.

Perhaps the best way of describing Addison's peculiar pleasantry is to compare it with the pleasantry of some other great satirists. The three most eminent masters of the art of ridicule, during the eighteenth century were Addison, Swift, and Voltaire. Which of the three had the greatest power of moving laughter may be questioned. But each of them, within his own domain, was supreme. Voltaire is the prince of buffoons. His merriment is without disguise or restraint. He gambols ; he grins ; he shakes his sides ; he points the finger ; he turns up the nose ; he shoots out the tongue. The manner of Swift is the very opposite to this. He moves laughter but never joins in it. He appears in his works such as he appeared in society. All the company are convulsed with merriment, while the Dean, the author of all the mirth, preserves an invincible gravity, and even sourness of aspect ; and gives utterance to the most eccentric and ludicrous fancies with the air of a man reading the commination service.

3. Peculiar manner of Addison.

The manner of Addison is as remote from that of Swift as from that of Voltaire. He neither laughs out like the French wit, nor, like the Irish wit, throws a double portion of severity into his countenance while laughing inwardly ; but preserves a look peculiarly his own, a look of demure serenity, disturbed only by an arch sparkle of the eye, an almost imperceptible elevation of the brow, an almost imperceptible curl of the lip. His tone is never that of a Jack Pudding or of a Cynic. It is that of a gentleman, in whom the quickest sense of the ridiculous is constantly tempered by good nature and good breeding.

EXERCISE II

Expand each of the following ideas into a paragraph :—

1. The chimneys of an old house infested by swallows and pigeons.
2. The same house likened unto a drowsy old man.
3. The pursuit of perfection is the pursuit of sweetness and light.
4. A wife likened to a vine clinging to the oak.

ANSWERS TO EXERCISE II

1. The chimneys of an old house infested by swallows and pigeons.

In the chimneys of the disused rooms, swallows had built their nests for many a long year, and from earliest spring

to latest autumn whole colonies of swallows chirped and twittered in the eaves. There were more pigeons about the dreary stable-yard and out-buildings than anybody could reckon up. The wheeling and circling flights of runts, fantails, tumblers and pouters were, perhaps, not quite consistent with the grave and sober character of the building, but the monotonous cooing which never ceased to be raised by some among them all day long, suited it exactly, and seemed to lull it to rest.

2. The same house likened unto a drowsy old man.

With its overhanging stories, drowsy little panes of glass and front bulging out and projecting over the pathway, the old house looked as if it were nodding in its sleep. Indeed, it needed no very great stretch of imagination to detect in it other resemblances to humanity. The bricks of which it was built had originally been a deep dark red, but had grown yellow and discoloured like an old man's skin. The sturdy timbers had decayed like teeth, and here and there the ivy, like a warm garment to comfort it in its age, wrapped its green leaves closely round the time-worn walls.

3. The pursuit of perfection is the pursuit of sweetness and light.

He who works for sweetness and light works to make reason and the will of God prevail. He who works for machinery, he who works for hatred, works only for confusion. Culture looks beyond machinery, culture hates hatred ; culture has one great passion – the passion for sweetness and light. It has one even yet greater—the passion for making sweetness and light prevail. It is not satisfied till we all come to be a perfect man; it knows that the sweetness and light of the few must be imperfect until the raw unkindled masses of humanity are touched with sweetness and light.

4. A wife likened to a vine clinging to an oak.

As the vine, which has long twined its graceful foliage about the oak and been lifted by it into sunshine, will, when the hardy plant is rifted by the thunderbolt, cling round it with its caressing tendrils, and build up its shattered boughs, so it is beautifully ordained by Providence that woman who is the mere dependent and ornament of man in his happier hours should be his stay and solace when smitten with sudden calamity, winding herself into the rugged recesses of his nature, tenderly supporting the drooping head and binding up the broken heart.

EXERCISE III

Expand each of the following ideas into a short paragraph :—

1. Sleeping out-of-door on the grass or hay.
2. Hard work is essential to excellence.

ANSWERS TO EXERCISE III

1. Sleeping out-of-doors on the grass or hay.

The most complete and healthy sleep that can be enjoyed in the day is in summer-time out in a field. There is, perhaps, no solitary sensation, so exquisite as that of slumbering on the grass or hay, shaded from the hot sun by a tree, with the consciousness of a fresh but light

air running through the wide atmosphere, and the sky stretching far overhead on all sides. Earth and heaven and a placid humanity seem to have the creation to themselves. There is nothing between the slumberer and the naked and glad innocence of nature.

2. Hard work is essential to excellence.

Without steady hard work it is impossible to excel in anything. We must not imagine that it is by a sort of mushroom-growth that one can rise to be a distinguished pleader, or doctor, or speaker in any assembly. It is not by starts of application, or by a few years' preparation and study, afterwards discontinued, that eminence can be obtained. No, it can be attained only by means of regular industry developed into a habit and ready to be exerted on every occasion that calls for industry.

EXERCISE IV

B.A. EXAMINATION OF THE PUNJAB UNIVERSITY, 1924.

Write a paragraph on each of the following :—

(a) Hope springs eternal in the human breast
Man never is, but always to be blest.

(b) What's in a name ? that which we call a rose
By any other name would smell as sweet.

(c) It is an ill wind that blows nobody good.

ANSWERS TO EXERCISE IV

(a) Hope ever springs anew in the human heart. However disheartened one may feel at times, however gloomy and dark may be the path of his life, he always hopes that darkness will one day vanish, and that his path will be illuminated with a radiant light. We may be passing through the darkest days, but we always think that there will be a bright tomorrow. Though the sky may be overcast with the darkest clouds, we believe that there is a silver lining to every sable cloud. We may walk through the briars and brambles of this world, still we believe that thistles will bring forth beautiful blossoms. Hope is the inalienable birth-right of man. The sick man hopes to be well one day, the poor man hopes to be rich ; and the student who fails in the examination hopes to pass next year. Thus hope is the most priceless possession of man.

(b) Names are, after all, no more than conventional symbols for communicating ideas among human beings. They are often the most arbitrary coinage and can claim no specific relationship with the objects to which they are attached or their attributes. The soul of things is always much more important than their accidental nomenclature. A fond father may name his newly-born child Hercules or Apollo. If he does not turn out to be strong like the former or beautiful and musical like the latter but is, on the other hand, timid and cowardly or ugly and deaf to music, the grand name will make him look all the more ridiculous. On the contrary, if a rich man is named *Ghariba* (Mr. Pauper), all will hasten to show him respect and flatter him. This proves that names are mere convenient and handy labels, intrinsically meaningless, and can often be transposed without any real loss or difference in values.

(c) There is soul of good in things evil. There is nothing in the world that is not conducive to good in one form or another. Misfortunes sometimes prove blessings in disguise. Poverty is not a curse but a cradle of greatness. Even the most dreadful calamities may be positive benefits to us. A man may be affected by a terrible disease but who knows that after his recovery he may enjoy even better health than he ever enjoyed before. The outcasts and the dregs of society exhibit at times greater nobility of soul and spirit of sacrifice than the so-called upper classes. Pope has expressed this philosophy of life in the following lines :—

'All Nature is but Art unknown to thee
All chance direction, thou canst not see.
All discord harmony not understood
All partial evil universal good'.

Tennyson holds the same view when he says :

'O yet we trust that somehow good
Will be the final goal of ill'.

In his concluding line of *Ode to the West Wind*,
Shelley advocates the optimistic view by saying
"O Wind
If Winter comes can spring be far behind ?"

B.A. EXAMINATION OF THE PUNJAB UNIVERSITY, 1928.

EXERCISE V

Complete the following Paragraphs :—

(a) A sense of humour is helpful in many difficult moments....
(b) The Captain watched till sunset.........
(c) Look before you leap is only half true ....
(d) It is always a source of gratification to us...........

ANSWERS TO EXERCISE V

(a) A sense of humour is helpful in many difficult moments. We can get out of many embarrassing situations if we possess a sense of humour. Humour is a great asset in practical life. A student can turn away the wrath of his teacher by submitting a humorous explanation of a fault and thus escape punishment. A servant can soften the anger of his master by inventing a humorous explanation and a weak man can pacify his furious enemy by talking in a humorous vein. Difficulties dissolve in laughter when there is humour. In *Henry IV* a historical play by Shakespeare, Falstaff is an embodiment of humour. Even when he is unmasked and his cowardice is detected as he flies on seeing Prince Hal approaching, he maintains his position by saying that he is a lion who will not touch a prince. When he leaves the scene of action on seeing Hotspur on the battlefield, he excuses himself by saying "Discretion is the better part of valour" a remark that has become proverbial. In this and many other ways, humour proves a great safety-valve to man.

(b) The Captain waited till sunset but no ship approached. His own ship was wrecked. He was wondering how to cross the mighty ocean. As the shades of evening were stealing across the

sky he once more gazed towards the horizon, but no sail was visible. In the meantime, the ship was sinking fast as the leak was increasing rapidly. In despair, he addressed a mute prayer to the skies and prepared himself for death. He thought of his distant wife and infant boy with infinite longing in his wistful eyes. Just at this moment, as if God had been trying the faith of the crew to the utmost, a distant sail was sighted near the horizon. In an instant, despair and inactivity vanished, and all was bustle and joy.

(c) "Look before you leap" is only half true. It is good, certainly to weigh the pros and cons before we act. It is always wise for a man never to take a plunge into the deep without thinking of the sharks which may swallow him. But there are occasions when instant action is necessary, when a moment's delay will be ruinous. If at such critical moments we indulge in thinking of consequences, we will be acting foolishly. The swimmer who wants to save a drowning man must at once take a leap into the river, the warrior who is overwhelmed by the enemy must at once begin to strike right and left.

(d) It is always a source of gratification to us when we see evil being properly punished in the world and evil-doers reaping 'whatsoever they sow'. More often evil-doers escape punishment. Many times we see the thief, the criminal, the pick-pocket, the robber, the swindler, and the cheat enjoying the fruit of their evil-doing. It is only in rare cases that the hypocrisy of a villain is exposed and his treachery and deceitfulness brought to light. We are truly gratified when we see the villainy, hypocrisy and rascality of Uriah Heap unmasked by Micawber in *David Copperfield*. Such moments convince us that vice brings its own punishment and that only virtue triumphs in the long run.

EXERCISE VI

Write a paragraph for a newspaper describing a street accident using the following materials :—

A motor-car, a drunk driver, an overturned tonga, a woman with an infant in arms, a boy scout, first aid, a policeman, a hostile crowd.

(*Delhi University, 1927*)

ANSWER TO EXERCISE VI

Yesterday there was a serious accident on the Mall. A drunken driver was driving a motor-car at the speed of forty miles an hour. As the car swept round a sharp corner, it ran into a tonga occupied by a woman with an infant in her arms. The tonga was overturned. Happily no one was killed ; but the woman and her child received some minor injuries. The hostile crowd was so infuriated with the driver that all his excuses and explanations did not save him from

being roughly handled and abused. It was with difficulty that he escaped. Soon a boy scout arrived on the spot and provided first aid to the injured mother and child. A policeman also reached there and took down the number of the car.

EXERCISE VII

INTERMEDIATE EXAMINATION OF THE PUNJAB UNIVERSITY, 1935

Continue each of the following paragraphs (to the length of about a page) so as to complete the description started by the writer.

(a) 'Altaf did not answer, for his ear was attracted by a sound behind him. It was a peculiar sound too, like something heavy, but not hard, rushing softly over the dead leaves. He turned round with some curiosity. A...........'

(b) 'For these reasons there are not more useful members in a community than merchants. They bring mankind together into a market for mutual exchange of help and service. They distribute the gifts of Nature, find...........'.

ANSWERS TO EXERCISE VII

(*a*) *Altaf did not answer for his ear was attracted by a sound behind him. It was a peculiar sound too, like something heavy, but not hard, rushing softly over the dead leaves. He turned round with some curiosity. A* host of locusts had descended on the plain. He could now hear their whizzing and hissing. They seemed, like the innumerable flakes of yellow coloured snow, to descend upon fields, crops, gardens, copses, groves, orchards and palm plantations. They devoured everything they could get. Altaf stood amazed at the awful waste created by the locusts. In a few minutes, green and smiling fields had been turned into barren lands. They had turned a paradise into a desert. The animation of the place was gone ; a gloom hung over the plain. Altaf thought that God had given up the city and that something or other had angered Him. Locusts, indeed, were no uncommon visitation, but they had appeared earlier when the people were not prepared for them. Perhaps some sacred place had been polluted or some unholy rite practised, or some secret conspiracy spread. The locusts passed away, but they left the people bowed down with grief and loss.

(*b*) *For these reasons there are not more useful members in a community than merchants. They bring mankind together into a market for mutual exchange of help and service. They distribute the gifts of Nature, find* suitable markets to dispose them of and thus increase mutual intercourse and traffic among mankind. They take particular care to disseminate the blessings of Nature to the different regions of the world so that the natives of the

several parts of the earth might have a kind of dependence upon one another and be united together by a common interest. Food often grows in one country, and sauce is made in another. The fruits of Kashmir are dressed with the products of the Punjab and China tea is sweetened by Pakistani sugar. But all this is possible because of the merchants. They do all they can to utilize the productive powers of a country and render the importation of foreign materials possible. Thus it was impossible for England to engage in the manufacture of cotton-cloth and silk, until the raw materials were imported from the distant shores of India and Pakistan. It would have been impossible for England, America, Japan and West Germany to become so rich had the merchants not found the Asian countries a suitable market for their manufactured goods. So it is clear that the merchants constitute a very useful part of society as they accelerate international commerce, and thus set up a free intercourse between nation and nation.

CHAPTER XX

ENGLISH STYLE

"Language is the armoury of the human mind and at once contains the trophies of its past and the weapons of its future conquests".

—Coleridge.

What is English style ? Is it the order and movement one gives to one's thoughts ? Is it proper words in proper places? Is it simply the beauty of the truth itself ? Is it a thinking out into language ? Is it character and individuality ? Is it the man himself ?

It is all these and more. It is a man's power and personality impressing themselves inevitably upon his production. "Style", says Cardinal Newman, "is the shadow of a personality". Longinus, a Greek critic of the first century A.D. hears in the sublime language of literature ' the true ring of a great soul'. Greatness of style comes from greatness of intellect and feelings. To write greatly you must be great. In order to keep your phrases large, rhythmical and pleasing, you must have the same qualities in your soul. What we conceive clearly and feel strongly, we shall express in like manner.

Plato was acutely sensitive to the magic and music of words. As a writer of prose, he stands unsurpassed. The English creative mind has reached its peak in poetry. But great as are the achievements of English prose, they have not risen to the same level of excellence as English poetry. The English Plato is yet to come. The style of Aristotle is plain, practical, compact and admirably avoids the high-sounding verbiage which enshrouds a good deal of later philosophy and criticism. These examples are meant to show that the style is the image of one's personality. The development of self is, therefore, essential to the development of one's style in writing. When you write, you not only express ideas in words but you also express a personality which, unconsciously perhaps, communicates itself to your expression.

It has been well said that nature is so perfect because she follows an eternal plan from which she never departs. The perfection of God's creative plan has been beautifully expressed in some of the verses of سورة الملك in the Holy Quran. Want of plan is the cause of much failure in writing. Haphazard effort leads inevitably to confusion and ineffectiveness. It is a mistake to attempt to write upon a subject of which you have not full possession. To write well you must think well — you must first know, and feel, and experience within you, that which you would impress upon other minds.

Gibbon says : "The style of an author should be the image of his mind, but the choice and command of language is the outcome of application and study". Stevenson, ever patiently labouring for a perfect style advised one who could not spend a whole afternoon turning a simple phrase to give up the profession of literature.

Style has been defined by another writer as the verbal expression of thought, and he suggests the following points in the use of words in order to secure economy of mental action.

1. **Fitness,** or the use of those words and phrases which are most capable of conveying the meaning we intend to express. In order to do this, one must form the habit of weighing and comparing words. You learn to choose what is fit by knowing what is unfit and by building a vocabulary from which to make the largest possible choice.

2. **Suggestiveness,** or the power in words of originating definite and vivid concepts in the mind. Carlyle says of a great man : "His view of the universe once promulgated, a like view starts into being in all minds. In all minds it lay written, but invisibly ; at his word it starts into visibility in all".

3. **Brevity,** or the use of the fewest possible words for our purpose. This is in keeping with Spencer's dictum, "To so present ideas that they may be apprehended with the least possible effort is the aim towards which most of the rules point". This brevity must not, however, degenerate into epigrammatism.

4. **Specificity,** or the use of concrete rather than abstract words, as illustrated in the following vivid description of Rip Van Winkle in Washington Irving's *Sketch Book* :

   "He was tall, but exceedingly lank, with long arms and legs, hands that dangled a mile out of his sleeves, and his whole frame most loosely hung together. His head was small, and flat at the top, with large ears, large green grassy eyes, and a long nose, so that it looked like a weathercock perched upon his spindle neck to tell which way the wind blew. To see him striding along the profile of a hill, with his clothes bagging and fluttering about him, one might have mistaken him for the genius of famine descending upon the earth or some scarecrow eloped from a corn-field".

5. **Imitativeness,** or the use of words which present to the mind some resemblance to the ideas to be expressed. This is one reason for giving preference to Saxon words. This also includes a consideration of onomatopoeia, or words that express in their sound something of their meaning.

6. **Concurrence,** or the cumulative tendency of words to aid in clearness and vividness of expression. This is illustrated in the style of Lord Macaulay.

7. **Sequence,** or the proper succession of words, sentences and paragraphs. The rule is that principal and subordinate ideas should be expressed in such a logical order that they may be

most readily apprehended by the reader. The order in which our thoughts arise in our mind is generally considered to be the most natural, and we should follow this as far as possible in setting them down on paper.

Prolixity is to be avoided as one of the worst vices of writing. Edgar Allan Poe calls it the one unpardonable sin. Cultivate plainness, vigour and sincerity. Your style should receive its beauty mainly from the thought itself. Says Thoreau : "A great thought is never found in a mean dress". Conciseness is often desirable, but remember that "to cut your words too short is to prune away their sense". One of the tests of the real artist is to know what to reject.

A style should not be equally impressive throughout. There must be contrasts, and therefore some thoughts must occupy subordinate positions When everything is made emphatic then nothing is emphatic. Your primary object should be to make yourself easily understood. Clear thought expresses itself clearly. Whenever you find obscurity in expression, it will also be found in the mind of the writer. A writer should know precisely what he wishes to say, and then say it. "He who thinks loosely", says Coleridge, "will write loosely".

Avoid "rhetorical finery" and superfluity of expression. Beware of "those long sentences which are rich in parenthesis like a box of boxes one within another and padded out like roast geese stuffed with apples".

Thought itself should determine the bulk and length of expression. If the ideas are full and deep, they will be too big for short and pithy sentences. When a man conceives boldly his style demands more freedom, and his sentences refuse to be circumscribed within defined and narrow limits. Convinced of the truth and importance of his thoughts, his style becomes audacious and declines to be reined in by rhetorical precepts.

Practice in writing is the supreme requirement in forming an English style, while association with good speakers is a valuable auxiliary. We may learn much from the suggestions offered by masters of English style. For example Ben Jonson says : "Language most shows a man. Speak, that I may see thee ! No mirror renders a man's form and likeness so truly as his speech". Hume prefers extreme simplicity to extreme refinement in style, observing "that those compositions which we read oftenest, and which every man of taste has got by heart, have the recommendation of simplicity". It is with books as with women, where a certain plainness of manner and dress is more engaging than the glare of paint, and apparel, which may dazzle the eye but does not reach the heart. Terence is so modest that we grant him everything. He assumes nothing and his purity and simplicity make a durable impression on us.

"It is easy" says Hazlitt, "to write a gaudy style without ideas. The florid style is the reverse of the familiar. The last is employed as an unvarnished medium to convey ideas ; the first is resorted to as a spangled veil to conceal the want of them. When there is nothing to be set down but words, it costs little to pile up fine words".

When you study an author, you should know what qualities to look for in his style. The following list, indicating leading characteristics of some of the eminent writers, will assist you in making your own estimates of their style :—

Addison	———	Purity, grace, exactitude.
Bacon	———	Conciseness, balance, antithesis.
Bunyan	———	Simplicity, clearness, homeliness.
Carlyle	———	Vehemence, energy, abruptness.
Goldsmith	———	Clearness, ease, sympathy.
Macaulay	———	Vigour, brilliancy, clearness.
Newman	———	Sincerity, vivacity, urbanity.
Ruskin	———	Melody, flexibility, frankness.
Stevenson	———	Freshness, simplicity, deliberateness.
Wordsworth	———	Simplicity, ease, grace, insight.

There is a style called "Johnsonian", which imitates, but does not represent the style of the great essayist, and is to be avoided as the plague. It is characterized by long words, high-sounding phrases, and involved sentences. It smothers thought in a multiplicity of words and bewilders you with its intricate and tortuous expression. You may set it down as a rule that it is far better to be too terse than prolix, and abruptness is to be preferred to verbosity. To quote Hazlitt again : "The proper force of words lies not in the words themselves, but in their application. A word may be a fine-sounding word, of an unusual length, and very imposing from its novelty, and yet in the connection in which it is introduced, it may be quite pointless and irrelevant. It is not pomp or pretension, but the adaptation of the expression to the idea that clenches a writer's meaning. I hate anything that occupies more space than it is worth. I hate to see a parcel of big words without anything in them". Simplicity and sincerity are absolutely indispensable to a finished English style. This prescribes that words and phrases should be arranged in such an order of logical dependence and rhythmical cadence, as best to secure clearness and harmony. Men with a delicate sense of rhythm instinctively distribute their phrases in an order that falls agreeable on the ear.

The following two laws of style need special attention :

1. **The Law of Climax**. The energetic phrase should follow the feebler one and the law of progression and intensity should be manifest in writing. This serves to stimulate the mind of the reader, and is therefore a psychological necessity.

2. **The Law of Variety**. Monotony is destructive to style. A style that is too rigid and uniform becomes wearisome and tedious to the reader. Variety in expression is secured mainly through sincerity. It will give a man all the power that is possible to him.

The following practical suggestions will help you to develop your English style.

1. **Make words obedient to your will.** To do this you must completely possess words. You cannot possibly make them obedient until you make them your own. It is said that Cowper possessed, above all other modern poets, the power of bending the most stubborn and intractable words to the mould of his thought. *On the Receipt of My Mother's Picture* is an example of his command over words.

" Oh ! that those lips had language ! Life has passed
With me but roughly since I heard the last.
Those lips are thine—thy own sweet smile I see
The same that oft in childhood solaced me ;
Voice only fails else how distinct they say,
'Grieve not my child, chase all thy fears away !'
I heard the bell tolled on thy burial day,
I saw the hearse that bore thee slow away,
And turning from my nursery window, drew
A long, long sigh, and wept a last adieu !
Thy maidens, grieved themselves at my concern
Oft gave me promise of thy quick return.
What ardently I wished, I long believed
And disappointed still, was still deceived.
By expectation every day beguiled
Dupe of *tomorrow* even from a child.
Thus many a sad tomorrow came and went,
Till all my stock of infant sorrow spent,
I learned at last submission to my lot ;
But, though I less deplored thee, ne'er forgot."

2. **Learn how to use words.** This is a genuine acquisition. Not one man in a thousand really knows how to use words. Power of language does not consist in the mere possession of large vocabulary, but in the knowledge of the proper choice of words. Preference should be given to the short word, and although you must use words of both Saxon and Latin origin, you will find that the Saxon will best serve your needs of simplicity and directness. Of course long words have their proper use since these " voluminous, mouth-filling epithets" are often needed to convey size, strength or emotion. Do not think of words as words but as symbols of thought. Constantly observe how the best writers use them to express their ideas.

3. **Do not be over-fastidious in your choice of words.** This does not mean that you are to be careless in your selection of words but anything that suggests pedantry should be avoided. An occasional violation of diction is preferable to over-exactitude and stiltedness. A young man said to Henry Ward Beecher at the close of his sermon : " Mr. Beecher, I trust you will not mind my telling you, that I counted over forty grammatical errors in your sermon today". "Young man" said the great pulpit orator, "I don't mind telling you that when the English language gets in my way, it does not stand the ghost of a chance". There is a lesson in that story for you. It is this spirit of independence and audacity that must at last be found in a finished writer or speaker.

4. Never quote anything that is not new and appropriate.

A common fault with young writers is to drag in quotations by way of ornament. Then they invariably appear as excrescences. A striking phrase may pass when imbedded in your sentence, but to show it around as a nugget which you have just picked up is the innocent young man's snare. The use of hackneyed quotations is indefensible.

5. Practise Composition everyday. You learn to write by writing. Therefore you should do some writing regularly. A very helpful exercise is to copy in your own handwriting two or more pages from a standard work of literature and to read it aloud. Select an author of recognised ability for this purpose and confine yourself to his style for a week or two. This practice of writing and reading aloud will give you a thorough insight into the style of the author selected.

Stevenson always carried two books with him, one to read, the other to write in. He lived with words. He worked conscientiously and patiently to acquire style. "Whenever I read a book or a passage that particularly pleased me, said he, "in which a thing was said or an effect rendered with propriety, in which there was either some conspicuous force or some happy distinction in the style, I must sit down at once and set myself to ape that quality".

6. Practise rules apart. You have already seen that a study of rules as such is most desirable, but when you sit down to compose, you should use the diction that offers itself at the moment. Self-consciousness is wholly destructive to a good literary style. When you write, let your thoughts express themselves in an easy spontaneous style. The study of rules should be well disposed of before you attempt any really serious work in original composition.

7. Carefully revise your composition. After you have set your thoughts on paper, you may then critically examine your composition to discover faults of diction and other defects. All great writers patiently revised their manuscripts. You must form the habit of examining and revising what you write, remembering that "God gives us the power to form habits, that we may crystallize victories".

The great masters of oratory should be studied most carefully and diligently. Erskine, Burke, Pinckney, Webster, and, above all, the legal orations of Cicero are the best models for a young lawyer. Erskine is represented by an excellent authority as having spoken the finest and richest English ever spoken by an advocate. For two years prior to his call to the bar, he devoted himself exclusively to the study of literature, and probably no two years of his life were so profitably spent. In addition to his reading in prose, he devoted himself with great ardour to the study of Milton and Shakespeare. It was in this way that he acquired that fine choice of words, that rich and varied imagery, that boldness of thought and magnificence of expression for which he was afterwards so much distinguished. He could have drawn these things from no richer source. 'Among the characteristics of Lord Erskine's eloquence', observes one of his recent biographers,

'the perpetual illustrations derived from the writings of Burke are very remarkable'. The speeches of Burke are a text-book of political wisdom—expounding and justifying all the great and noble principles of freedom and justice. William Pitt obtained his remarkable command of the English tongue from Shakespeare and the Bible. He studied the Bible not only as a guide of life, but as the true 'well of English undefiled'. No wonder that his contemporary Fox should have said of him, "He always has the right word in the right place". William Pinckney has himself unlocked the secret of his intellectual affluence and elegant diction. He says that he made it a rule from his youth never to see a fine idea without committing it to memory. The result was the most splendid and powerful English-spoken style ever heard. The advocate does not want a diction gathered from newspapers and caught from the air, common and unsuggestive. He needs a diction whose every word is freighted with suggestion and association, with beauty and power. It is a rich and rare English that one ought to command, who is aiming to control a jury's ear.

The saying is that "fine feathers make fine birds" but fine language does not necessarily make fine writers. The study of models and rules is important since all great artists like Stevenson and Newman have thought it necessary to learn the technique of their art. In order to become a master of English style, you must learn ultimately to express yourself, and the greatness of your own soul will be the greatness of your style. Emerson says : "It makes a great difference to the force of any sentence whether there is a man behind it, or not. Those who listened to Lord Chatham felt that there was something finer in the man than anything which he said". Thus it should be with you as a writer. In your study of English style, seek to develop the supreme qualities of your mind, heart and character, so that it may be said of you, "There is something finer in the man than anything he writes".

The beginner is advised to cultivate a good style before attempting to make it personal, i.e., to learn to write simply, clearly and correctly, before trying to impress upon his writing the stamp of his own individuality. Not all persons are capable of writing an individual style. Most people are content to write a good style, and have no desire to go further. But those who wish to invest their writing with something of their own personality, should begin by studying carefully the works of acknowledged masters of English prose, noticing the peculiarities of each writer's style, and how one style differs from another. Then, according as one or another appeals to him more than the rest, he will be tempted to imitate the writer he admires most. He should not, however, stop with imitation. Merely to imitate the style of this man or that is an inglorious proceeding like wearing another man's shoes. What the would-be stylist should attempt to do is to build into the style he most fancies, elements expressive of himself, his individuality, so that the outcome is something distinctive and personal. Stevenson regarded Hazlitt as a model but he evolved a singularly fascinating style of his own with Hazlitt as the source of his inspiration. There are styles and styles and an immense distance lies between good writing and fine writing. There are innumerable styles, everyone of which has its exponents and its lovers. At the risk of

offending some stylists, I will say that a good style is that in which the writer expresses himself most naturally and attractively and that a bad style is that which forces itself upon the reader's attention.

How many different kinds of style may be distinguished? Broadly speaking, the style of a good writer may be brought under one or other of the following heads; according to its main characteristics. Note, however, that the qualities implied in these different styles are not mutually exclusive.

The Simple Style.

The characteristics of the Simple Style are (1) that it is easily understood ; (2) that it avoids complicated constructions, mannerisms, exaggeration, and the use of uncommon or difficult words and phrases; and (3) that it is direct and unambiguous.

The opposite of the Simple Style is the style that is laboured, or pompous, or obscure, or pedantic.

The Simple Style need not be confined to the treatment of simple subjects, nor does the simple style necessarily involve the exclusive use of the Simple sentence.

Examples of books written in the Simple Style are Goldsmith's *Vicar of Wakefield*, Kingsley's *Water Babies*, and the essays of Addison, Steele, Goldsmith and James Anthony Froude. Goldsmith's *Vicar of Wakefield* was the delight of great Goethe. Abraham Lincoln's *Gettysburg Address* derives all its beauty and strength from the simplicity of its thought and expression. His condolence letter to Mrs. Bixly a Civil War Gold Star Mother whose five sons died on the battle-field goes to show how great is the inspirational value of the Simple Style. Speaking of this letter Lord Bryce says : "I do not know where the nobility of self-sacrifice for a great cause has been set forth with such simple and pathetic beauty". This letter has been quoted in full in the Chapter on Letter-writing. The parables of Jesus Christ in the Bible are remarkably fascinating because of their simplicity of style. Bunyan's *Pilgrim's Progress* is one of the greatest achievements in the sphere of Simple Style. The authorised version of the Bible is a master-piece of Simple Style. The young who do not read the Bible miss, of course, some of the greatest prose and poetry in the English Language. If words can smell of spring and happiness, these are they:

"My beloved spoke, and said unto me,
'Rise up, my love, my fair one, and come away.
For, lo, the winter is past,
The rain is over and gone ;
The flowers appear on the earth ;
The time of the singing of birds is come,
And the voice of the turtle is heard in the land' "

The Elegant Style.

As its name suggests this style of writing implies refinement in *Thought* as well as in *Diction*. It carefully avoids every form of coarseness either in ideas or in the expression of ideas, and pays great attention to ease and smoothness in the flow of words. It is characterised, therefore, by Euphony and Rhythm.

Euphony consists in the use of words that sound pleasant and produce no jar on the ear. It avoids ugly, jerky, harsh-sounding words, prefers vowels to consonants because they are softer to the ear, and among the consonants distinguishes the more harmonious (n, l, r) from the less (g, k, t). The opposite of Euphony is Cacophony which is sometimes used by writers (e.g., Carlyle) to secure an effect of ruggedness.

Rhythm is the pleasantly regulated rise and fall of sound, produced by the suitable disposition of words and stresses in a sentence. In verse it is regular and conforms to metrical rules. The rhythms of prose, however, are not regular and are secured by avoiding all shocks or jars in sentences, such as may be a rapid succession of commas and the frequent use of interjections, exclamations, etc.

In order to secure effects of Euphony or Rhythm, it may sometimes be necessary to sacrifice energy or vividness, and this is the chief weakness of the Elegant Style. It is the weakness which the very word 'elegance' calls up in our minds, something lacking in manliness, strength. In the 18th Century the word stood for all that was graceful, refined, or fashionable, and was characteristic of the age, but today it carries with it a hint of reproach. The same reproach of something merely pretty and lacking in vigour, attaches also to the style.

The Graphic Style.

The Graphic Style enables the reader to visualise what he reads as in a picture, and it is, therefore, specially suited to Descriptive and Narrative writing. The more clearly and vividly the words of the writer have power to call up such a picture, the greater is his success in this kind of writing. When reading of some event, or some description, we sometimes voluntarily exclaim, "How graphically he puts the whole thing before us!" It is as though we saw it ourselves. George Borrow's *Lavengro* is a masterpiece of the Graphic Style. The concluding portion of Lord Macaulay's essay on Warren Hastings is another striking example of the Graphic Style.

The Graphic Style demands (1) some imagination on the part of the writer, (2) the use of concrete, vivid, picture-forming terms in preference to vague, general terms of an abstract nature which are hard to visualise. The use of similes and metaphors helps to stimulate the imagination in this respect.

(1) The river runs with great swiftness between its rocky banks, and behaves as though possessed by a demon.

(2) "Close in its bands of rock, the river surges tumultuously forward, writhing and leaping as if inspired by a demon".

The first sentence is weak and colourless and betrays a lack of imagination on the part of the writer. The second sentence by Rupert Brooke is all that the first is not. It is graphic and vivid. The description of Rip Van Winkle by Washington Irving which has been quoted already is another example of the graphic style. Defoe's *Robinson Crusoe* is a graphically written book. So are a good many of Scott's novels such as *The Antiquary*, *The Heart of Midlothian*, *Kenilworth* and *Ivanhoe*.

The Discursive Style.

The chatty or Discursive style is well exemplified in the intimate outpourings of Lamb, the essays of A.G. Gardiner (Alpha of the Plough) and the works of Max Beerbohm. It rambles on in the manner of desultory talk, appears to be attached to the subject merely in name and admits of irrelevancies and digressions according to the writer's pleasure. The desultoriness is, however, more apparent than real, for beneath it, if carefully studied, there will be found some sort of a design. The style of the late Mr. Justice Rustum Kayani was a harmonious blend of the discursive and the humorous style and had a sparkling originality about it.

The whims or fancies of the writer play a large part in the discursive style of composition. Its meandering, easy-going character is not, however, a good model for imitation by the beginner. Great writers may write interestingly on any topic. "After all", as A.G. Gardiner says, "What does the subject matter? Any peg will do to hang your hat on. The hat is the thing". That is all very well. But don't forget that there are hats and hats. The discursive writing of a great writer like Charles Lamb may have charm, but yours may not interest anybody. It may merely bore. A.G. Gardiner's essay *On Catching the Train* illustrates the qualities of this style of writing.

The Elevated Style.

This style is appropriate only to serious subjects of some importance and demands the use of a lofty diction to express lofty thoughts. Gibbon's *Decline and Fall of the Roman Empire* is a work written throughout in this dignified style, and to so imposing a subject it is excellently suited. Another writer who employs the elevated style is Edmund Burke. The characteristics of this style are well brought out in the writings of these two authors.

The chief danger of the Elevated Style is that it is apt to degenerate into mere pomposity. This happens when the diction is lofty and the theme is commonplace. Gibbon made the mistake of employing in his Autobiography a style precisely similar to that of the *Decline and Fall of the Roman Empire*, and the effect was stilted and pompous. Unless you are certain that the subject or sentiment demands this style of composition, do not attempt it. If you do, what you write is sure to seem inflated and bombastic.

The Terse Style.

The main characteristic of the Terse Style is that it employs the smallest number of words to express an idea. It is founded, therefore, upon brevity, but the brevity should not be secured at the expense of clearness. Where clearness is so sacrificed, the style becomes obscure.

The opposite of terseness is *diffuseness* or prolixity and this is always the result of the use of too many words to make one's meaning clear.

The essays of Bacon are well-known for their terse, epigrammatic style.

The Parodoxical Style.

G.K. Chesterton has familiarised us all with this style of writing which he has made peculiarly his own. A paradox consists of an apparent contradiction of accepted ideas, the purpose of which is to stimulate thought, and make one look at things from a new point of view. For example, to say that *the older a man gets, the younger he becomes* is so contrary to our usual way of thinking that we are startled into wondering what can be the possible meaning of such a statement. Chesterton's writing is full of such paradoxes. Entertaining as they are, they nevertheless involve a heavy strain on the attention of the reader, to whom too much of this kind of mental gymnastics is fatiguing. It is not pleasant continually to be standing on one's head. This style is, therefore, not for imitation.

Here is an example of Chesterton's paradoxical style.

"A city is, properly speaking, more poetic than a countryside, for while nature is a chaos of unconscious forces, a city is a chaos of conscious ones".

The Humorous Style.

The humorist is born, not made, and no one who is not gifted with a keen sense of humour can attempt this style successfully.

The humour of a piece of writing may be due to the nature of the incident dealt with ; or to the way in which it is dealt with. The humour of *The Pickwick Papers* by Dickens consists largely in the nature of the incidents related. The humour of such an essay as *Geographical Research* by A.A. Milne is to be looked for in the way the subject is dealt with. The humour in P.G. Wodehouse's stories depends both on the incidents and the peculiarities of the style adopted by this author. The humour of Mark Twain arises for the most part from the perfect seriousness with which he says the most ridiculous things. The delicious fooling of Stephen Leacock is largely a matter of the quixotic point of view from which he insists on looking at the world.

All this is but another way of saying that if you are humorous by temperament, your humour will be reflected in your style. It is worth while taking the trouble to see how the various humorists obtain their effects. Study the situations they create, or deal with, and the manner in which they write about them. Notice above all things that they do not strive after effect. The real humorist employs considerable restraint.

The Poetical Style.

Prose which is highly charged with sentiment, or emotion, or imagery tends to become poetical. Poetry and imagery are the language of emotion. Sometimes prose so inspired falls unconsciously into the measured language of poetry. There are whole chapters in R. D. Blackmore's *Lorna Doone* which breathe the sentiments of poetry. Many portions of the Bible are similarly poetical. Milton, Wordsworth and Ruskin also fall unconsciously into the stride of poetry when dealing with inspiring themes in prose. Some of the most

notable examples of poetical prose are afforded by the beautiful English translations of Sir. Rabindra Nath Tagore's Bengali poems, to be found in his *Gitanjali*, *The Gardener* and *The Crescent Moon*.

As a style, however, this manner of writing is not to be encouraged. Now and then, when the mood or the occasion demands, the language of poetry may be employed, but it is bound to prove wearisome to the reader if adopted throughout the composition.

The following paragraph from *Lorna Doone* is a good example of the poetical style.

"There she stayed, and held her revel, as soon as the fear of frost was gone ; all the air was a fount of freshness, and the earth of gladness, and the laughing waters prattled of the kindness of the sun".

Love has brought song into the heart of Lorna, and the world seems transformed. The passage should be read aloud to appreciate its poetic qualities. It is sheer poetry.

The Vigorous Style.

This is the style which most persons desire to cultivate, and it has, therefore, been reserved for consideration in somewhat greater detail. The vigorous style is synonymous with strength, impressiveness, energy, *verve*. Forcible, vigorous writing, which is the very opposite of writing that is dull, pointless, prolix or diffuse, has the effect of stimulating the attention and keeping it engaged without any special effort on the part of the reader. In speaking, the effect can be obtained by the use of gestures and proper intonation, but in writing we have to fall back upon certain stylistic contrivances.

To some writers e.g., Burke, Macaulay, Belloc, Wells, Lytton Strachey this vigorous style comes naturally, but it can be cultivated by adopting some or all of the following devices which have been found to produce the effect of force and energy.

Repitition.

The careless unintentional repitition of a word or phrase weakens a sentence. There is, however, another kind of repitition which is deliberately used for the sake of greater emphasis, greater impressiveness. This device has been employed effectively in the Holy Quran and lends a sublime force to it. The verse فبای الاء ربکما تکذبان 'Which of the favours of your Lord will you deny?' has been repeated thirty one times in سورة الرحمن and imparts a remarkable beauty and power to it. The following examples will illustrate the use of this device :—

(1) *Whatsoever things* are true, *whatsoever things* are honest, *whatsoever things* are just, *whatsoever* things are pure, *whatsoever things* are lovely, *whatsoever things* are of good report, *if there be any* virtue and *if there be any* praise, think on these things. —*The Bible.*

(2) Homer *is not more decidedly the first of* heroic poets, Shakespeare *is not more decidedly the* first of dramatists, Demosthenes *is not more decidedly the first of* orators, than Boswell *is the first of biographers.* —*Macaulay.*

Inversion of the usual order of words.

Normally, the Predicate comes after the Subject, the Noun after the Adjective that qualifies it and the Object after the Verb governing it. If this order is inverted, and what should come after is placed before, the surprise created by such inversion sometimes gives added force to the sentence. The following are examples :—

The woman's face, sad and careworn, touched our hearts to pity, instant and deep.

With face set, eyes burning, and body rigid, he awaited the attack.

Friends, promises, honour, decency, all these he forgot in the hour of his triumph.

Greater love hath no man than this, that a man lays down his life for his friends. —*St. John XV.*

Verb Economy.

To use the same verb to govern two or more nouns as objects, makes sometimes for increased effect e.g., "He lost his wife, his fortune and his honour at one stroke". Care should be taken to see that the verb in such a case is suitable to each of the nouns so governed. Do not, however, overdo it, as has been done in the following instance giving rise to a ridiculous situation :—

The guest complained of feeling ill, *took* a drink, his hat, his coat, his departure, no notice of his friends, a taxi, a pistol from his pocket, and finally his life.

Aphorisms ; Proverbs.

These may often be employed with great advantage to drive an argument home. An aphorism is a condensed statement, and is particularly effective when followed or preceded by longer sentences.

(1) His studies were inspired by the conviction that *knowledge is power*.

(2) He wandered from village to village doing odd jobs here and there, and when years later, he returned to his ancestral home, he was little better than a pauper. *A rolling stone gathers no moss.*

The Past Participle.

The repititional use of the past participle in a sentence such as the following, gives marked emphasis to the meaning :

Bowed down by years, broken by suffering, and overwhelmed by shame, she returned to the home of her childhood, not knowing what to expect.

Dilemma.

The dilemma gives additional point to a statement which would otherwise be bald.

If he admits the charge he is a fool, if he denies it he is a knave.

This is much more emphatically and interestingly put than "He is either a fool or a knave".

Balance.

The balancing of word against word, phrase against phrase, clause against clause, though it lends a studied effect to one's language, sometimes makes a sentence most impressive. Balance may be of two kinds :—

(1) *Balance with antithesis*, where a contrast is made within each phrase or clause or between clause and clause, e.g.,

When I view the fine gentleman with regard to his manners, methinks I see him modest without bashfulness, frank and affable without impertinence, obliging and complaisant without servility, cheerful and in good humour without noise. —*Steele*.

(2) *Balance without antithesis*, where the second expression gives added emphasis to the first, e.g.,

(a) Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider. —*Bacon*.

(b) Marriage was distasteful to her and marry she would not. For more than twenty years, until age freed her from the controversy, she resisted through an incredible series of delays, ambiguities, the incessant pressure of her ministers, her parliaments and her people.

—**Lytton Strachey** (*Elizabeth and Essex*).

The Judicious use of Figures of Speech.

These have been discussed in a separate chapter.

For a good example of the Vigorous Style study Lytton Strachey's Life-Sketch of Florence Nightingale. The various styles that have been described and explained (the Simple, the Elegant, the Graphic, the Discursive, the Elevated, the Terse, the Paradoxical, the Humorous, the Poetical and the Vigorous) have characteristics thre sometimes overlap. This is what was meant by saying that they aas not mutually exclusive. Thus a style may be simple as well at elegant, or graphic as well as discursive, or vigorous as well as terse, or elevated as well as poetical or at once humorous, discursive, and paradoxical. However, that may be, the main thing is to avoid the faults that have been pointed out, viz., ambiguity, colourlessness, exaggeration, obscurity, pedantry, prolixity and pomposity.

Read the Sample Essays in this book with an eye to the style in which each is written. This is the only way to learn what a real command of the language means.

CHAPTER XXI

PARAPHRASING, COMPREHENSION AND EXPANSION

Paraphrasing.

Any good dictionary will tell you that a paraphrase (*Greek para, alongside* ; *phrasis*, a telling) is a re-statement of a passage expressing the meaning of the original in another form, for the sake of its clearer and fuller exposition. What is aimed at in a paraphrase, is a free rendering of the sense of the passage in order to secure greater clearness and simplicity. To paraphrase a passage is to express its meaning in a language different from that of the original. The paraphrase must contain the very thoughts and ideas of the original—no new thoughts can be introduced nor any omitted, only the language and construction must be entirely altered. In a word, in paraphrasing we must reproduce the thought of the author of the passage, but the language and structure must be our own. Paraphrase means interpretation. Our aim in paraphrasing a given passage is to express the meaning of the passage in other words. Paraphrase does not mean an elaborate explanation or summary: what the original passage contains in a certain form has to be conveyed by us *in our own words*. The next point to remember is that the object of paraphrase is *to express the meaning of the passage with the utmost clearness and simplicity.* It is not the mere substitution of one word for another.

We make paraphrase either to help someone who has not understood the passage, or to prove that we ourselves understand it.

The test of a good paraphrase is (1) that it contains all the ideas of the original without adding any new ones ; (2) it does not cling to the diction of the original ; (3) it uses no difficult words or affected phrases ; it is perfectly clear to the inexpert ; it is written in a modern style that you yourself would use and yet captures the spirit of the original. (E. g., it is not colloquial when the original is dignified).

Successful paraphrase is, therefore, a difficult, but very worthwhile task. Every parent or teacher explaining something to children, everyone who gives instructions to his juniors, everyone who has to pass on expert knowledge to the less expert must be able to paraphrase orally or in writing. Many advertisement writers and journalists earn their living by paraphrasing technical matters for the general public. A number of popular periodicals exist almost solely to paraphrase or popularize for the common reader the findings set forth in the highly specialized technical publications.

You cannot turn out a successful paraphrase if you do not understand the meaning of the passage set. You cannot make clear to others what is not clear to yourself.

Your first endeavour should, therefore, be to master the sense of the passage, to get hold of the central idea. For this you may have to read the passage several times attentively. Don't grudge the time spent on this, for the success of your paraphrase will depend ultimately on your success in grasping the thoughts expressed or implied in the passage before you. The more clear the meaning of the passage becomes to you, the more light is shed on the sense of particular words or phrases which at first may have seemed vague or doubtful.

Next, set this meaning down, as far as possible in your own words, preserving the spirit of the original.

Then improve upon what you have written. Aim at *clearness* and *simplicity*—clearness in conveying the thoughts expressed or implied in the passage and simplicity of language.

Finally make a fair copy, if necessary.

There are various kinds of paraphrasing, but we generally employ the term to denote turning of verse into prose or of rendering a difficult prose passage into simpler idiom. It is the reproduction in one's own natural idiom or style the sense of a passage written in another idiom or style.

Someone has said, with a sneer, that paraphrase "usually takes the form of converting good English into bad". But this need not be so; and if in any case it is so, then the paraphrase in question is a bad paraphrase. It should be the aim of the student to improve his English by the practice of paraphrasing.

Paraphrasing is a valuable exercise in as much as it trains the student to clearer and more systematic understanding and appreciation of literary language and devices, enriches his vocabulary and leads him to simple, exact and idiomatic expression.

As an exercise in composition, Paraphrasing is an excellent method of training the mind to concentrate on what one reads, and so to read intelligently. For it is impossible to paraphrase any passage without a firm grasp of its meaning. It is also a fine training in the art of expressing what one wants to say, simply, clearly and directly. Incidentally, it gives valuable practice in grammatical and idiomatic composition.

A man who has once acquired the art of *intelligent reading* and of *lucid expression* has received no mean measure of education.

Another use of paraphrase is that it forms a valuable method of explanation. Indeed, it is often the best way of explaining an involved or ornate passage of prose or of an obscure piece of poetry. It differs from explanation, because its subject-matter does not go beyond the thought-content and spirit of the original passage and does not admit of any illustrations.

Clearness.

Thought in poetry is generally more condensed than in prose and in paraphrasing, a little elucidation may be necessary to bring out the full force of allusions, references or figurative language. You should be able to show that you understand their significance.

Sometimes where the poetic effect is heightened by repitition or diffuseness, the original may have to be condensed for the sake of clearness. Generally speaking, however, in the paraphrase there should be an equivalent to *everything* in the passage set.

Simplicity.

Poetry has a diction all its own. When paraphrasing verse, remember that you are changing its form and that, therefore, some of the characteristics of the verse-form will have to be eliminated. There are certain words, certain phrases, certain constructions which are peculiar to poetry. These should find their proper equivalents in prose.

When, however, the language of the original is already so simple that it would be futile to attempt to simplify it any further, care should be taken not to make the sense more unnatural by merely giving less simple dictionary meanings. The essence of simplicity in language is directness and economy of words. Choose your words carefully and make your meaning clear, but where one word will produce the effect you aim at, do not use two. What is more, try to preserve the spirit of the original, its general style, solemn, sad, lively or humorous as far as possible. If there are passages in direct speech in the original, it would be preferable to keep to the direct form in your paraphrase also, as it helps to maintain the similarity in style.

In its most useful form an exercise in paraphrasing is a simplification and the best pieces to paraphrase are those which are rhetorical rather than natural, metrical rather than prose, figurative rather than direct, florid rather than plain, high-flown or exaggerated rather than restrained. We do not paraphrase the simple forms of expression, because they are generally more effective as they are. If we do so, it is liable to produce a ridiculous or humorous effect. Here is a humorous illustration given by Ruskin in a lecture at Oxford. He said that, whereas in his youth he might have informed a man that his house was on fire in the following way—"Sir, the abode in which you probably passed the delightful days of your youth is in danger of inflammation", then being older and wiser, he would say simply, "Sir, your house is on fire". Here is another example of a ridiculous type of paraphrase. We have a proverb which says : "Those who live in glass houses should not throw stones". Somebody paraphrased it as follows :—

Let those in vitreous tenements who dwell
Forbear the flinty missiles to propel.
That is a laughable parody.

Paraphrasing does not mean merely changing of words from one way of speech to another. It means also interpretation in a simple and natural style.

Take the above proverb. If we wish to paraphrase it, we do not change the words merely but apply it in some such way as this : "If you have any weakness of your own you should be careful how you find fault with others." In these words the paraphrase says directly what the proverb said in a figurative way.

Paraphrasing is excellent practice for students who already have command of considerable range of English expression. They can bring into use their ability to transform sentences, and extend it to whole paragraphs, and by paraphrasing difficult passages they can also interpret and explain them faithfully. Paraphrasing also demands concentration, and it helps to counteract the common habit of learning things by heart without understanding them as a help in passing an examination. To paraphrase a passage you have to come out of yourself, to study the thoughts and intention of the writer, and then to try to express what he has said in your own way.

Broadly speaking, a paraphrase is the expression of the meaning of a passage in a different way. Literature is full of what we may call natural paraphrase. The English poet George Meredith, in a poem about a wandering gypsy and his wife, has written these lines :—

Nobly you've stuck to me, though in his kitchen
Many a Marquis would hail you cook !
Palaces you could have ruled and grown rich in,
But your old Jerry you never forsook.

Now, praise of a good wife is common in literature, and varies with the personality of the poet who praises. There is a most beautiful prose poem by Rabindra Nath Tagore in which he says :—

O woman, your arms are fit to grace the presence of a king, and yet you use them to sweep the floor for those you love. And therefore I worship you.

You see that the Indian and the English poets are both expressing the same feeling, on the same subject, each in his own way. That is a kind of paraphrase, though an unconscious one, for it is certain that Tagore was not thinking of Meredith's verses when he wrote in Bengali the song which he long afterwards translated into an English prose poem.

Again we are told in the dictionary that biography is a branch of literature dealing with persons' lives, and that geography is the science of the earth's surface, form, physical features, etc.

A student somewhere is reported to have written these lines :—

The art of biography.
Is different from geography;
Geography is about maps,
But biography is about chaps.

This is a comical kind of paraphrase, and of such kinds of paraphrase life is full, for all wit is a paraphrase of serious things.

1. Characteristics of a Good Paraphrase.

A passage written in a very terse or compressed style has to be expanded in paraphrasing. For instance, this saying from Bacon's *Essays* :—

Prosperity doth best discover vice, but Adversity doth best discover virtue.

Paraphrase—When a man is prosperous, there is more chance of his bad qualities coming to light ; but when he is unfortunate or in trouble, his good qualities are more likely to show themselves.

2. Fulness.

Paraphrasing differs from summarising or precis-writing, inasmuch as a paraphrase must reproduce, not only the substance or general meaning, but also the details of a passage. Nothing in the original should be left unrepresented in the paraphrase. It is, therefore, *a full reproduction*. The difference between a summary and a paraphrase may be illustrated by giving both of the following verse :—

The glories of our blood and state
Are shadows, not substantial things ;
Death lays his icy hand on kings :
        Sceptre and Crown
        Must tumble down,
And in the dust be equal made
With the poor crooked scythe and spade.

Summary.

High birth and rank are nothing ; for in death, which claims all, peasants are equal with kings.

Paraphrase—Nobility of birth and exalted rank, of which men so proudly boast, are mere illusions and quickly pass away. They cannot protect their proud possessors from the common fate of all mankind—death. Even kings, like the meanest of their subjects, must die ; and in the grave the poor peasant is equal with the haughty monarch.

While nothing in the original is to be unrepresented in the paraphrase, nothing is to be added to it. To insert ideas or illustrations of your own is not allowed. The paraphrase must be "the truth, the whole truth, and nothing but the truth". We should endeavour to maintain the tone of the original, whether that be grave or gay, elevated or not.

3. Wholeness.

In paraphrasing, the passage to be paraphrased must be treated *as a whole*. The practice of taking the original line by line, or sentence by sentence, and simply turning these into different words, is not paraphrasing at all. Until the passage is grasped as a whole, no attempt should be made to paraphrase it. What we have to try to do is to get behind the words to the idea in the author's mind which

begot them. This is not an easy task, and calls for imagination and concentration of thought ; but unless we can do it, we shall never produce a good paraphrase.

4. A Complete Piece of Prose.

Lastly, a good paraphrase is so well constructed and written that it will read as an independent and complete composition in idiomatic English. It should in itself be perfectly clear and intelligible, without any reference to the original passage. A paraphrase should be such a piece of good prose that anyone would understand and read it with pleasure even if he had never seen the original upon which it is based.

To be successful in paraphrasing, it is necessary to keep these four points always in mind; for, if they are forgotten, the mere changing of the words and constructions of a passage will not make a real paraphrase. If your paraphrase is not a faithful reproduction of the original passage into your own words, if it does not reproduce all the details omitting nothing, if it does not reproduce the passage as a whole, and if it is not a self-contained composition, intelligible without reference to the original—then, your paraphrase is a failure.

How to Paraphrase.

The following instructions may prove useful in paraphrasing :—

(1) Read the original again and again until the sense and implication of the passage are clearly understood. Paraphrasing takes time; it cannot be done hastily. Meditate on the passage, till you feel sure that you comprehend the sense not merely of separate words but of the passage as a whole and of each part.

(2) Make an outline summary of the passage, marking off the leading thoughts and the subordinate ones.

(3) Express freely in your own words the thoughts outlined, using as few phrases and sentences of the original as possible. The language should give an impression of freshness and should not be an echo of the original.

(4) Try to bring out the full force of the figures of speech, if there are any, and of the poetic language. Try also to convey the emotion or feeling.

(5) Do not leave out any thought, or imagery, or implication of the original.

(6) Do not introduce any thought not expressed or implied in the original.

(7) If the original is very condensed, the thought may be presented in such a manner as to make the ideas clear.

(8) Carefully examine the work done to see if any idea or figure has been misunderstood or omitted, and make sure that the language used is your own. Then rewrite the work done, keeping in mind that the paraphrase must conform to all the rules of good composition.

(9) Avoid making any reference of any kind to the author of the passage, even if you happen to know who it is. Never begin your paraphrase with such words as *The poet says* or *The poet tells us* or *The poet is of the opinion*. You have nothing to do with the poet.

(10) The passage must be paraphrased *as a whole*. It is often fatal to attempt to paraphrase word by word, or line by line. Avoid making your paraphrase a mere literal translation. A paraphrase means something more than just word-substitution.

(11) Avoid all comment or criticism of the original. Your views may be most interesting, but they have not been asked for, and are not wanted. Confine your attention rigidly to the passage before you.

(12) Avoid above all things, attempts to improve upon the original. It is not likely that you will succeed, but it is desirable that you should remember that an exercise in paraphrasing is not set for this purpose.

In conclusion remember that your paraphrase should be a readable piece of prose, intelligible even to those who have not seen the original. A paraphrase is a good test of your capacity to understand clearly the meaning of a passage and to express that meaning in another form in your own words.

Keeping these directions in mind let us try to paraphrase a selected passage of poetry.

THE NOBLE NATURE

It is not growing like a tree,
In bulk, doth make man better be :
Or standing long an oak, three hundred year,
To fall a log at last dry, bald, and sere ;
  A lily of a day
  Is fairer far in May,
Although it fall and die that night —
It was the plant and flower of light,
In small proportions we just beauties see
And in short measures life may perfect be.

—Ben Jonson

Having read this carefully through, more than once if necessary, the first question to be asked is, *What is the central idea*? and then, *What other ideas are expressed or implied, which grow out of the main one*?

The central idea in this poem is that the character of a man is made better neither by growing in bulk like a tree, nor by merely living for a long term of years.

This thought is illustrated by considering, on the one hand, the case of an oak tree which grows to a huge size, lives for hundreds of years, only to fall at length a log, *dry, bald,* and *sere* ; on the other

hand, that of a lily (*the flower of light*) which, although it lives for the short space of a few hours only, is far more beautiful.

It is clear from these considerations that we may see *just* beauties in *small proportions*, and that life may be perfect in *short measures*.

What really matters in the case of a man is not mere length of life or growth of body, but the nobility of his nature, the goodness of his actions.

The meaning of the poem may now be set down *roughly* thus :

A man's character is not made better by growing in bulk like a tree or by merely living for a long term of years. An oak tree grows to a huge size, lives for many hundreds of years, only to fall at length a log, *dry*, *bald* and *sere* ; whereas a lily which lives only for a few hours in May is far more beautiful. It is the very *flower of light*. Thus we see that *just beauties* may be observed in *small measures*. It follows, therefore, that what really improves a man is the practice of true nobility.

Next, observe that there are certain expressions (italicised above) which are essentially *poetic*, and which must, therefore, be altered to the needs of prose. *Make better* suggests improvement, development. *Dry*, *bald*, and *sere* may be turned into 'leafless and withered'. *May* stands for Summer. *Flower of light* is a highly poetic expression which it is difficult to render adequately in prose. *Light* here stands for joy, cheerfulness in the metaphorical sense. The phrase, therefore, is intended to convey the meaning of 'flower born of light and radiating joy and cheerfulness'. In *just beauties* the word *just* means *true* and the phrase is equivalent to 'that which is truly beautiful and worthy of appreciation'. *Small measures* means 'objects on a small scale', therefore, *little things*. It is size that is referred to here, whereas in *short measures* the poet is thinking of *time*, and alludes, therefore, to life that is short-lived.

This is the manner in which you should *think*, *analyse* and *understand* the passage. Now, how shall we put down all this clearly and to the point ? In other words, how shall we write out the paraphrase ? In some such way as this :

A man is not like a tree. An oak tree grows to a huge size, and lives for hundreds of years, only to fall at last to the ground, a leafless and withered log. Even so, a man may live many years without becoming noble in character : his body may grow stronger, but he may not become a better man.

On the contrary, Nature shows us that the smallest of her creatures may be very beautiful and perfect, although they are short-lived. A lily that blossoms in summer, though it lives but for a few hours, is far more beautiful than the great oak, and during its brief life its radiant whiteness sheds joy and cheerfulness on all around. So, in the lives of men, real beauty of character may be seen in the simple and humble, and life though short may be made perfect by noble deeds.

This is not the only possible paraphrase of this poem. Ten different persons will write it in ten different ways. Why not try and express it in your own way ?

LA BELLE DAME SANS MERCI

O What can ail thee, knight-at-arms,
Alone and palely loitering ?
The sedge is wither'd from the lake,
And no birds sing.

O What can ail thee, knight-at-arms,
So haggard and so woe-begone ?
The squirrel's granary is full,
And the harvest's done.

I see a lily on thy brow,
With anguish moist and fever dew ;
And on thy cheek a fading rose
Fast withereth too.

I met a lady in the meads
Full beautiful — a faery's child ;
Her hair was long, her foot was light,
And her eyes were wild.

I set her on my pacing steed,
And nothing else saw all day long ;
For sideways would she lean, and sing
A faery's song.

I made a garland for her head,
And bracelets too, and fragrant zone ;
She look'd at me as she did love,
And made sweet moan.

She found me roots of relish sweet :
And honey wild, and manna dew ;
And sure in language strange she said,
"I love thee true."

She took me to her elfin grot,
And there she gaz'd and sighed full sore,
And there I shut her wild wild eyes
With kisses four.

And there she lulled me asleep ;
And there I dream'd, — Ah ! woe betide !
The latest dream I ever dream'd
On the cold hillside.

I saw pale kings, and princes too ;
Pale warriors, death-pale were they all ;
Who cried — "La Belle Dame sans Merci
Hath thee in thrall !"

I saw their starv'd lips in the gloam
With horrid warning gaped wide ;
And I awoke, and found me here
On the cold hillside.

And this is why I sojourn here
Alone and palely loitering,
Though the sedge is wither'd from the lake,
And no birds sing.

—Keats.

The poem consists of a question (the first three verses), and an answer (the remaining nine).

The Question : Oh, Sir Knight, what is it that afflicts you, and why do you wander all alone in this barren region looking so pale and sad when everyone else is happy and contented ?

The Answer : I met a beautiful fairy lady and fell in love with her. She gave me sweet roots and wild honey to eat, and in her strange language she seemed to assure me of her love. Then she took me to her fairy cavern, and there she wept and sighed, and I kissed her. Presently she sang me to sleep and in my sleep I dreamed a dream. In this dream I saw kings and princes and warriors, all pale as death, and one and all they cried out, as if in warning, "*La Belle Dame sans Merci* has enslaved you". When I awoke from this horrible dream I found myself here on this hillside. The spell cast by the beautiful fairy is still on me, and that is why I wander here alone and unhappy.

That, *roughly*, is the gist of the poem. You should know that it is one of the most beautiful poems in English Literature. Indeed some critics consider that it represents the high-water mark of romantic poetry in England.

Notice the pathos of the poem, and, what may be called, its *atmosphere*. An air of strangeness and mystery hangs over it. The Knight is under the strange spell of the beautiful but pitiless fairy, and is condemned to wander alone on the cold hillside.

In paraphrasing the poem, although most of its beauty will be destroyed, we should try to reproduce this atmosphere of mystery and romance. Observe that the poet attempts an archaic style to be in keeping with this atmosphere, and that though the language of the poem is simple in itself some of the words and expressions are highly poetic. Note also how, in a line or two, the poet sets before us the bleakness of the landscape. *The sedge is wither'd from the lake, and no birds sing*. Contrasted with the restlessness and unhappiness of the Knight is the sense of peace and contentment in the hearts of others, even of animals. *The squirrel's granary is full, and the harvest's done.*

Lily on thy brow and *fading rose* are poetic conceits expressive of the intense pallor on the Knight's face. Such words as *mead*, *zone*, *grot*, *gloam* are used only in poetry, and should be rendered in prose, by *meadow*, *girdle*, *cavern*, and *twilight*, respectively. The beauty of the fairy and her strangeness are outlined in three suggestive phrases, *long hair*, *light foot*, *wild eyes*. The last is almost untranslatable. Keats himself likes the expression so much that he repeats it in the eighth verse with redoubled force. More than anything else it suggests the strangeness of the fairy.

The paraphrase may now be attempted :—

"Oh, Sir Knight, why do you wander all by yourself in this bleak region where even the reeds in the water have dried up and the very birds refrain from singing ? This is a season of rest and contentment. The harvest has been gathered in from the fields, and even the storehouse of the squirrel is now well stocked. But your forehead, pale as a lily, is bedewed as though with the agony of a fever, and your cheeks are fast losing their colour".

"Down in the meadow", replied the Knight, "I met a lady as beautiful as a fairy, with long hair and tripping feet, and in her eyes was a strange fire which I found irresistible. I set her on my horse, and walked by her side, and all that day I looked at her and her only, for she was always leaning sideways towards me and singing a strange fairy song. I gathered sweet-smelling flowers for her, and made a wreath for her head, bracelets for her arms, and a girdle for her waist, and in return she merely made a low sound as of pain or grief, in her melodious voice, and looked at me as though she loved me. By and by when I was hungry she gave me roots that tasted sweet and wild honey to eat and fresh dew to drink; and I am certain that in her strange language she said, "I love you truly".

"Presently we reached the fairy cavern where she lived. When we arrived there, she wept and sighed as though her heart would break. And I felt so much pity and love for her that I took her in my arms and kissed her four times on those wonderful eyes of hers. And there, in her fairy cavern I fell asleep listening to her sweet songs, and in my sleep I dreamed a dream. Alas that I should have done so, for I cannot forget the sorrow of it! In that dream I saw kings and princes and warriors all pale as death, and one and all they cried out to me, 'Beware! *La Belle Dame sans Merci*, the beautiful lady without pity, has you in bondage!' In the dim light I saw their ghastly lips open wide to utter this terrible cry of warning, and I awoke and found myself on the cold steps of this hill, and here I have wandered ever since. So now you know why it is I stay on alone and unhappy in this bleak region where even the reeds in the water have dried up, and the very birds refuse to sing".

You have now some idea of how a paraphrase should be attempted. A final caution is to go over what you have written, carefully, with a view to correcting any mistakes you may have made in grammar or idiom or spelling, or in the subject-matter, and to make out a fair copy if necessary. Sometimes you may be asked to give only the *substance* of the passage set. Then it is not a full-length paraphrase that is required, but something much briefer. *Substance=gist, essence*, pith of a matter What you should try to do when asked for the substance is to set down a readable *summary* of the meaning of the passage.

EXAMPLES OF PARAPHRASE

1. PRAYER

We know the hemlock from the rose,
The pure from the stained, the noble from the base,
The tranquil holy light of truth that glows
        On Pity's face.
We know the paths wherein our feet should press,
Across our hearts are written Thy decrees.
Yet now, O Lord be merciful to bless
        With more than these.

Grant us the will to fashion as we feel,
Grant us the strength to labour as we know,
Grant us the purpose ribbed and edged with steel
To strike the blow.
Knowledge we ask not—knowledge Thou hast lent
But Lord, the will— there lies our bitter need,
Give us to build above the deep intent
The deed, the deed.

—**John Drinkwater**

Paraphrase

We possess the power to discriminate between things which are harmful and those that are bright and promising. We can distinguish between clean and soiled aspects of life. We have the insight to differentiate all that is generous from everything debased. We can see how a person feeling for the sufferings of others has the light of truth shining on his face.

We possess the vision to know the ways we should tread. Your laws are inscribed on our souls. But we now pray to You to be gracious enough to bestow upon us more than these gifts.

We beseech You to give us the resolution to act as we feel. Grant us the power to follow the right path in actual practice. Grant us the determination to act courageously when the signal for decisive action arrives.

We do not crave for knowledge because You have granted it to us. Our greatest need is the power to achieve all those noble ideals that You have implanted in our souls.

The central idea of these lines seems to be a natural paraphrase of the following verses of the Holy Quran in سورة الصف (The Ranks) :—

"O ye who believe! Why say ye that which ye do not practise? It is most hateful in the sight of Allah that ye say that which ye do not reduce to action.
Lo! Allah loveth those who battle for His cause in ranks as if they were a solid structure".

While this vitalising principle takes the form of an indirect command in the Holy Book it is presented as a Prayer by Drinkwater.

— 2 —

Lives of great men all remind us
We can make our lives sublime,
And departing leave behind us
Footprints on the sands of time;
Footprints that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.

Paraphrase.

The lives of all great men inspire us that we also may live noble lives; and that, when we die, we may leave behind us records of our noble deeds like the marks of footsteps left by a traveller on the sands

of the seashore. These records may, by chance, be read by some unfortunate person who having made a wreck of his life is in the grip of despair, and may give him fresh encouragement in his loneliness and misery to make a new start in life.

3. ON HIS BLINDNESS

When I consider how my light is spent,
Ere half my days, in this dark world and wide,
And that one talent which is death to hide
Lodged with me useless, though my soul more bent
To serve therewith my Maker, and present
My true account, lest He returning chide ;
"Doth God exact day-labour, light denied ?"
I fondly ask. But Patience, to prevent
That murmur, soon replies, "God doth not need
Either man's work or His own gifts. Who best
Bear His mild yoke, they serve Him best. His state
Is kingly : thousands at His bidding speed,
And post o'er land and ocean without rest ;
They also serve who only stand and wait".

—**Milton** (1655).

Paraphrase.

When I reflect that my sight has gone before half my life is over in this dark and vast world and how that one gift of God (poetic genius), to hide which amounts to spiritual death is lying useless with me, I foolishly ask myself : "Does God demand from me daily work when my sight has been taken away ?" I feel a strong desire to serve God with my poetic talent and to give a good account of myself when I return to Him, but how can I perform 'day-labour' in total darkness?

But patient thought comes to my rescue and lends me comfort by assuring me that God does not need either man's work or anything in return for all He has given us. Those who are resigned to His will are His best servants. He is as a King over us ; innumerable devotees hasten over land and sea to carry out His orders.

They too, who patiently endure what they have to bear, are doing their duty and serving Him.

— **4** —

How happy is he born and taught
That serveth not another's will ;
Whose armour is his honest thought
And simple truth his utmost skill ;
Whose passions not his masters are,
Whose soul is still prepared for death,
Untied unto the world by care
Of public fame or private breath.
This man is freed from servile bonds
Of hope to rise or fear to fall ;
Lord of himself, though not of lands
And having nothing yet hath all.

Paraphrase.

Fortunate is the man who on account of his birth and upbringing does not serve another man's will ; who relies upon his honesty of thought as his best defence, and whose highest skill is nothing but his simple honesty.

Fortunate is the man who is not governed by his passions; and who in his soul is always prepared for death on account of his being unattached to the world by any anxiety about public fame or the talk of private persons.

Such a man is free from all slavish bonds of the hope of advancement or the fear of falling. Though he is not a master of lands he is yet his own master ; and though he may have nothing materially yet in reality he has everything that matters.

— 5 —

Home they brought her warrior dead ;
She nor swooned, nor uttered cry :
All her maidens, watching, said,
"She must weep or she will die."
Then they praised him soft and low,
Called him worthy to be loved,
Truest friend and noblest foe ;
Yet she neither spoke nor moved.
Stole a maiden from her place,
Lightly to the warrior stepped
Took the face-cloth from the face ;
Yet she neither moved nor wept.
Rose a nurse of ninety years,
Set his child upon her knee—
Like summer tempest came her tears—
"Sweet my child, I live for thee".

—**Tennyson.**

Paraphrase.

When the body of the dead warrior was brought home, his wife neither fainted nor cried. She seemed unable to express her pent-up emotions, and her maidens who were anxiously watching her said that if she did not cry she would surely die. So in order to make her cry they praised the dead warrior in soft, low voices, and recalled how lovable he was, how true a friend, and how noble an enemy. But still the wife remained silent and motionless. Then a young woman quietly went to the dead body and lifted the cloth which covered the face of the dead man. That too had no effect on the wife—she was still without tears or motion. Then at last an aged nurse of ninety years rose from her place and put his child on the mother's knee. At once the tears rushed forth from the eyes of the woman like a storm in summer—the unnatural restraint was gone. She realised that she must live on for the sake of her orphaned child.

— 6 —

Heaven from all creatures hides the book of fate,
All but the page prescribed, their present state :

From brutes what men, from men what spirits know ;
Or who could suffer being here below ?
The lamb thy riot dooms to bleed today,
Had he thy reason, would he skip and play ?
Pleas'd to the last, he crops the flow'ry food,
And licks the hand just raised to shed his blood.
Oh, blindness to the future ! Kindly giv'n,
That each may fill the circle mark'd by Heav'n,
Who sees with equal eyes, as God of all
A hero perish, or a sparrow fall.

—**Pope.**

Paraphrase.

It would be impossible for us to continue living in this world if each of us knew exactly what fate had in store for him. So God in His mercy conceals the future from all His creatures, and reveals only the present. He hides from animals what men know, and he hides from men what the angels know. For example, if a lamb had reason like a man, it could not gambol happily, knowing that it was destined to be killed for human food. But, being quite ignorant of its fate, it is happy to the last minute of its short life, contentedly grazing in the flowery meadow, and in its innocence licking the hand of the butcher who is about to slaughter it. What a blessing it is that we are ignorant of the future ! God to Whom the death of a sparrow is of equal importance with the death of a hero, has in His mercy thus limited our knowledge, so that we might fulfil our duty in the sphere to which He has appointed us.

Introductory Remarks :

Joseph Blanco White (1775-1841), a Spaniard by birth has the glory of having written what was praised by Coleridge as **"the finest and most grandly conceived sonnet in English Language"**. This is a great tribute by a critic of indisputable insight when we keep in mind that such eminent figures as Shakespeare, Milton, Wordsworth and Keats have written Sonnets of a very high order.

Indian Audit and Accounts Service Examination, 1924.
Indian Civil Service Examination, 1932.

Paraphrase the following sonnet :—

7. NIGHT

Mysterious night ! when our first parent knew
Thee from report divine, and heard thy name,
Did he not tremble for this lovely frame,
This glorious canopy of light and blue ?
Yet 'neath a curtain of translucent dew,
Bathed in the rays of the great setting flame,
Hesperus with the host of heaven came,
And lo ! Creation widened in man's view.
Who could have thought such darkness lay concealed
Within thy beams, O Sun ! or who could find,
Whilst flower and leaf and insect stood revealed,
That to such countless orbs thou mad'st us blind !

Why do we then shun Death with anxious strife ?
If Light can thus deceive, wherefore not Life ?

—**Joseph Blanco White.**

Paraphrase.

Wonderful Night ! When Adam first learnt from God that you would be a period of complete darkness, he felt grieved at losing sight of the bright and beautiful sky. But when the twilight set in, the Evening Star appeared all steeped in sparkling dew with a vast multitude of stars in its train. The starry sky extended man's view of God's creative power. Who could have imagined that the sun which lighted up such small objects as leaves, flowers and insects was at the same time precluding us from seeing so many heavenly bodies ? Why should we then dread the hour of death and avoid it with fearful struggle ? It is possible that just as sunlight throws a curtain on the starry heavens, our earthly life may be concealing from us the glory of eternal life.

— 8 —

No person without a bias towards foppishness and gorgeousness in dress will deny that these women when they discarded brocades and embroidery on their sarees introduced a bold and useful reformation.

Paraphrase.

Everybody who admires simplicity in dress must agree that by giving up gold and silk embellishments from their sarees these women courgeously opened up the way to a radical and beneficent change in women's fashions.

— 9 —

Every cloud has a silver lining.

Paraphrase.

There is no circumstance, however dark, which does not admit of hope.

— 10 —

"O woman ! in our hours of ease
Uncertain, coy and hard to please,
And variable as the shade
By the light quivering aspen made ;
When pain and anguish wring the brow,
A ministering angel thou".

—**Scott.**—*Marmion.*

Paraphrase.

O Woman ! When we are happy, you strike us as undependable, shy and fastidious. You seem to be a creature of moods and your moods change as quickly as the shade of the aspen tree. When however, we are sad and miserable, you appear to us as kind-hearted as an angel of mercy.

— 11 —

There is a tide in the affairs of men,
Which taken at the flood, leads on to fortune :
Omitted, all the voyage of their life
Is bound in shallows and in miseries.

Paraphrase.

Opportunities arise in every man's life, which, if he seizes and turns to good account, will earn him success; but which if he neglects, will cause him countless hardships and difficulties throughout the rest of his life.

— 12 —

Let not Ambition mock their useful toil,
Their homely joys, and destiny obscure :
Nor Grandeur hear, with a disdainful smile,
The short and simple annals of the poor.
The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Await alike the inevitable hour :
The paths of glory lead but to the grave.

Gray—*Elegy written in a Country-Churchyard.*

Paraphrase.

Ambitious men should not despise the useful labour of poor peasants. They should not laugh at their simple enjoyments or at the insignificant lives they lead. Nor should the people who think themselves grand, noble and aristocratic look with a smile of contempt at the short and eventless lives of the poor. Everything awaits death. 'The glories of our blood and state', the pride of power, the pride of beauty or wealth, all must meet the hour of death. All human glory and fame must end in the grave.

13. THE TOYS

My little Son, who look'd from thoughtful eyes
And moved and spoke in quiet grown-up wise,
Having my law the seventh time disobey'd,
I struck him, and dismiss'd
With hard words and unkiss'd,
—His mother, who was patient, being dead.
Then, fearing lest his grief should hinder sleep,
I visited his bed,
But found him slumbering deep,
With darken'd eyelids, and their lashes yet
From his late sobbing wet.
And I, with moan,
Kissing away his tears, left others of my own
For, on a table drawn beside his head,
He had put, within his reach,
A box of counters and a red-veined stone,
A piece of glass abraded by the beach,
And six or seven shells.
A bottle with bluebells,
And two French copper coins, ranged there with careful art,
To comfort his sad heart.
So when that night I pray'd
To God, I wept and said ;

Ah! when at last we lie with tranced breath,
Not vexing Thee in death,
And Thou rememberest of what toys
We made our joys,
How weakly understood
Thy great commanded good,
Then, fatherly not less
Than I whom Thou hast moulded from the clay,
Thou'lt leave Thy wrath, and say
'I will be sorry for their childishness'. —*Coventry Patmore.*

Aid to the Students.

'Coventry Patmore was a deeply religious man, who readily associated the ordinary happenings of every-day life with his religious beliefs'. This poem is singularly inspiring because of its tenderness of feeling and depth of faith in the mercy of God. In order to paraphrase it successfully, we should completely enter into the spirit of the poet and realise his spiritual vision. 'A father whose wife has died, punishes his son for disobedience. Worried lest the boy's unhappiness should keep him awake, he goes to his bedside and finds the child asleep with his little toys set out carefully beside him. In grief at being punished by his father, he has turned for comfort to these little toys—worthless odds and ends in the sight of a grown-up person but precious possessions to their childish owner. The father deeply touched at this little scene thinks in his prayers that night that God will have the same merciful and loving forgiveness for the childish misdeeds of men, who find enjoyment in trifles that are no more than toys in His sight'. With this essential background in mind we give below the paraphrase of the poem.

Paraphrase.

In spite of my repeated warnings my innocently self-important little son disobeyed my order the seventh time. I scolded him harshly, slapped him and sent him to bed without a good-night kiss. This could not have possibly happened, if his forbearing mother had been alive. When my anger subsided, I felt extremely miserable, thinking that the child might not be crying in his bed at the recollection of my unkind treatment. So I went up to his room, but on stepping in, I found that he was fast asleep. His eye-lashes were wet with tears. I bent down and kissed him softly with tears of remorse in my eyes. He had carefully arranged his little toys—a box of counters, a stone with red streaks, a piece of glass smoothed out on the sea-shore, a few shells, a bottle with bluebells and two French copper coins—on his bed-side table in order to soothe his care-worn heart. I unburdened my soul to God in ardent prayer that night and said: "My Gracious and Merciful Creator, our childish preoccupations in this world would appear to You in the life here-after as mere trifles just as the toys of my little son appear to me. Our limited intelligence cannot understand the wisdom of Your commands and we, therefore, transgress Your laws, following shadows instead of reality. But after death when we shall stand before Your judgment seat, Your boundless love for us, much greater than my earthly love for my child, will make You forget Your anger and Your grace will completely envelop us."

COMPREHENSION OF UNSEEN PASSAGES

Sometimes an unseen passage may be set and students may be asked to answer certain questions based on that passage. They can write good answers only (1) when they fully grasp the meaning of the passage, (2) when they are able to express the meaning of the passage in simple, clear and direct English and (3) when they clearly understand the questions asked.

SOME IMPORTANT HINTS

In answering questions on an unseen passage proceed as follows :—

(1) Read the passage given carefully two or three times if necessary, till you understand clearly (i) its subject or theme and (ii) what is said about the subject or main theme. Ask yourself, "What is the main theme of the passage I am reading ? What does the author say about the subject ? Can I put in a few words the substance of what he says ?

(2) Read the questions one by one carefully, and find out whether you fully understand them.

(3) Now take up the first question and find out to which part of the passage it refers to.

(4) Then take up the other questions and find out the parts of the passage they refer to.

(5) Now write answers to the questions *in your own words*. Do not adopt the language of the given passage. The answers should be brief and to the point. No attempt should be made to show one's knowledge by saying things that are not included in the original passage. In comprehension, a student is not free to ramble on and say whatever he likes. He is strictly confined by what the passage says.

(6) Revise your answers and examine them carefully to see that they are clear and complete. If an answer is too long, you must further compress it by omitting unnecessary details or by remodelling sentences.

(7) Correct all mistakes in spelling, grammar and idiom, and see that your sentences are properly punctuated. Let the language of answers be simple and direct.

Ability to read properly and understand not only the general sense of a given passage but its particular implications is becoming more important in modern education. According to the advice of Bacon, we should read not to contradict and confute but 'to weigh and consider'. A student must learn to think actively for himself.

TITLE OR HEADING

If you are required to give a title or heading to the passage, you can name it (i) after the main character or object or incident mentioned in the passage or (ii) after some saying or proverb illustrated by the passage.

COMMENTING ON THOUGHTS AND ARGUMENTS OF THE AUTHOR

We might be asked to comment on the thoughts contained in the passage, to state whether the arguments advanced by the author are valid or not and to say whether or not we agree with the views expressed by him. In other words, we are required to explain the outlook and opinions of the author as revealed by him in the passage. In tackling questions of this nature, we should aim at clearness of thought and express our views in such a convincing manner that they appeal to the reader for their sincerity and freshness of approach.

SOME SOLVED EXAMPLES

Study carefully the following examples :—

EXAMPLE 1

Portia asked if the scales were ready to weigh the flesh ; and she said to the Jew, "You must have some surgeon by, lest he bleed to death". Shylock whose whole intent was that Antonio should bleed to death, said, "It is not so named in the bond". Portia replied, "It is not so named in the bond, but what of that ? It were good you did so much charity". To all this the answer Shylock would make was, "I cannot find it ; it is not in the bond". "Then", said Portia, "a pound of Antonio's flesh is thine. The law allows it and the Court awards it. And you may cut this flesh from off his breast. The law allows it and the Court awards It". Again Shylock exclaimed, 'O wise and upright judge ! A Daniel is come to judgment !' and then he sharpened his long knife again, and looking eagerly on Antonio, he said, 'Come, prepare !' 'Tarry a little, Jew', said Portia, 'there is something else. The bond here gives you no drop of blood ; the words expressly are *a pound of flesh*. If in the cutting of the pound of flesh you shed one drop of Christian blood, your land and goods are by the law to be confiscated to the State of Venice'.

After reading the above passage, answer the following questions in your own words :—

(1) Suggest a suitable title for the above passage.

(2) Why did Shylock persistently refuse to have a surgeon by ?

(3) What was Shylock's motive in claiming a pound of Antonio's flesh ?

(4) What was the award of the Court ?

(5) How did Portia save Antonio's life ?

ANSWERS

(1) A suitable title for the passage would be : A Daniel is Come to Judgment.

(2) Shylock obstinately refused to have a surgeon by, because he wanted to take the life of Antonio. He tried to conceal his wicked intention by saying that it had not been laid down as a condition in the bond.

(3) Shylock's sole purpose in claiming a pound of Antonio's flesh was to put an end to his life.

(4) Portia repeatedly declared that according to law Shylock was entitled to have a pound of Antonio's flesh. He could cut this flesh off from Antonio's breast.

(5) Finding that the hard-hearted Jew was not prepared to show the least mercy to Antonio, Portia wisely argued that Shylock was not allowed by the terms of the bond to shed a single drop of blood while cutting the flesh. And since this was not possible to do, Portia was able to save Antonio's life by turning the tables on Shylock.

EXAMPLE 2

Siraj-ud-Daulah instantly assembled his whole force, and marched to encounter the English. It had been agreed that Meer Jafar should separate himself from the Nabob and carry over his division to Clive. But as the decisive moment approached, the fears of the conspirator overpowered his ambition. Clive had advanced to Cassimbazaar ; the Nabob lay with a mighty power a few miles off Plassey ; and still Meer Jafar delayed to fulfil the engagements.

Clive was in a painfully anxious situation. He could place no confidence in the sincerity or in the courage of his confederate ; and whatever confidence he might place in his own military talents, and in the valour and discipline of his troops, it was no light thing to engage an army twenty times as numerous as his own.

Clive was unable to sleep ; he heard, through the whole night, the sound of drums and cymbals from the vast camp of the Nabob. It is not strange that even his stout heart should now and then have sunk, when he reflected against what odds and for what a prize, he was in a few hours to contend.

Nor was the rest of Siraj-ud-Daulah more peaceful. His mind, at once weak and stormy, was distracted by wild and horrible apprehensions. Appalled by the greatness and nearness of the crisis, distrusting his captains, dreading everyone who approached him, dreading to be left alone, he sat gloomily in his tent.

Read the above passage carefully, and answer the questions given below :—

(1) Whose army was twenty times as numerous as Clive's.

(2) What two words are used to denote Meer Jafar.

(3) What two words in the passage describe the quality of the British troops ?

(4) Give two adjectives used in the passage to describe Siraj-ud-Daulah's state of mind.

(5) Clive spent a ——night. (Use a suitable adjective).

(6) Where did the Nabob's army lie ? (Two words from the passage).

(7) Where had Clive encamped ? (One word from the passage).

(8) What did the Nabob fear most in his own captains ? (one word of your own).

(9) Mention three words used in the passage which are synonyms of 'army'.

(10) What words would you use to describe Meer Jafar's act against the Nabob ? (one word).

ANSWERS

(1) Siraj-ud-Daulah's army was twenty times as numerous as Clive's.

(2) Conspirator ; confederate.

(3) Valour ; discipline.

(4) Weak ; stormy.

(5) Clive spent a *restless* night.

(6) Off Plassey.

(7) Cassimbazaar.

(8) Treachery.

(9) Force ; power ; troops.

(10) Treason.

EXAMPLE 3

If man began with speech, and civilization with agriculture, industry began with fire. Man did not invent it ; probably Nature produced the marvel for him by the friction of leaves or twigs, a stroke of lightning, or a chance union of chemicals ; man merely had the saving wit to imitate Nature, and to improve upon her. He put the wonder to a thousand uses. First, perhaps, he made it serve as a torch to conquer his fearsome enemy, the dark ; then he used it for warmth, and moved about freely from his native tropics to less enervating zones, slowly making the planet human ; then he applied it to metals, softening them, tempering them, and combining them into forms stronger and more supple than those in which they had come to his hand. It was fire that created the old and honourable art of cooking, extending the diet of man to a thousand foods that could not be eaten before. So beneficent and strange was it that fire always remained a miracle to primitive man, fit to be worshipped as a god ; he offered it countless ceremonies of devotion, and made it the centre or focus of his life and home : he carried it carefully with him as he moved from place to place in his wanderings and would not willingly let it die. Even the Romans punished with death the careless virgins of the temple of Vesta who allowed the sacred fire to be extinguished.

Answer the following questions on the passage given above :—

(1) Fire is called a 'wonder'. What other single words in the passage convey the same idea ?

(2) What did the primitive man fear greatly ?

(3) Explain : "Man merely has the saving wit to imitate Nature".

(4) What were the results of the application of fire to metals ?

(5) Which word suggests that man's original home was in the tropics ?

(6) How did man set about making the planet human ?

(7) How did fire aid man in his diet ?

(8) What was the principal duty of the virgins in the temple of Vesta ?

(9) Suggest a suitable phrase as a title for the passage.

ANSWERS

(1) Marvel ; miracle.

(2) The primitive man dreaded the dark greatly.

(3) The most redeeming feature of man's intellect was that he could imitate Nature and improve upon her.

(4) Metals could be *softened*, *tempered* and *combined* by fire into other forms stronger and more elastic than those in which they were originally found.

(5) 'Native'.

(6) Man set about making the planet human by moving about freely from his original home in the tropics to those regions which had a more bracing climate.

(7) Fire gave rise to the time-honoured and respectable art of cooking which lent a rich variety to human food. Thousands of dishes that were unknown before came into use.

(8) The main duty of the virgins in the temple of Vesta was not to allow the sacred fire to be extinguished.

(9) Fire—a Great Wonder.

EXAMPLE 4

The words of the Holy Quran turned a number of desert tribes from superstitious idol-worshippers into a nation of warrior-heroes ready to give their lives gladly for the one God whom their Prophet preached. The powerful kingdom of Persia fell before them in the seventh century, North Africa and Spain in the eighth, Punjab and Northern India in the ninth. Wonderful cities—Baghdad, Cordova, Delhi, Cairo, Fostat—sprang up in their path. A great culture amalgamating the knowledge of the East and the West followed, immensely advancing human knowledge in its grasp of mathematics, astronomy, medicine, geometry and other forms of scientific learning. Along the mosque stood the college, wherein these people, so *avid* in their love of learning, discussed all questions with far greater freedom than the Christians of their times. *The Arab method of numerals supplanted the cumbersome Roman system*, and opened up new possibilities in Mathematics. The whole Muslim civilization after the death of the

Prophet was tied together by the Quran and its teaching, the undeniable echo of his inspired voice. Little wonder that when the people of Mecca, in the early days of his mission, asked him to perform miracles, he replied that his revelation, the Quran, was itself a miracle straight from God. It revolutionized a huge chunk of human population. Its rhythmical flow and sublime teaching went straight to the heart of man.

Study the passage given above carefully and answer the following questions briefly :

(1) What change was brought about by the teaching of the Quran in the life of the Arabs ?

(2) Sketch the progress of the Muslims in Politics, Science and Culture.

(3) In what sense did the Quran prove to be a miracle ?

(4) Give the meaning of the italicised words.

(5) Suggest an appropriate title for the passage.

ANSWERS

(1) The soul-stirring teaching of the Quran converted unthinking and backward idol-worshippers of Arabia into staunch believers in one God. From desert nomads they rose to be great heroes in the cause of truth and knowledge.

(2) They conquered Persia, North Africa, Spain and India. They founded great cities like Baghdad, Cordova, Cairo and Delhi. They fostered and advanced different sciences. They substituted *the Arab method of numerals* for the unwieldy Roman system of counting and created remarkable possibilities for the development of Mathematics. They blended together the knowledge of the East and the West and built up a rich culture and a progressive civilization. They showed greater intellectual freedom and religious tolerance than the Christians of their times.

(3) The Holy Quran can be rightly called a miracle of God because it brought about a revolution in the life and thought of the Arabs. From the primitive nomads of the deserts it converted them into the greatest nation of the world, which founded empires, advanced the cause of learning and science and established a splendid civilization and culture. The Quran is also a miracle on account of its unsurpassable eloquence and the unique force and beauty of its style.

(4) *Avid*—Eagerly desirous.
The Arab method of numerals—The figures (1, 2, 3, 4) which we generally use, are Arabic numerals.
Supplanted—Took the place of ; superseded ; ousted ; overthrew.
Cumbersome—Unwieldy ; heavy and unmanageable.
Roman system—The Roman figures are I, II, III, IV———

(5) The Holy Quran.—A Miracle Straight from God.

EXAMPLE 5

When in 1822, Napoleon raced from Moscow to Paris to save his throne, he had no means to travel more speedy than had Alexander the Great in the fourth century before Christ, or than Julius Caesar three hundred years later, for transport was still dependent upon the horse. Nor could he send even most urgent dispatches more swiftly than Genghiz Khan in A.D. 1220 or Akbar in 1600 for signalling was still dependent upon flag or fire.

Railways had scarcely grown out of the narrow tracks laid for the haulage of tribes in the English mines, and the possibilities of steam were realized by a handful of far-seeing men. Electricity was still the plaything of experimenting philosophers, and its offspring was not yet conceived, namely the telegraph, the telephone, electric lighting, heating and traction. There was yet to pass a whole century before the mysterious current should surpass its own marvels by giving telegraphy without wires, which was to lead to broadcasting. There was to be another half century still before men could dream that it could be possible to talk over the air, to send pictures even, without the help of wires, much less to cast the image of moving things upon a distant screen. The use of mineral oil for burning was known only to a few, and so the invention of the Engine which is driven by the explosion of oil gas had not yet given men the motor car or made possible the conquest of air. Then twenty miles an hour was thought a breakneck speed. Today it is not difficult for men to fly at the speed of 600 miles per hour.

Read the above passage and answer the questions given below :—

(1) What were the means of transport in the first quarter of the 19th century?

(2) How do they compare with those of the past and the present?

(3) Mention some of the inventions made by scientists during the last 150 years.

(4) Suggest a suitable heading for the passage.

(5) Write an outline of a brief essay on, "The Importance of the Means of Communication in the Present Century".

ANSWERS

(1) Up to 1812 the chief means of transport was the horse. None of the modern means of transport had yet been invented.

(2) The means of transport which existed in the first quarter of the last century were the same as had been in vogue in the time of Alexander. There was practically no improvement till then, the horse being the chief means of transport. But wonderful is the improvement that has been effected during the last 150 years. These years have witnessed the perfection of Railways, the invention and development of motor car and the aeroplane. From 20 miles an hour which was considered a breakneck speed on horseback in those days to a speed of over 600 miles in a jet plane—is really a mark of marvellous progress.

(3) Some of the most wonderful inventions made during the last 150 years were those which were the result of harnessing the electrical energy into human service. These are telegraph, telephone, electric lighting and several others. More marvellous than these is wireless telegraphy which has developed into Broadcasting and Television. The development of the engine driven by the burning of petrol is another redical invention. This is the engine which works in the motor cars and aeroplanes and has immensely facilitated speedy and extensive communication.

(4) An appropriate title for this passage would be :—
An Era of Wonderful Inventions.

(5) Outline of a brief essay on 'The Importance of the means of Communication in the Present Century' :—

(*a*) The present age is known as the age of speed—man has conquered time and space by the invention of swift means of communication.

(*b*) Economic life is developed because means of communication enable exchange of commodities to be stimulated.

(*c*) Social and cultural life depends for its growth on exchange of ideas made possible by travel opportunities.

(*d*) Political barriers are broken through contacts by these means.

(*e*) Relief sent to famine-striken areas by transport facilities.

(*f*) In almost every sphere of activity, life increasingly depends on the development of the means of communication.

EXPANSION

Expansion is precisely opposite in nature to precis-writing or summarizing. The latter is a process of condensation, the former, one of enlargement. Expansion is a process which calls into play our inventive as well as our reasoning faculties. In expanding we are required to develop the main idea concisely set forth, in a connected and readable form by making a free use of words or by adding particulars implied but not stated in the original. We are given the leading idea and are asked to supply other related ideas which bring out its full implications and significance.

Whenever a mere outline or a mere skeleton is given to be clothed in flesh and blood, so to say, it is best to follow as closely as possible the sketch provided. An idea conveyed in a very terse or, as we might say, tabloid form, as in the case of a proverb, must be carefully enlarged so as to bring out all its implications. The compressed thought when thus treated has all the appearance of an essay in miniature.

The starting point of an exercise in expansion is generally a well-known saying, a proverb, maxim or other trite sentiment which though expressed in a sentence of very few words, is nevertheless packed with meaning e. g. Honesty is the best policy ; Make hay while the sun shines; No man is completely happy.

It has often been said, and very rightly, that no one can boast of understanding a matter thoroughly, until he has made himself so familiar with it that he can make it perfectly clear to someone who has not understood it.

There are many things that most of us assume we perfectly understand; but are we justified in so assuming ? Let us test ourselves. Suppose we have a younger brother or sister and this youngster comes to us one day to ask us to explain the meaning of the proverb : "A stitch in time saves nine." If we hope to retain our reputation, we shall have to be able to reply without hesitation that the proverb means that if one pays attention at the very outset to anything that is amiss one will save much trouble later on. If we cannot make this explanation, we can be pretty sure that we do not fully understand the proverb ourselves, however often we have used it.

In putting the meaning of our proverb into less figurative language we have *expanded* the length of the original. This is because proverbs are by their nature highly concentrated forms of expression. They are capable of telling us much more than appears at first sight, since they are but one instance of the more general truth that they imply. They do not mean only what they literally imply. There is more in such statements than meets the eye, and this is precisely why they provide excellent exercise in expansion. A proverb can be enlarged into a paragraph by a fuller and more elaborate expression of its meaning and by adding illustrations, details or proofs to its explanation. No strict rules can be laid down for the length of the expansion. It must not be too short or it will scarcely be an expansion or so long as to become an essay. On the average, eighty to one hundred words should be aimed at.

Here are a few directions which you should follow when attempting an expansion :—

(1) Devote a few minutes to thinking over and grasping the precise meaning, significance and implications of the statement before you. This is very important, because if you make a mistake here, all your work will be in vain.

(2) Arrange your ideas and set down the important points in the order in which they should be developed.

(3) Having grasped the subject and meaning of the given statement, proceed to expand it by adding details, illustrations, proofs, examples, etc., until it is a tiny essay only long enough to make a paragraph.

(4) If the expansion is to be based on a given outline, it must contain all that is in the original skeleton in your own words, and more can be added so long as it is strictly relevant to the subject.

(5) If the sentence for expansion is a conclusion or a finished product, it is your work to trace the steps by which this thought has been arrived at.

(6) If it is a metaphor, explain its full meaning in plain language, and give reasons to support it.

(7) Avoid beginning your expansion with any such stereotyped or uninteresting phrase as *The meaning of the saying is*, or *This proverb means*, or *These lines teach us*, or *Instances are not wanting to prove the truth of this statement*. Such openings are dull and indicate lack of originality.

(8) Write simply and to the point, taking care, if a limit has been set, not to exceed it. For an expansion, the length usually is a page or a page-and-a-half of ordinary handwriting. Keep the personal pronoun "I" out of your expansion. It is safest to write in the third person.

(9) Your expansion should read as a complete piece of composition, expressed in good English; such that it can be clearly understood apart from the original passage. So, when you have written it, go over it carefully to see that nothing essential has been omitted or left obscure.

(10) Carefully revise what you have written, correcting all errors of spelling, punctuation, grammar, idiom, etc.

(11) Make a fair copy if necessary.

SPECIMENS

—1—

A great deal of talent is lost in world for the want of a little courage.

EXPANSION

Self-Confidence

Timidity and self-distrust are almost as great faults as conceit and over-confidence. There are many people who have real talent in different lines and yet they never accomplish anything, because they are afraid to make the first venture. In this way, many good and useful things are lost to the world. A reasonable amount of confidence in one's own powers is necessary for success.

—2—

Peace hath her victories
No less renowned than war.

EXPANSION

The Victories of Peace

The word victory is generally associated in our minds with war, and calls up visions of battles, bloodshed, and conquest by force. We think of war as a glorious thing, because of its famous victories and splendid triumphs. But when we think of the achievements of great men — statesmen, scholars, social reformers, scientists, philanthropists, explorers, discoverers and honest workers, for the betterment of the human race and the progress and civilization of the world, we realise that the victories of peace are even more glorious than the victories of war.

—3—

Make Hay while the Sun Shines

Ouline. (1) *Explanation.* (2) *Life and health uncertain.* (3) *Opportunities rare and fleeting.* (4) *Illustration — the defeat of Nicias.* (5) *Conclusion.* (6) *The concluding quotation.*

EXPANSION

The work of a farmer depends almost entirely on the weather. But this is a very uncertain factor, and he has, accordingly to make the most of his opportunities. Hay-making requires bright sunshine, and as hay is ruined by exposure to rain or mist, the farmer has to be quick in getting his hay in, while the weather is favourable.

In an extended sense, the difficulties of the farmer are the difficulties of all human beings no matter what their sphere of action may be. Life, like the weather, is uncertain. No man can tell how soon, or in what form, death may overtake him. Nor are our faculties always equally vigorous. Much depends on God's mercy and the state of our health. As youth comes but once, so opportunities never repeat themselves ; or if they do, the circumstances are not so favourable to our seizing them. It is, therefore, necessary to make the best of those that come our way. Like the careful farmer we should always be on the alert to make the sunshine of opportunity serve our needs. The man who takes things easily, who is always putting off till tomorrow what he should do today, who does not strike while the iron is hot, will soon find himself in the predicament of the farmer whose hay, not having been made while the sun shone, is ruined by a change in the weather.

The story of the Athenians who made war on the Syracusans is to the point. On account of the eclipse of the sun the former postponed setting sail, though in desperate circumstances. The delay was fatal, for at the end of that time, Nicias, the Athenian general was forced to give battle, lost his fleet, and suffered a most crushing defeat.

It is necessary then to seize opportunities while they are within our grasp and use them to the best advantage ; to labour, in other words, while health and strength are still with us, against a day when we shall be deprived of one or the other, or both.

"There is a tide in the affairs of men,
Which taken at the flood, leads on to fortune :
Omitted, all the voyage of their life
Is bound in shallows and miseries".

—*Shakespeare.*

—4—

Continue the following so as to form a short paragraph.

Insurance is a modern invention by which man is enabled to protect himself against the worst evils......

EXPANSION

Insurance is a modern invention by which man is enabled to protect himself against the worst evils that arise from the uncertainty of life. Life is always insecure. There are many diseases which are

the strongest enemies of man. Then there are fatal accidents to which men are continually exposed. In addition to these, there are ship-wrecks, falling houses, fires, deaths caused by wild beasts and deaths by lightning. It is not possible to enumerate all the causes and chances of sudden death. Insurance is a device by which this terrible danger is alleviated, and makes a man's dependants financially secure against the horrors of death.

—5—

Continue the following so as to make a short paragraph.

With whatever luxuries a bachelor may be surrounded, he will find his happiness incomplete......

EXPANSION

With whatever luxuries a bachelor may be surrounded, he will find his happiness incomplete unless he has a wife and children. When the clouds of sorrow and trouble darken the horizon of our life, a wife is a great blessing. We want some one to be near us, and no one can be a greater confidant than our wife. During our illness her patient nursing reminds us of the tenderness and patience of an angel. She is, in fact, a balm to us when we fall on the thorns of life and bleed. And children with their smiling, innocent and angelic looks come to dispel our gloom. We forget our sorrow for the time being and find relief in their prattle. Blessed are those that enjoy a happy domestic life amidst their wives and children, who make this dark and dreary earth a veritable Eden.

—6—

Continue the following so as to make a short paragraph.
Hope is the buoy of life. Hope......

EXPANSION

Hope is the buoy of life. "Hope like a glimmering taper's light adorns and cheers the way". It is an inalienable possession of man. However, dark and dreary the path of our life may be, however cheerless and gloomy our existence may be, we have some secret hope that feeds and sustains us. The sick man hopes to get well one day, the widow bears her sorrow in the hope that God will one day bless her with His kindness, the lover hopes for re-union with his sweetheart in the next world, and the martyr goes to the stake with a smile on his lips because he hopes that the angels of heaven will welcome him. Therefore it is, that hope is a precious jewel of everyone's heart. It is always there to help a man when he has fallen on evil days.

'Hope springs eternal in the human breast :
Man never is, but always to be blessed'.

—Pope.

—7—

Continue the following so as to make a short paragraph.
A sense of humour is helpful in many difficult moments.......

EXPANSION

A sense of humour is helpful in many difficult moments. We can get out of several embarrassing situations if we possess a sense of

humour. A student can turn away the wrath of his teacher by submitting a humorous explanation of his conduct and thus escape punishment. A servant can soften the anger of his master by inventing a funny excuse and a weak man can pacify a furious enemy if he talks in a humorous vein. When Falstaff is unmasked and Prince Hal calls him a coward who fled away at his approach, he maintains his position by saying that he is a lion who will not touch a prince. On another occasion of the same type, he escapes censure by expounding his humorous philosophy : "Discretion is the better part of valour." Ghalib's sense of humour takes a delightfully outspoken turn when he says to exculpate himself on the day of judgment :

پکڑے جاتے ھیں فرشتوں کے لکھے پر ناحق
آدمی کوئی ھمارا دم تحریر بھی تھا

We are being taken to task unjustly on the report of the angels (کراماً کاتبین). Was there some one from us also when the report was written ?

—8—

If I were a cobbler, it would be my pride
The best of all cobblers to be ;
If I were a tinker, no tinker beside
Should mend an old kettle like me,

EXPANSION

Pride in One's Work.

It is a great thing to take pride in our work. Anything that is worth doing at all, is worth doing well. Even in the humblest task we should be ambitious to do it as well as we can, if possible better than anyone else. For example, a cobbler should not think that because his job is a humble one it can be scamped and done perfunctorily. He should be determined to make better shoes than any other cobbler. A tinker should take pride in mending even an old kettle better than any other tinker can.

—9—

Continue the following so as to make a short paragraph.
The old man showed me all the fine sights of his historic town.

EXPANSION

The old man showed me all the fine sights of his historic town. He took me to the Chandni Chowk, the finest street which is lined on either side by large houses, shops and buildings. Then he showed me the Red Fort, the Mecca of all new visitors. Standing on a grassy lawn and wondering at the beauty and richness of its design, the glory of its structure and the splendour of its diamonded and rubied walls and roofs, I shed a tear of tribute to the memory of the Moghul Kings whose glory was extinguished for ever. He also took me to the Botanical Gardens, the Government College, the Medical College, the

Agricultural Institute, the University buildings, the Museum, the Zoo and the High Court. But it was New Delhi and its gorgeous sights that drew forth from me a rapture of delight. The Assembly Chamber, the old Viceregal Lodge, the Town Hall, the Secretariat are all places worth seeing. Lastly, he showed me the New Engineering College where I saw the students getting practical training in huge workshops. I gave him a ten-rupee note for his pains, which seemed to please him very much.

—10—

NO MAN IS COMPLETELY HAPPY

Outline.—(1) *Introduction—Life's numerous evils.* (2) *Human suffering.* (3) *Our happiness dependent on others.* (4) *Happiness depends on contentment. It is human nature never to be content.* (5) *Lack of complete happiness is good for us—it turns our thoughts to God.*

EXPANSION

So many and so varied are the evils that beset us in life and so much are we dependent for our happiness on circumstances beyond our control, that it is not possible for any man on earth to attain to a state of perfect felicity.

Health of body and mind is an important condition of happiness. But mental and bodily suffering would seem to be the common lot of all men. We seldom realise how greatly our happiness is dependent on others. Before we can be completely happy, everyone of those with whom we come into contact in daily life, friend, servant, stranger, relation, must combine to please and humour us. Besides, our interests and our affections have so wide a range that we can be quite happy only if all those whom we know and love are happy too. The sentiment of compassion that is implanted in the hearts of all of us will prevent us from being perfectly happy so long as we are aware of even a single instance of misery or suffering. Moreover, absolute happiness is not possible except in a state of perfect contentment. But human nature is so constituted that this condition is foreign to it. Alexander the Great was not content with overcoming the whole world, but actually wept for more worlds to conquer.

The satisfaction of any one of the conditions named above is outside the bounds of probability. To hope for the satisfaction of all of them simultaneously is, then, to dream of the impossible. It is no doubt this that made Solon, the philosopher, say that no man should be called happy till he is dead.

We may well ask whether this failure to achieve perfect felicity has not an injurious effect upon our character. On the contrary, the difficulties and sufferings that we undergo are really blessings in disguise which help to develop our character. They are the discipline of the soul, and tend constantly to remind us of God, the giver of all, and of that hereafter in which alone we may hope to enjoy perfect bliss.

Exercises on Paraphrasing.

EXERCISE NO. 1

CENTRAL SUPERIOR SERVICES EXAMINATION, 1955.

Paraphrase the following poem or discuss the central idea of the following poem :—

The world is too much with us ; late and soon,
Getting and spending we lay waste our powers,
Little we see in Nature that is ours
We have given our hearts away, a sordid boon !
This sea that bares its bosom to the moon,
The winds that will be howling at all hours
And are up-gathered now like sleeping flowers,
For this, for everything, we are out of tune ;
They move us not—Great God ! I'd rather be
A pagan suckled in a creed outworn,
So might I standing on this pleasant lea,
Have glimpses that might make me less forlorn ;
Have sight of Proteus rising from the sea,
Or hear old Triton blow his wreathed horn.

Some Important Hints.

This is one of Wordsworth's most famous sonnets. The central idea in the poem is that we are so preoccupied with the concerns of the material world that we have lost touch with the world of Nature about us. The sea and the roaring winds are given as instances of Nature's manifestations which leave us cold and unmoved.

In the second half of the poem, a personal note is struck in seeking a remedy for this lamentable state of affairs. For myself (the poet informs us), rather than follow a way of life that makes me dead to the beneficent influences of Nature, I would be a Pagan (note the implied hit at his own religion) and believe in a multiplicity of gods and goddesses (like the Greeks of old). For that would make me less lonely and unhappy by bringing me into more intimate touch with Nature.

We may now set down the sense of the poem briefly :

We are so pre-occupied with material things that we have lost touch with Nature. The sea and the wind and the moon leave us cold and unmoved. Great God, I would rather be *a pagan suckled in a creed outworn* than go on living a life that deadens me to the beneficent influences of Nature. For, as a pagan, I should be more intimately in touch with the spirit of Nature, and therefore less lonely and unhappy.

Notice that a distinction is drawn by the poet between the world and Nature. By *world* he means the material world, the daily concerns of life in which we immerse ourselves to the exclusion of everything else. The word *soon* means 'early' and the expression *late and soon* is equivalent to 'always, all the time'. *Sordid* implies low selfish ideals and condemns those who prefer worldly things to the inspiring beauties of nature. A pagan is a non-Christian. *Suckled in a creed outworn*

means, nursed in beliefs that are now discredited. It is clear that the poet has in mind the gods and goddesses of the ancient Greeks. *Lea* is poetic for *meadow*. *Proteus* is one of the Greek gods, a sea-god, who, according to Greek mythology, had the singular power of changing himself into whatever shape he pleased. *Triton* is another sea-god, and was supposed to have the forefeet of a horse, the tail of a fish, and a shell trumpet. Hence the reference to his *wreathed horn*.

Now for the Paraphrase.

We are so absorbed in material concerns and our energies are so consumed in the pursuit of wealth and worldly enjoyment that we are out of tune with Nature which does not attract us at all. The selfish calculating life that we live has deadened our hearts and deprived us of all sensibility. For, now nothing good and beautiful in Nature moves us. Neither the loveliness of this moonlit expanse of ocean, nor the fierce roaring winds, quiet now and gathered up like the petals of sleeping flowers, evoke in us any response. Sights and sounds such as these do not appeal to us for there is now no feeling of kinship between us and Nature.

Great God, I would rather be a pagan like the Greeks of old and believe in all their gods and goddesses than continue in this soul-killing modern materialism. For, as a pagan, I should be less lonely and unhappy, because from this beautiful meadow where I stand, I might then obtain peeps at Nature as she really is; see perhaps the sea-god Proteus rising from the waves, or hear old Triton blow a trumpet call on his spiral shell.

EXERCISE NO. 2

CIVIL AND FOREIGN SERVICES EXAMINATION, 1958.

Rewrite the following passage from Shakespeare's 'Hamlet' in your own words :—

Give thy thoughts no tongue,
Nor any unproportioned thought his act.
Be thou familiar, but by no means vulgar.
Those friends thou hast, and their adoption tried ;
Grapple them to thy soul with hoops of steel ;
But do not dull thy palm with entertainment
Of each new-hatched, unfledged comrade. Beware
Of entrance to a quarrel, but being in
Bear't that the opposed may beware of thee.
Give every man thy ear, but few thy voice ;
Take each man's censure, but reserve thy judgment.
Costly thy habit as thy purse can buy,
But not expressed in fancy ; rich, not gaudy ;
For the apparel oft proclaims the man.
Neither a borrower nor a lender be ;
For loan oft loses both itself and friend,
And borrowing dulls the edge of husbandry.
This above all : to thine own self be true,

And it must follow, as the night the day,
Thou canst not then be false to any man.

Polonius's Advice to his son, Laertes, in Shakespeare's 'Hamlet'.

Paraphrase.

Be not too ready to utter your thoughts and do not execute any rash or wild design. Be affable to everbody, but avoid the familiarity that breeds contempt. Bind to your heart by the strongest ties, the friends whom you have tried and found faithful, but be careful not to make your friendship too common by admitting everybody who shakes hands with you into the field of your friendship. Be not easily provoked ; but if a quarrel is forced upon you, acquit yourself so manfully that your opponent may beware of you. Listen attentively to what everyone has to say, but tell your own secrets to few. Listen to each man's opinion but be in no hurry to express your own. Dress as expensively as you can afford, but without undue ostentation : in other words, let your dress be costly, but not gaudy ; for a man's character is often shown by his clothes. Be neither a borrower nor a lender. If you lend money to a friend and do not receive it back, you lose both money and friend. If you borrow, you become less careful in managing your possessions with due measure of economy. But most important of all — be true to yourself. Then, as surely as the night comes after the day, it will follow that you cannot be false to any man.

Exercise. 3

CENTRAL SUPERIOR SERVICES EXAMINATION, 1955.

ENGLISH – PAPER II

Paraphrase the following poem :

My days among the Dead are past ;
Around me I behold,
Where'er these casual eyes are cast,
The mighty minds of old :
My never-failing friends are they
With whom I converse day by day.

With them I take delight in weal,
And seek relief in woe ;
But while I understand and feel
How much to them I owe
My cheeks have often been bedew'd
With tears of thoughtful gratitude.

My thoughts are with the Dead, with them
I live in long-past years,
Their virtues love, their faults condemn
Partake their hopes and fears,
And from their lessons seek and find
Instruction with a humble mind.

My hopes are with the Dead, anon
My place with them will be,

And I with them shall travel on
Through all futurity ;
Yet leaving here a name, I trust.
That will not perish in the dust.

The Scholar : *Southey*

Paraphrase.

My life is spent in close association with great writers of the past. All around me are arranged books which contain the noble ideas of these powerful minds. They are my faithful friends with whom I am in daily communion.

They participate in my welfare and comfort me in my grief. My cheeks are often covered with tears of thankfulness when I realise how great is the debt I owe to them in enriching my thoughts and feelings.

My thoughts are all taken up by these dead authors. I seem to be transported into the remote past in their company. I view their good points with feelings of love and censure their vices. I share their aspirations and fears and derive inspiration from their teaching in a spirit of humility.

My hopes for the future also rest on them. I shall soon join them in the next world and travel with them for all time to come. But I believe that my good name will not die with my physical death.

EXERCISE NO. 4

In peace, Love tunes the shepherd's reed ;
In war, he mounts the warrior's steed ;
In halls, in gay attire is seen ;
In hamlets, dances on the green.
Love rules the court, the camp, the grove
And men below, and saints above ;
For love is heaven, and heaven is love.

Scott : **The Lay of the Last Minstrel.**

Paraphrase.

In times of peace, it is love that forms the theme of the shepherd's song : in war, it is love that inspires the soldier's heroism. Love makes his presence felt in baronial halls amid the gaily dressed lords and ladies, and on the village green amid the rustic dancers. Love is supreme in royal courts, in camps and in open woodlands. Love rules not only men below but even saints above ; for love bestows the perfect bliss of heaven, and the bliss of heaven is mutual love.

EXERCISE NO. 5

Four seasons fill the measure of the year ;
There are four seasons in the mind of man :
He has his lusty Spring, when fancy clear
Takes in all beauty with an easy span :
He has his Summer, when luxuriously

Spring's honeyed cud of youthful thought he loves
To ruminate and by such dreaming high
Is nearest unto heaven : quiet coves
His soul has in its Autumn, when his wings
He furleth close ; contented so to look
On mists in idleness—to let fair things
Pass by unheeded as a threshold brook.
He has his Winter too of pale misfeature,
Or else he would forgo his mortal nature.

Keats : *Sonnets*.

Paraphrase.

The full year has four seasons, and man has four periods in his mental development. The first period may be called his spring-time, when his mind is fresh and vigorous. His fancy is alert and clear, and can easily grasp all that is beautiful. In the next period—his summer—he is content with the sweet thoughts he already possesses, and on them he loves to meditate at his ease. His meditations carry him far, sometimes up to heaven. Next comes his autumn, when like a bird with folded wings he rests in some sheltered nook. Idly he gazes on the floating mist and no longer seeks to discover what it conceals. Things of beauty, too, he will let pass unheeded as though they were common and familiar—familiar as the brook that glides by his door. Last of all, he has his winter, otherwise he would be immortal like a god and not perishable as a man. And like the winter of the year, the winter of man's mind is dull and sombre.

EXERCISE NO. 6

The following poem by John Masefield is one of the most lovely tributes to a mother ever written. C. L. M. are the initials of the poet's deceased mother.

Paraphrase.

C. L. M.

1. In the dark womb where I began
My mother's life made me a man.
Through all the months of human birth
Her beauty fed my common earth.
I cannot see, nor breathe, nor stir,
But through the death of some of her.

2. Down in the darkness of the grave
She cannot see the life she gave.
For all her love, she cannot tell
Whether I use it ill or well,
Nor knock at dusty doors to find
Her beauty dusty in the mind.

3. If the grave's gates could be undone,
She would not know her little son,
I am so grown. If we should meet
She would pass by me in the street,
Unless my soul's face let her see
My sense of what she did for me.

4. What have I done to keep in mind
My debt to her and womankind ?
What woman's happier life repays
Her for those months of wretched days ?
For all my mouthless body leeched
Ere Birth's releasing hell was reached ?

5. What have I done, or tried, or said
In thanks to that dear woman dead ?
Men triumph over women still,
Men trample women's rights at will,
And man's lust roves the world untamed.

Paraphrase.

Stanza 1.—

In the dark womb of my mother where I began my life, it was the nutrition supplied by her body that nourished me and moulded me into the shape of man. Through all the months that preceded my birth I lived and flourished at the cost of her beauty and vitality. I would not have been able to see, breathe and move, had she not sacrificed her health and energy to benefit me.

Stanza 2.—

My mother is now lying in her grave. From there, she cannot see me and in spite of all the love she had for me in her life, she cannot tell what use, good or bad, I am making of the life she bestowed on me. She cannot leave her grave and see for herself how I have spoiled the beauty of person she gave me in the poor condition of my mind.

Stanza 3.—

Even if she were allowed to leave her grave and come out, she would not be able to recognise her little son, for I have changed beyond recognition since her death. If she were to meet me in the street, she would pass by me without taking any notice of me. She could only recognise me by looking into my heart and finding it full of gratitude for all that she did for me.

Stanza 4.—

I have, however, done nothing to discharge the debt of gratitude I owe to my mother and, for her sake, to the whole of womankind. In return for the wretched time my mother had and for the nourishment her body supplied to me during the months before my birth and for the agony she had to undergo at my birth, I have not been able to make a single woman's life happier than before.

Stanza 5.—

I have, in fact, done or attempted or said nothing to repay the kindness and love of my dead mother. Women are still kept in subjection by man, their rights are denied them and they are still the playthings of man's lust. I would not like my mother to come out of her grave, for, if she did, I would feel ashamed to find that I have done nothing to pay the debt I owe her.

EXERCISES IN EXPANSION
EXERCISE No. 1

B.A. EXAMINATION OF THE PUNJAB UNIVERSITY, 1933.

Expand the following sentence into a paragraph (not more than a page) :—

I judge a man by what his servants think of him.

EXPANSION

It has been said that no man is a hero to his valet. The servant often knows things about his master that the public does not know. The outside world only sees the appearance we put on—and there is so much posing in life—but our real selves are known only to those who have intimate and personal dealings with us. The servant has many opportunities to see a great deal of the private life of his master. His judgment regarding his master is, therefore, bound to be of some value. I, therefore, attach a fair degree of importance to what his servant thinks about a man. Habits of niggardliness, intemperance, moodiness and so on in the master are seen by the servant as very few others see them. I, therefore, partially judge a man by what his servants think of him. A servant may not be able to form a correct and dispassionate estimate of his master's character and personality because of the deficiency in his own education and culture. He may also be prejudiced against his master because of his lack of discipline and defective moral training.

EXERCISE No. 2

B.A. EXAMINATION OF THE PUNJAB UNIVERSITY, 1933.
ENGLISH—PAPER B

Expand the following sentence into a paragraph. You can substantiate your view-point by a quotation if you like :—

Not to worry, but to let things go, may amount to a grace in life.

EXPANSION

We have all seen men who worry greatly about the most trivial things in life. The smallest difficulty or disappointment is an occasion for prolonged worry for them. Worrying, or giving way to anxiety, does not, however, really help. Who has ever succeeded by worrying to add an inch to his height? Instead of removing the cause of worry, anxiety cripples our capacities to act effectively. Worrying too much makes it difficult for us to face the trying situations of life in a wise and calm manner. The things we might accomplish successfully by keeping our heads cool become difficult for us when we grow anxious and restless about them. And further, restlessness and worrying take away all dignity from our conduct. Surely, no one is at his best when he is fretting and worrying about things. Carelessness and indifference are not virtues, but not to worry may amount to a grace in life :

"Some murmur, when their sky is clear
And wholly bright to view

If one small speck of dark appear
In their great heaven of blue :
And some with thankful love are filled,
If but one streak of light,
One ray of God's good mercy, gild
The darkness of their night".

EXERCISE NO. 3

B.A. EXAMINATION OF THE PUNJAB UNIVERSITY, 1933. ENGLISH—PAPER B

Expand the following sentence into a paragraph :—

It is the sky that gives beauty to the earth.

EXPANSION

Only a pessimist will say that the earth is not beautiful. The earth is surely full of beauty. There is the beauty of trees and fields, of the birds of the air and the beasts of the field, hills, rivers and seas. But in spite of all these things that make the earth beautiful, it would be a poor place indeed if there were no sky above. The sky is so full of changing beauty ! Like a canopy it spreads over us, resplendent with the lights of evening and decked at night with a million stars and the pale moon.

To the sky, the earth owes much of its splendour and charm. From the sky comes the rain that refreshes and fertilizes the plain ; from the sky comes the light that makes all things visible and the warmth that makes life possible. All the fruits, flowers, vegetables and crops on the earth are the bounty of sun and rain. The sky not only gives physical beauty to the earth, but also sublimates it with moral and spiritual beauty. Immanuel Kant, the great German philosopher says that there are two things which give him an unshakable belief in God : "The starry heavens above and the moral law within." In an almost literal sense it is the sky that gives beauty to the earth for without the sky the earth would be a dark, bleak and unlovely globe in a vast expanse of chaotic space.

EXERCISE NO. 4

Expand the following lines into a short paragraph :—

Let thy secret, unseen acts,
Be such, as if the men thou prizest most
Were witnesses around thee.

EXPANSION

Towards Goodness

A Greek sculptor, when he was asked why he carved the backs of his statues, which no man would ever see, as carefully as he carved the front, said : "The gods will see them". So it is not enough for us to live outwardly good lives while in secret we allow evil in our hearts, for God knows, even if men do not know the real state of things. We should never do in secret what we should be ashamed of doing in the presence of our most valued friends.

EXERCISES ON COMPREHENSION

EXERCISE NO. 1

A Famous Passage from the Speeches of Sir Winston Churchill.

All goes to show that war will be long and hard; no one can tell where it will spread. One thing is certain, the peoples of Europe will not be ruled for long by the Nazi Gestapo, nor will the world yield itself to Hitler's gospel of hatred, appetite and domination.

And now it has come to us to stand alone in the breach, and face the worst that the tyrant's might and enmity can do. Bearing ourselves humbly before God, but conscious that we serve an unfolding purpose, we are ready to defend our native land against the invasion by which it is threatened. We are fighting *by* ourselves alone, but we are not fighting *for* ourselves alone. Here, in this strong city of refuge, which enshrines the title-deeds of human progress and is of deep consequence to Christian civilization ; here, girt about by the seas and oceans where the Navy reigns, shielded from above by the prowess and devotion of our airmen, we await undismayed the impending assault.

QUESTIONS

1. Give a title to this passage.
2. Express the gist of each paragraph in a single sentence which need not be a simple sentence.
3. Explain the meaning of each of the following words and phrases as used in the passage :
   Nazi Gestapo ; Gospel of hatred ; stand alone in the breach ; unfolding purpose ; impending assault.
4. Which is the key-sentence in the second paragraph ?
5. Bring out the force of the prepositions 'by' and 'for' as used in the sentence '*We are fighting by ourselves alone*; *but we are not fighting for ourselves alone*.

ANSWERS

1. Britain's Fight for Freedom.
2. The duration and range of this long and trying struggle cannot be forecast, but we are certain that Europe will never submit to the state police regime of Hitler.

   Although we are left alone in this fight for freedom, we are fearlessly ready to repel the attack of the enemy and preserve our national integrity at all cost and every risk.
3. *Nazi Gestapo*—German secret state police of Nazi regime.
   Gospel of hatred—The Nazi doctrine of ill-will against all democratic countries, particularly England.

   Stand alone in the breach—Bear the brunt of attack all alone ; stand all alone to defend the gap made in our fortifications by the enemy.

Unfolding purpose—The cause of freedom and civilization which God wants us to uphold and advance.

City of refuge—The city of London which stands for the shelter and preservation of freedom and democracy.

Enshrines—preserves as a sacred trust; holds in its sacred custody.

The title-deeds of human progress—the claims and achievements of man in the sphere of advance and development.

4. The key-sentence in the second paragraph is : 'We are fighting *by* ourselves alone ; but we are not fighting *for* ourselves alone.'
5. The use of the prepositions 'by' and 'for' in this sentence is meant to secure eloquence of a very high order. The sentence means : 'Although we are fighting against German tyranny all alone, yet we are not fighting exclusively for ourselves but are fighting for the preservation of freedom and democracy throughout the world.'

EXERCISE NO. 2

A Passage :—

The Chinese fought most skilfully under brilliant leadership. Of course, they are much tougher people than the Indians and are used to soldiering in that climate. The mere fact of living in Tibet at a height of about 18,000 feet is a great advantage. But the fact remains that despite this talk of 25 to 30 Chinese divisions, which was nothing but a figment of Indo-U.S. imagination, the Chinese had no more than 6 to 7 light divisions in the entire area, and in the limited area of NEFA they brought to bear against the Indian army not more than one or one and a half divisions in any given sector. Yet, fighting with remarkable skill, they made rings round the Indians.

But let me not denigrate the Indian soldier, for some of them are as good as any in the world. They were badly served. Had they been better led, they would have given a more satisfactory account of themselves.

QUESTIONS

1. Give a title to this passage.
2. Express the gist of this passage in a single sentence.
3. Explain the meaning of the following words and phrases used in this passage :—

   Brilliant leadership ; used to soldiering in that climate ; a figment of imagination ; denigrate.
4. Give the key-sentence of each of the two paragraphs.
5. Bring out the significance of the sentence :

   "The mere fact of living in Tibet at a height of about 18,000 feet is a great advantage".

ANSWERS

1. The title of the passage — The Secret of Chinese Triumph over Indians.

2. While the Chinese scored a victory as a result of their superior stamina and organising ability, the Indians suffered a defeat because of their poor leadership.

3. Brilliant leadership —unusual capacity for military organisation and initiative.

   Used to soldiering in that climate — Accustomed and trained to fight in that unusually cold climate.

   A figment of imagination — A mere creation of fancy. Denigrate — To blacken the reputation of; to underrate.

4. The key-sentence of the first paragraph is — "The Chinese fought most skilfully under brilliant leadership".

   The key-sentence of the second paragraph is — Had they (Indian soldiers) been better led, they would have given a more satisfactory account of themselves.

5. "The mere fact of living in Tibet at a height of about 18,000 feet is a great advantage". This sentence sums up the benefits of a cold climate. While the hot climate enervates the people who live in tropical countries, the cold climate is immensely bracing for the human physique and makes the people living in cold countries, brave and sturdy.

EXERCISE NO. 3

A Passage :—

It is possible that some of the western countries thought that by coming into contact with the people's Republic of China we would get converted to communism. I told some of my American friends that nothing could be more absurd. After all, they had been our close friends for a long time, but neither had they converted us to Christianity, nor had we converted them to Islam. Communism is not something which is imported ; it springs from the socio-economic conditions within a country. Wherever conditions deteriorate to an extent that people lose all hope, they rise to demolish the existing oppressive order. A Communist dignitary once expressed surprise that though Karl Marx was a German, Germany never took to Communism. I told him that even at the worst of times, after the two wars, there had been no complete breakdown of the socio-economic structure in Germany, so there was no need to resort to desperate measures. In Russia, on the other hand, and later in China, this phenomenon did occur. Society was completely shattered and the only way it could find its salvation was through adopting Communism. Communism is not an exportable commodity ; it is a panacea for an acutely diseased society. How far it will be efficacious after the disease has been overcome remains to be seen. Pakistanis have an ideology of their own — an ideology of hope — and it was inconceivable that they should abandon this ideology and accept some alien philosophy

of life. This argument did not impress the Americans, perhaps because in their life, religion does not play the same decisive role as it does in ours. The Americans think of Communism more as a contagion than as the result of economic distress and social disintegration.

QUESTIONS

1. Give a title to this passage.
2. Give the key-sentence of the paragraph.
3. Explain in simple English the cause of the origin of Communism in a country.
4. Is Pakistan absolutely safe from the incursion of Communism? Express your views on the subject.
5. How can we stem the tide of Communism making an inroad into Pakistan ?

ANSWERS

1. Communism and Pakistan.
2. The key-sentence of the paragraph is —"Wherever conditions deteriorate to an extent that people lose all hope, they rise to demolish the existing oppressive order".
3. Whenever extreme economic disparity between the rich and the poor overpowers a country, it falls an easy prey to Communism. When the masses are crushed under the weight of acute poverty, they rise in revolution and enforce a more equitable distribution of wealth by means of a Communistic system. Religious ideology is completely wiped out and a secular economy is enforced throughout the country. It gives rise to a complete regimentation of productive resources and work.
4. Pakistan would be safe from the incursion of Communism as long as Islam has a firm hold on the public mind. But when the power of Islamic faith gets weakened by the onset of exclusively materialistic goals, there is every likelihood of Communism becoming a real menace to Pakistan.

   The great gulf between the haves and have-nots in Pakistan can be another grave cause of the spread of Communism in this country. We should do all that is possible to ensure an equitable distribution of wealth and make the masses happy and prosperous.

   The third cause that can pave the way for Communism in a country is the seriously growing moral rottenness and corruption of its society. All such trends should be effectively arrested in Pakistan.
5. If the socio-economic structure of Pakistan is built up on sound foundations and religion continues to sway the lives of the people, Pakistan can easily stem the tide of Communism. The Quran stands for a dynamic moral, spiritual and economic revolution among its followers. If the young men and women of Pakistan enter into the spirit of that Revolution and can live up to it, there can be no place for Communism in Pakistan.

EXERCISE NO. 4

A Passage :—

It is sometimes suggested that India and China will always remain apart because they are competing for the leadership of Asia. I do not think the Indians are in the race. India will never offer any real challenge to China because of the texture of her society and her way of life. Far from playing a leading role in the affairs of the world, she will always be dependent on some major power even for her survival. The Indians realize the limitations of their social, economic and political structure. What can happen is a breakdown of the structure due to growing frustration within the Indian society. In that event, the question will be which mode of Communism will dominate India. Will it be Chinese-oriented or Soviet-oriented ? I think if Communism were to come to India, it would be the Soviet type and it would then have to adapt itself to the rigid structure of Indian society. That would only estrange relations between India and China still further.

QUESTIONS

1. Give a title to this passage.
2. Discuss briefly the relative claims of India and China with regard to the leadership of Asia.
3. What will be the impact of Communism on India ?
4. Explain the meaning of the following words and phrases used in the passage :—

   The texture of her society ; playing a leading role in the affairs of the world ; a breakdown of the structure ; Chinese-oriented or Soviet-oriented ; estrange relations between India and China still further.

ANSWERS

1. Title—Future Relations of India and China.
2. There is no possibility of India competing with China for the role of leadership in Asia. India is seriously handicapped by her divisive social order and a cramped outlook on life. Not to speak of leading other countries, she will have to depend on a major power for her bare existence.
3. As the internal conditions in India are worsening day by day, there is a grave danger of the collapse of her social order. If this happens, India is likely to be captured by Communism. But this Communism will be of the Russian pattern and not the one inspired by Chinese ideology. If this comes about, China will be further alienated from India.
4. The texture of her society—the make-up of her social order ; the warp and woof of her social life ; the fabric of her social pattern.

   Playing a leading role in the affairs of the world—figuring as a guiding power in international matters.

A breakdown of the structure—complete collapse of her society ; utter ruin of her social system.

Chinese - oriented or Soviet - oriented—Communism dominated by Chinese ideology or Communism following the pattern of Soviet ideology.

Estrange relations between India and China still further—China will be all the more alienated from India.

5. The key - sentence of this passage is—"Far from playing a leading role in the affairs of the world, she (India) will aways be dependent on some major power even for her survival".

EXECISE NO. 5

A Passage :—

Before the Second World War, one heard of the Socialist Sixth of the World, meaning Russia. With the emergence of China it was borne in upon the world consciousness that every fourth man in the world was a Chinese. Yet the balance of power was in favour of the U.S.A., with its nuclear armoury, till it was challenged by the Soviet technological and scientific break-through.

Simultaneously, there was an awakening in the new nations from Casabalanca to Djakarta, from Cairo to Nairobi and beyond. The Third World of Asia and Africa was responding to the shouts of 'Uhuru', 'Allah - o - Akbar', and 'Mardeka'. What is this Third World, peopled by over seven hundred millions of black and brown races and nations - in - the - making. In this world of have - nots there are no really dominant members to overawe the rest. Numerically the most populous is Pakistan with 110 million people, but it is closely followed by Indonesia with 107 million, Thailand with 28 million, Turkey, the United Arab Republic and the Philippines with 27 million each.

What is this Third World ? It is not a geographic concept, nor a social reality. It is not even a political idea capable of definition or of being translated into a formal arrangement. It is essentially a reflection of the collective consciousness of the people of a large number of countries in different sub-continents at various stages of independence and development. It is a claim staked by the developing world for recognition ; it is an urge for acceptance.

Until a decade ago, the world belonged to the two largest industrially developed nations, namely, the U. S. A. and the U.S.S.R., and the only problem seemed to be for these powers to come to an understanding regarding their respective spheres of influence and control. The world at that time really meant the American World and the Soviet World. But these two worlds suffered from serious internal contradictions and were locked in a prolonged cold war for world domination. Meanwhile, down-trodden and subject peoples in different parts of the world were waging a powerful struggle for emancipation, and the internal strife between the two major powers helped them to establish their claim to freedom. One by one, they burst forth from centuries of darkness to reach for the sun.

QUESTIONS

1. Give a title to this passage.
2. Give the central idea of the passage in a single sentence, using the words of the original.
3. Explain the meaning of the following words, sentences and phrases in this passage :—

Every fourth man in the world was a Chinese ; from Casabalanca to Djakarta ; from Cairo to Nairobi and beyond ; 'Uhuru'; 'Allah-o-Akbar' ; 'Mardeka' ; waging a powerful struggle for emancipation and bursting forth from centuries of darkness to reach for the sun.

ANSWERS

1. Title : The Upsurge of the Afro-Asian World for Freedom and Progress.
2. The downtrodden and subject peoples in different parts of the world are waging a powerful struggle for emancipation and bursting forth, one by one, from centuries of darkness to reach for the sun.
3. Every fourth man in the world was a Chinese.—The population of China is one fourth of the entire population of the globe.

From Casabalanca to Djakarta—From the northern coast of Morocco to Indonesia. This refers to an almost continuous chain of Muslim countries which can comprise the Muslim bloc with the newly-awakening spirit of political, economic and religious cohesion.

From Cairo to Nairobi and beyond.—The whole of East Africa.

'Uhuru' means 'freedom' in Swahili language which is spoken in large areas of East Africa such as Kenya, Tanzania and the like.

'Allah-o-Akbar'—God is the Greatest—the opening words with which the Muslims are called to prayers in Pakistan and other Islamic countries. It stands for the negation of every other power except that of God.

"Mardeka" is a word for 'freedom' in the language of Indonesia and Malaya.

Waging a powerful struggle for emancipation and bursting forth from centuries of darkness to reach for the sun.—The Afro-Asian countries are doing their utmost to get rid of the domination and exploitation by the West. They are being transformed almost overnight from a primitive tribal way of life to aggressive membership in a free and enlightened modern society.

CHAPTER XXII

LETTER-WRITING

Letter-writing, in the literary form, is a lost art. Modern inventions, in this respect, have not been an unmixed blessing. Before the days of the railway and the steamship, men took a great deal of trouble over their correspondence. Life in the 17th and 18th centuries, and in the greater part of the 19th century was less perturbed and hurried than it is now and letter-writing came to be perfected as an art. It was regarded among the leisured classes, as a literary accomplishment of no little distinction. The letters of such writers as Johnson, Goldsmith, Cowper, Swift, Lamb and Byron are among the best things in English Literature.

The fascination of this form of writing was so great that many books were written in the epistolary style. The novels of Richardson and Smollett's *Humphrey Clinker* may be cited as good examples. Further instances of this style used as a vehicle of literary expression are, Lord Chesterfield's *Letters to His Son* and Goldsmith's *Letters from a Citizen of the World*. In our own time an attempt has been made to revive this kind of writing by writers like E.V. Lucas, one or two of whose novels are in the form of letters. But it must be admitted that they are not a great success.

The fact is that Letter-writing has lost its appeal. It has gone out of fashion. For one thing, travelling has become so cheap and easy and swift that people prefer visiting their friends to writing long letters to them. For another, the influence of the telephone, the telegraph and the wireless has been to make communications as brief as possible. Then again, we have so many distractions in the shape of amusements to fill up our idle moments that we have no time left to write letters. The advent of radio, television and other amusements of this type have given a set-back to the art of letter-writing.

And yet letters have to be written !—official letters, business letters, letters to friends, relatives, strangers. While killing the zest for writing letters, the complexities of modern life and our innumerable contacts with all sorts and conditions of people have multiplied a hundred-fold the necessity for them. It may be a weary and burdensome task, and only occasionally relieved by a touch of interest or pleasure, but one which has to be performed by every normal citizen who wishes to keep in touch with the world in which he lives. A knowledge of this kind of composition is, therefore, essential to the student.

The Composition of a Letter.

In general, the principles that guide the construction of an essay, apply with equal force to Letter-writing, with the qualification that in the letter a greater amount of freedom is permissible in the arrangement of matter and the way in which it is written. In a letter to a friend, we are naturally more discursive than in an essay, and we often introduce many details and a personal note which would be quite out of place in a composition that has to stand the fire of criticism. There should, nevertheless, be an aim even in the most free and easy communication, at a composition which should be above reproach as regards grammar and style. No remark worth making should be marred by ungrammatical and inelegant phraseology. Some of the most valuable contributions to literature are letters written by men and women to relatives and friends and the student is advised to examine thoroughly the literary qualities of the selections from the correspondence of eminent men of letters in this section.

Writing letters is considered to be an easy thing to do ; and indeed, letter-writing should be easy, if only people were natural and wrote simply and correctly. But very few write really good letters. Many people seem to think that a letter has to be written in a special style, and that they ought to use expressions and terms which they would not use in actual conversation or in an essay.

A good letter should follow all the rules of good conversation and good composition. The sentences must be correct and complete, grammatically and idiomatically. Thus it is wrong to say : Received yours of the 23rd ultimo. We should say, I received your letter of the 23rd of last month. If there are many topics dealt with in a letter, separate paragraphs should be allotted to the different topics.

The same respect or courtesy or affection that we would show to a person, if he were actually present before us should be shown to him when we are writing to him. No unnecessary expression of love or endearment or servility should be included. Thus in writing to your brother, it is not necessary to say, "Yesterday I had a letter from *dear* father saying that *dear* mother is ill". We take it for granted that the father and the mother are both dear.

The main aim of the letter must be constantly kept in view. Of course, a letter may be chatty and refer to all kinds of subjects. But very often it happens that we write with a definite aim, and then we must not digress so much as to make the reader forget the purpose of the letter. If the aim of the letter is to describe a place you have visited or to narrate an incident you have witnessed, let description or narration take the chief place in the letter and let everything else be subordinated to it. If the aim of the letter is to persuade a friend to spend a holiday with you, let everything you say help to persuade the friend. If the letter is addressed to a teacher asking for a certificate, avoid talking at random about yourself : merely say that you want a certificate, and inform the teacher, why you want it and what facts you would like him to state in the certificate.

The style of a letter varies with its nature. As already mentioned, apparently trivial details may be introduced in a private letter, and what to an outsider seems irrelevant or unworthy of mention may be

freely talked about. In business, however, discursiveness, wandering from one topic to another is abhorred. Business communications should be as concise as possible, and requirements should be stated as briefly as clearness will permit. Again, in such correspondence as invitations etc., certain formalities peculiar to this class of letters, are often adopted.

Personal Letters.

Letters between relatives and friends are called personal letters. The most important thing in such letters is the contents. Don't begin with a hackneyed phrase like, "I was delighted to get your letter", "Received your letter" or "I have often thought of writing to you". Use a vigorous, clear, chatty style. Make it a point to interest your reader, whether the reader be your father, sister, uncle, friend, or teacher.

In this country, hardly any personal letters are written. Even letters among friends are a dismal affair——an exchange of formalities, some news about your movements, and finally the business on which you are writing a letter. To write a letter for the fun of it, or because you are simply bursting with news, which you must share with a friend, or because your head is full of a new place you have seen, or a new book that you have read, is an unheard of thing. A personal letter should be an expression of your personality ; it should be a bit of you sent to your friend, your brother, or sister to get in contact with him. A personal letter is not a mere note sent to a man you know well to transact some business with him, to ask your father for money, to ask a friend to lend to you a book, or the like. Notes are written on such occasions and money has to be asked from one source or another, but we must not call these requisitions *letters*, much less *personal* letters.

A really good letter has very little in common with an essay. A private letter stands, in fact, in the same relation to a formal essay as does an intimate conversation to a public speech. When a man sits down to write a letter to a dear friend or relative, he throws, aside the trappings of convention and is as nearly himself as he ever can be. His chief thought is not to convey a message, or to impart information, though this may be done incidentally, but to send to the person at the other end as clear and vivid a remembrance of himself as possible. A good letter makes the receiver think, while reading it, that he is in the company of the sender. For the moment, time and distance are obliterated, and thus through the medium of letters those dear to one another are brought together again in thought and enabled to revive old memories and associations.

Now, the effect of *naturalness* that is aimed at is not to be secured by turning one's private letters into essays or sermons or lectures. It is rather an informal style, the simple homely language of unstudied intercourse that we would employ most naturally in conversing with the person to whom we are writing, if he were present. It is important then, to have your correspondent in your mind's eye, and to show yourself sensible of his feelings and tastes while writing a letter, never forgetting that its purpose is to create just such an image in the mind of your correspondent in regard to yourself. In other words

don't forget your correspondent. Your letter while it should express your own personality, as clearly as possible, should also be built upon the personality of the one to whom you are writing. As has been well remarked : "It takes two to write a letter, just as it takes two to make a quarrel".

Simplicity, naturalness, unaffected language, revelation of personality both of the writer and the correspondent,—these then are some of the things to be looked for in a good personal letter. What other conditions should such a letter fulfil ?

(1) The assumption of perfect equality between both the correspondents, subject of course to such considerations as deference to age, relationship, etc. There should, however, be absolute freedom from all condescension. This delicate form of courtesy is the basis of a friendly letter. Whatever may be the difference of rank or of estate, such differences are forgotten for the time.

(2) The avoidance of deliberately fine writing.

(3) The complete absence of any thought of publication. Some writers, notably Lady Mary Wortley Montague, Pope and Horace Walpole, wrote their letters with the goal of publicity constantly in sight. Simplicity, ease and sincerity are impossible under such conditions.

A private letter, being an informal matter, allows of a greater freedom in style and language than an essay. Colloquialisms and slang which are inadmissible in formal prose, are allowed in a personal letter to a limited degree because of its informal character. This does not, however, mean that you are licensed to write badly. Carelessness, bad grammar, slip-shod writing are all of them signs of a want of respect for the person to whom you are writing.

Lastly, as regards the subject-matter of your letter, have a more or less clear idea of what you are going to say, or want to say. It is not an unwise plan to set down the main points which you wish to touch upon. Let them not be too many, however, or your letter may become too lengthy or too much like a catalogue. Then go ahead ; write freely, simply, unaffectedly, much as you would speak. "When I read your letters, I hear you talk", was the compliment paid by Cowper to his cousin.

A personal letter should have the personal touch—not the business touch. The essence of a personal letter should be a feeling that you are thoroughly at home with your correspondent. There should not be any restraint or formality within the degrees of your relationship with your correspondent. Let him feel that you are talking to him with your loving voice and not writing to him in lifeless words.

Introductory Paragraph.

How to begin a letter set to you by an Examiner presents a difficult question. But in real life you have no difficulty in beginning

a letter. Then the best course seems to be to imagine that an Examination letter is also being written under conditions of real life. It should be a "live" letter, not an imitation letter written for the special benefit of the examiner. The introductory paragraph of a personal letter may be anything. It need not and should not start with a formal acknowledgment of letters received. Such commonplaces *I was delighted to get your loving letter*, *your delightful letter just to hand*, or the like, should be avoided. Let the thoughts uppermost in your mind be set down naturally in the order in which they come to you and the result is sure to be a good letter.

As has been already pointed out, freedom in style and language is allowable to a greater extent in a personal letter than in an essay, but this freedom should not be allowed to degenerate into carelessness either in grammar or phraseology. Bad spelling, bad grammar, bad punctuation, bad writing are all signs of a want of respect for the addressee. Apart from this, one should seek to be perfectly free, to let oneself go, to write much as one should speak.

It follows from this that the first and second personal pronouns, so carefully to be avoided in essays, must play an important part in correspondence. Indeed, the exclusive use of the third person in letters is restricted to those of a purely formal character such as official notices, invitations, etc.

The Closing Paragraph.

A personal letter generally closes with such simple expressions of regard or affection as :—

With very kind regards, I am,
With best wishes, I am,
With love, I am,
With affectionate regards, I am,

In this connection it may be pointed out that it is incorrect to omit *I am*—or in the case of a first letter, *I remain*—if such phrases, complete in themselves, are at all employed in closing a letter.

The Parts of a Letter.

So far we have considered the body of the letter, which, of course, is the most important part. But the letter has several parts to which great attention must be paid, or else propriety will be outraged, and frequently, needless offence given. These other parts which are in the nature of essential requirements are :—

(1) The writer 's address and date.
(2) The salutation.
(3) The close or the subscription.
(4) The Envelope.
(5) Name and address of the person addressed.

The Writer 's Address and Date.

This should invariably be written at the top right hand corner, in separate lines, each a little closer to the edge of the paper, except

the date which comes last. First should come the name of the house, if it has one. Then comes the name of the street, if it is in a town. In a small place like a village, the name of the village should be enough. Next the name of the town or city should be given. In the case of a village, give the nearest Post Office. Then comes the name of the District. To this the name of the Province or country should be added, if the letter is to one living outside it. Lastly, the date.

When the address of the writer is well-known to the addressee, it is not always given fully as indicated above. The abbreviated form would be enough. The various methods are shown in the following examples :—

(i) Rose Cottage,
67 T, Gulberg,
Lahore,
West Pakistan.

(ii) Hill Crest,
14, Pindi Point,
Murree,
West Pakistan.

(iii) Hawthorn Cottage,
6, Norton Road,
Richmond,
England.

(iv) Samanabad,
Lahore.
This is the abbreviated form.

(v) 31, Multan Road,
Lahore.

(vi) C /o The Post Master
Simla, E.

You will observe that the details of address follow each other in separate lines one below another. The lines end with a comma and the last line ends with a fullstop. The number of the house is always separated from the name of the street by a comma. These are not trifling details, but things of the utmost importance. They make all the difference between a correct and an incorrect letter.

THE DATE

The date comes immediately under the address. One would imagine that the writing of the date to a letter is the simplest thing possible. And yet in the majority of cases it is either omitted, or wrongly written, or written in an extremely careless manner. The date may be written in any of the following ways :

(1) September 3, 1967.
(2) The 3rd September, 1967.
(3) The 3rd of September, 1967.

Permissible Variants are :—

(4) September 3rd, 1967.
(5) 3rd September, 1967.
(6) 3rd Sept., 1967.

though (4), (5), (6) are obviously incorrect from the grammatical point of view, the definite article being necessary before the ordinal number. But as unreasonable emphasis on grammar sometimes leads to pedantry and stiltedness, the best way of writing the date is to use the order which proceeds logically from the particular to the general — 3rd September 1967 — day, month and year. It is not sound to abbreviate the name of the month. A careless typist may use Jy. indifferently for January and July.

Variants that are not permissible are 3—9—67, 3—IX—67 and a large number of others that careless minds have invented or may invent.

It will be observed that the date and month are separated from the year by a comma and there is a full stop at the end of the line.

The most common forms of the date in personal correspondence are September 3, 1967 and 3rd September, 1967. The 3rd September, 1967 and The 3rd of September 1967 are commonly used in business and official correspondence. The 3rd of September, 1967 with its variant *the third day of September in the year one thousand nine hundred and sixty-seven* is used in legal documents.

THE SALUTATION

Letters to relatives.

The salutation varies with the degree of affection or intimacy between the correspondents. Thus a father might write to his son, *My dear son* or *My dear Ghazanfar*, or merely *Dear Ghazanfar* ; and the son in return, *My dear Father*, or *Dear Father*. In a more affectionate mood *My dearest* or *Dearest* is substituted for *My dear* in these instances, e.g., *My dearest Son*, *Dearest Ghazanfar*.

To an uncle, one should write *Dear Uncle*, or *My dear Uncle*, or *My dear uncle Henry*. In West Pakistan the word uncle is often replaced by the Urdu term for it, but if the name of the uncle is to be given, the Pakistani custom is to put the name *before* the Urdu term. While an Englishman would write , *My dear Uncle John*, a Pakistani would write *My dear Zaheer Mamun*.

To all others, sisters, brothers, nephews, cousins, nieces, etc., the salutation should be *My dear*, or *Dear* followed by the word denoting the nature of the relationship, or the name of the person addressed.

Relations younger than the writer are addressed by the essential part of their name, or by their pet names as *My dear Rashid*, *Dear Munni*. Relations of the same age as the writer may be treated as friends or as elders, according to the amount of respect or familiarity intended to be shown.

Letters to friends.

Among friends there is no ceremony and they should be addressed by the names or nicknames by which they are known : Dear Latif, My dear Gappi, My dear Chima, Dear Hasan, Dear Majid and the like.

But where such an extreme degree of familiarity does not exist, the usual form of salutation is the surname of the friend. As, *My dear Malhotra*, *My dear Sheikh*, *My dear Nizami*, *Dear Shah*, *My dear Smith*. In these cases the full names may be Parmeshri Das Malhotra, Ghulam Yasin Sheikh, Muhammad Hasan Nizami, Bahauddin Shah, John Edward Smith or the like.

This is the form of salutation also adopted in correspondence between one officer and another writing to each other on official business of a confidential or private nature.

A third and more formal mode of address is to write Mr., or if the addressee has any title, to insert this before the surname thus : My dear Mr. Brown, My dear Professor Bhatty, My dear Dr. Williams, My dear Capt. Fraser. To make the salutation still more formal the My is dropped, thus ; Dear Mr. Brown, Dear Capt. Fraser. If the addressee is a Knight, the title is used with the Christian name only, e.g., Dear Sir James, Dear Sir Srinivas.

A gentleman writing to a lady, who is not a relation, always salutes her, if married, by the form *Mrs.*, if unmarried, by *Miss*, thus ; My dear Mrs. Brown, My dear Miss Kausar : or more formally, Dear Mrs. Brown, Dear Miss Kausar. Sometimes the title is placed before the name as *My dear Lady Husain.*

Letters to Strangers.

As there is no intimacy to be shown here, a formal style is adopted. Salute a man as *Dear Sir*, or *Sir* ; a woman married or unmarried as *Dear Madam* or *Madam.*

Miscellaneous.

In writing to your teacher, or to your officer, whom you have known intimately and yet for whom you have a sincere respect and affection, the form of address would be *My dear Sir.* It combines just that degree of warmth of feeling and respect which seems indicated in cases like these.

THE CLOSE

The subscription or close always corresponds to the salutation. The leave-taking must be in harmony with the salutation, and he who can address in suitable phraseology the person to whom he is writing will experience little difficulty in choosing a fitting close to his letter. It stands to reason that you cannot open a letter as if you were writing to a very dear friend, and close it as if you were writing to a mere acquaintance. For the sake of clearness, we give below a comparative table of salutations and corresponding appropriate forms of subscription.

Salutation	Subscription
1. All personal letters to relations My dear Father, My dear Mother, and so on.	Yours affectionately, Yours very affectionately, Your most affectionate son, (or brother, or sister, or uncle, aunt, cousin, etc). Note : It is yours— not your's. Your affectionate son, etc. (Sign only the first part of the name).
2. All letters to intimate friends : My dear Latif, Dear Waheed, My dear Gappi.	2. Yours most sincerely, Yours very sincerely, Sign only the first part of the name.

Salutation (continued)	Subscription (continued)
3. Letters to less familiar friends: Dear Dutt, Dear Sheikh, My dear Nizami, etc.	3. Yours sincerely, or sometimes: Yours very sincerely, Sign full name.
4. Letters to acquaintances : Dear Dutt, Dear Sheikh, Dear Rai Bahadur, Dear Captain, etc.	4. Yours sincerely, Yours very truly, Sign full name.
5. Letters to strangers, Dear Sir, Sir,	5. Yours very truly, Yours truly, Yours faithfully, In very cordial letters : Yours sincerely, Sign full name.
6. Teachers and Officers entitled to respect and affection : My dear Sir, My dear Professor,	6. Yours sincerely, Yours very sincerely, In a respectful letter : Yours respectfully, Sign full name or first part of the name.

These are not absolutely rigid indications. With relatives some such form as the following may be adopted :

I remain,
Your affectionate father,

I remain,
Your affectionate son,
John.

In the case of friends, the degree of intimacy must be a guide to the nature of the farewell, just as it must be in the greeting. With dear friends a choice may be made from

I am *or* I remain,
Your affectionate or sincere friend,
Salim.

The word 'friend' is omitted, when the preceding words become *Yours affectionately* or *Yours sincerely*. For a very strong friendship the word *very* is frequently placed after *Yours*. Sometimes also, instead of *I am* or *I remain*, the phrase *Believe me to be* is used, thus :

Believe me to be,
Yours very sincerely,
Salim.

With strangers the usual form is

I am or I remain,
Yours faithfully,
Zulfiqar Ali.

Be careful to avoid slovenly and ungrammatical endings. The use of participial phrase is a constant source of error in this direction. For example, "Hoping that you are quite well, Believe me", etc. Here the word qualified by *hoping* is the subject of the imperative *believe*, which makes the grammatical construction nonsense. If we substitute *I remain* for *Believe me*, the ending will be correct.

Try also to avoid hackneyed sentences or phrases at the beginning and the end of a letter. Besides being inelegant they are a mark of mental infancy. What is otherwise a good letter is often marred by a puerile close.

The Envelope.

The address should be written as clearly as possible on the envelope. When the addressee lives in a foreign country, the name of the country should be added in the last line. The English style permits of two forms of address :—

(1) Stamp	(2) Stamp
Mr. C. Robinson,	W. L. Johnson, Esqr.,
231, Mount Road,	'The Nest',
Madras.	19, Rattigon Road,
	Birmingham,
	England.

In the past, the second form denoted more respect than the first, the first being employed only to small tradesmen, workmen, etc. But in these days the word Mr. has been upgraded in England and the word Esquire is considered to be rather pedantic and conventional. All married women are addressed as Mrs., and all unmarried as Miss, unless they hold some hereditary or professional title as Lady Husain, etc. Take care not to use Mr. and Esq. together.

Academical degrees possessed by the addressee are indicated after Esq.

W.L. Johnson, Esq., M.A. (Oxon), Bar-at-Law.

Professional degrees, Honorary titles, Membership of distinguished bodies, etc., are almost always inserted.

Thus :

Dr. P. Chalmers, M. D.,
Sir John Bartlet, Kt., F.R.S.

Name and address of the person addressed.

In personal correspondence, this is generally omitted from the body of the letter. It is never given in intimate correspondence. But in letters of a semi-personal character, such as pass between friends on

matters of business or personal routine, the name and address may be given at the end of the letter in the left hand corner of the sheet. Thus:

My dear Doctor Sahib,

Body of the letter——————————————

——————————————————————

——————————————————————

With kind regards, I am,

Yours sincerely,

Saadat Ali.

Dr. Sardar Ali Sheikh,
F.R.C.S.,
5, Shah Jamal Road,
Lahore.

If the address is at all given, it should be in the same form in which it would appear on the envelope.

Business Letters.

A cynic might argue that all letters are of necessity business letters since all bring some temporary, or ultimate advantage to their writers. It would be inadvisable to define a business letter simply as one which enabled its writer to obtain some satisfaction or benefit. A note designed to retain or regain the affection of a long-neglected friend would come within the scope of that definition: so would an instruction to buy up a diamond mine. But if a proviso is added that the benefit must be directly or ultimately monetary, the definition is, perhaps, as exact as can be made. Probably it is too narrow. Yet it is wide enough to include countless business letters such as applications for posts, requests for references and queries about hotel accommodation.

The Changing Social Background of the Business Letter.

The ultimate purpose of the business letter has not changed. But there have been revolutionary transformations in its make-up. One still finds business men who might have walked straight out of the pages of Dickens: the sort of persons who believe that Business is the whole business of life, that all is fair in it and that the hindmost deserves to be taken by the Devil for not being more astute. But there is a growing class of more realistic business men who recognise a different scale of values. Experience seems to have shown that business pays best when it is in the hands of cultured, humane, honest, intelligent and energetic organisers. They see their work truly related to the needs of society: for them social service is business and business is social service.

Therefore the business man has laid claim, with fair success, to a professional status. Some Universities have founded Faculties of Commerce, implicitly admitting the cultural value of business studies.

Government control of business has become stronger. The old type of business man brought up in the tradition of *laissez-faire* and self-sufficiency is fast disappearing.

It is not regarded now as impossible for a man to be business-like and sociable at the same time. The business man is no longer ashamed to confess that he has a heart. He wishes to live in fellowship with men and so he is ready to reject the traditions which have tended to mark him off as a permanent sub-species of the human race. He feels that his calling is honourable and that his dignity is assured. He need no longer go on begging whenever he has information to impart or remaining a humble and obedient servant when he has finished imparting it. Whenever the writer has any choice in the matter, he should reject the conventions and stereotyped phrases collectively known as "Commercial" or "Business" English. False compliments and an obsequious style give an impression of insincerity and breed contempt. Humanisation is the inexorable tendency in present-day business. The tone and language of the modern business letter should bear witness to this evolution and not deny it.

Is the Business Letter diminishing in importance ?

People sometimes talk as though the telephone has relegated the letter to a comparatively humble position in the scheme of business organisation. This is not true. It is clear that enquiries can at times be made by telephone where a letter would formerly have been necessary, but very often telephoned communications require confirmation in writing. A letter is incontrovertible as evidence, whereas a telephone conversation is soon a hazy or distorted memory. Moreover, the mind less readily forgets what the eye has once seen. A well-planned letter may, by its appearance, produce a very strong impression in favour of its sender : it need not be sent until it is presentable. Whereas a telephone conversation may be spoilt in many ways : or the person for whom the call is intended may not be on the spot to receive it. The letter is cheaper—especially when sent over a long distance—and, every time it is looked at, it advertises the firm that sends it.

There is every sign that the part played by the post will grow. Air transport has become more rapid and reliable. Air-mail letter-rates have fallen. Long-distance postal business is, therefore, increasing to volumes undreamt of. Each new facility, each improvement in the postal services, is bringing new opportunities to the business correspondent. Therefore, the writing of business letters is to be regarded as a subject that will increase in importance and interest.

The Design of a Letter : The Choice of Stationery.

The Paper.

The impression a letter makes on its recipient depends not only upon the ideas conveyed by the wording, but upon the way in which these ideas are recorded. The effect of a well-phrased message may be neutralised if the letter is carelessly typed on inferior paper.

The choice of stationery in correspondence is a matter that should receive the attention of all who take letter-writing seriously. Like your dress, it should be in good taste. There are a number of general principles to observe. Every business-letter sent out is a piece of publicity, so a little discrimination exercised to ensure a pleasing appearance is amply repaid. Note paper of pleasing quality, with a carefully printed letter-head, suggests an enlightened and efficient firm, and letters typed on such paper may help to make that firm's name a pleasant and persistent memory. The fact is well recognised by enterprising business magnates who go to much trouble to choose a colour scheme for paper and printed heading appropriate to their particular line.

Some firms adopt a coloured paper, or a paper with a coloured edge, in order to give their letters individuality, prominence, and hence added advertisement value. A firm manufacturing lavender soap may very suitably use pale mauve paper with the heading in purple, but in very many cases the ideal is a carefully-thought-out heading, printed in black on immaculate white paper of high quality. Good paper conveys the notion that the sender is not accustomed to spoil the ship for a ha'p'orth (half penny-worth) of tar. You may think these points to be merely trivial. But they are just those trifles which distinguish one man from another or one firm from another.

The Letter-head.

The letter-head must be pleasing and practical. There is no excuse for its not being pleasing : a small initial outlay of time and money will ensure that everyone of the thousands of letters goes out tastefully headed. Styles of headings are to all intents and purposes innumerable : there is no one style that is ideal for all purposes. Sound choice for any given purpose will be the result of artistic training and it would be well in any case to consult a printer or commercial artist whose taste is irreproachable.

The heading should contain nothing superfluous. The essentials are the title of the firm, the nature of its business, its address and telephone number. If there is a telegraphic address, this should certainly be included.

The Address.

Private individuals have also to write business-letters at times. In business communications the address of the writer is invariably given in full. It is as essential a part of the letter as the object with which you are writing it. Some of you will think that we are labouring the point, but we have experience of an office where on an average one letter a day is received making some important enquiry on behalf of a correspondent who imagines that he is sufficiently known in the wide world to get a reply without his undergoing the formality of giving his address. Of course, the letter is filed—and this particular file is growing bulkier everyday.

The Date.

This is very important. There is one good and universally accepted way and several bad ways of indicating it. The worst way

of all is to use nothing but figures, thus : 8-12-37. A typist's error here may antedate or postdate an important document. December 8, 1937, is not nearly so open to this objection, but the best way of all is to use the order 8th December, 1937, the order which proceeds quite logically from the particular to the general—day, month and year.

The Salutation.

When the correspondent directs a letter to an individual, he makes use of the salutation "Dear Sir" or "Dear Madam". In writing to a company or to a group of partners, he is best recommended to use the term "Dear Sirs", which is tending to oust "Gentlemen". When communicating with a Government Department, the most appropriate form will be "Sir", if the letter is addressed to a specified official or "Sirs", if addressed generally to a Department.

An occasional obvious exception may occur ; for example, all the partners in a business may be ladies, in which case the appropriate salutation would be "Dear Mesdames".

The Ideal Language for Business Letters.

In the matter of style, the question of the diction to be adopted in business letters looms prominently. Highly controversial questions have to be faced. Many people are under the impression that business letters can be written only in some special form of English reserved for such purposes. Should there be such a language as Business English, a language markedly different from good spoken English and plain literary English ? Is such a language accepted as desirable by the mass of important concerns ?

In recent years the output of articles and books purporting to teach that brand of English called "Business" or "Commercial" has fallen off enormously. A number of prominent business men were invited to say whether they considered the use of a jargon beneficial to their interests. These experts bore overwhelming testimony against commercial jargon. Clear, careful and simple Everday English was in their opinion the mark of satisfactory correspondence.

We may remark very emphatically that there is no such thing as Business or Commercial English. There is no reason why you should not vary your phrase according to your sentiments. There is no justification for always saying, "with regard to my qualifications", "as far as the services of my family go", "for which act of kindness I shall ever pray etc". Why must a man always acknowledge "Your esteemed favour of the 5th ultimo" or address a man or a firm not as "your" or "yourselves" but as "your honour", "Your good-self" or "Your goodselves". It may be pointed out here that 'goodself' and 'goodselves' are not to be found in the Concise Oxford Dictionary. Does any special sacredness attach to the phrases "soliciting the favour of an early reply" "awaiting your esteemed commands" and the like, that every business letter should end with one or another of them ?

Some of you might think that we are suggesting a dangerous innovation. You might say that these traditional phrases give just that dignity and courtesy to a letter which we have been advocating. But do they serve that end? When a phrase becomes hackneyed, it ceases to convey any sense. It becomes so colourless that it means nothing. In other words, it becomes mechanical and insincere. A Committee of the Board of Education in England recently considered the question of Commercial English. A large number of Directors of Companies and leaders of business gave evidence. They were unanimous in condemning the use of the so-called Commercial English.

The report of the Committee concluded with unmistakable opinions on the subject. It said, "We find Commercial English objectionable to all who have the purity of the language at heart, and contrary to the true interests of Commercial life, sapping its vitality and encouraging the use of dry, meaningless formulas just when vigorous and arresting English is the chief requisite".

Another consideration deserves special emphasis here. Of late years, specialists of all types have convinced themselves of the advertising value of plain English. Broadcasting plays an important part. Experts on every conceivable subject come to the microphone and those who use the simplest and most widely comprehended language for their talks are most likely to find the vast radio public asking for more. So out-of-the-way types of diction are no longer regarded as essentials of expertness and efficiency. Jargon can no longer be defended on the ground that it is impressive. A straightforward and simple style is taken to imply reliability, dignity, and even social standing.

Politeness.

One of the essentials to success in business letter-writing is a firm belief in the dignity of business. The letter-writer must remember that the person to whom he is writing is, like himself, performing an important public service, that he is neither a machine nor an extortioner, but a sensitive, self-respecting and enlightened human being.

Business means winning and keeping the respect of customers and correspondents. A sure way of losing respect is to show a lack of sympathy, understanding and confidence. There are many opportunities of showing all these qualities of sympathy, understanding and confidence in a business letter. For example, it is very easy to suggest that one is loath to waste the time of the man at the other end. Plain language and the utmost possible brevity indicate this. A suggestion that one feels apologetic for demanding time can usually be conveyed.

It is very easy to be too explanatory. By doing so, the reader is not given credit for much intelligence. If the facts are clearly stated, it is unnecessary to theorise. The reader cannot but be flattered if he is left in the position of a judge.

Self-praise is no recommendation. It is bad form and bad business. It is always equivalent to belittling the person addressed, and indicates a tendency to domineer. A good reputation needs no emphasis. Research has shown that under-statement and moderation bring in business where trumpet-blowing fails.

It sometimes happens that an unpleasant matter has to be settled or examined by a letter. The bad debtor forms an important category of such cases. Here the general rule applies: Leave open every possible avenue for honourable self-extrication. The querulous or threatening attitude will hinder rather than help. Quite the wrong method is to hint darkly that the debtor is behaving dishonestly. It is far better to appeal directly to his sense of fairness and to let him see that his honesty is taken for granted and that the letter is giving him a chance of exemplifying it once more. To take drastic steps too early is to admit lack of confidence in one's skill to get things done diplomatically.

The word "complaint" should be outlawed from the vocabulary of the business correspondent. There is always something unpleasant and personal about it. If a fault is to be found it is not a good policy to attack an individual or a group of people. It is enough to record impersonally what has happened and to withhold judgment.

There is a close relationship between politeness and diction. The diction of the business letter should suggest that the writer is going out of his way to put the recepient at his ease, and to save time by making the meaning instantly plain. By this criterion, a style which is formal, florid or pompous is clearly out of place. It makes the writer appear insufferably superior; it seems stereotyped, and therefore, suggests lack of personal interest. As a revealer of sincerity and self-reliance, the unvarnished style of natural speech cannot be beaten. Direct and personal, without being presuming and familiar, it is the next best thing to the interview. Such a style helps the reader to imagine the correspondent at the other end and arouses his sympathy.

A letter may fail by being tactless; it may fail equally if it is slovenly. There are many respects in which a letter may be slovenly. The sender by choosing an inferior paper may suggest that the worst is good enough for the receiver. Slipshod English, too, will suggest that the letter has been dashed off as quickly as possible; the slovenly letter is most unflattering.

It is important to remember that standards of politeness vary from place to place. Some races are aloof by nature, others are proverbially familiar. A middle position is held in English correspondence. The student is advised to follow the English tradition. To construct his letters on other models would be to invite failure and ridicule.

Business Correspondence.

The object of business correspondence is to secure business, and having secured it, to retain it. Correspondence is a vital factor in the business world of today. Letters that issue from a business house indicate its character and standing. An impression of honest dealing and orderliness, or an impression of slipshod methods and inefficient organisation is so easily conveyed by a good or bad letter.

Good correspondence is the best advertisement for a business concern. A letter, if properly worded, is better than a living salesman. It cannot get on a customer's nerves as a salesman sometimes does.

The Body of the Letter.

The chief qualifications of a business letter are that it should be grammatical, clear, complete, and terse. No time should be wasted on irrelevant details. Ornate language and a flowery style, however commendable in a private letter, are unsuitable for business letters. The merchant has neither desire nor leisure to read effusive compositions from all and sundry. Be simple, concise and pertinent ; and the nearer you can approach to these requirements the more likely are you to have your needs promptly and accurately attended to.

Postscripts should be avoided as far as possible. Being afterthoughts they suggest hurried planning of the letter and may, therefore, be regarded as discourteous.

Clearness of expression and conciseness of phrasing are even more important in a business letter than in an official letter. Business men and customers are more busy than officers even. Time is truly money in their case. They cannot afford to lose their time or temper on a long-winded, loosely worded, slipshod letter. Most of the trade circulars we receive err in this respect. Repitition, useless and obvious, is annoying. But insistence on the same fact in a variety of disguised ways is a psychological factor in modern salesmanship. Be pleasantly insistent but do not repeat yourself.

Courtesy should be the keynote of business correspondence — courtesy without an anxiety to please the customer so as to overreach him. It should be possible for you to be courteous even when a large bill has remained unpaid for six months in spite of repeated reminders from you.

The Formal Close.

Many forms are in current use — "Very truly yours" ; "Respectfully yours" ; "Yours truly" ; "Yours respectfully" ; "I am Sir, Your obedient servant". Strong exception may be taken to most of these, either because they are pieces of verbose jargon or because they are unduly obsequious. In any case the formal close is purely conventional and the tendency for "Yours faithfully" to become general is one to be commended.

Official Letters and Applications.

A draft or rough copy of an official letter is first prepared ; the letter as sent out is carefully based on the draft.

All matter in an official letter must be arranged in paragraphs. The language should be dignified but free from circumlocution, condensed but free from obscurity, so that the main points are grasped at a glance.

The essence of an official letter is the orderly and reasoned presentation of the points on which it is based. You must know your case very thoroughly, think out the particular point of view you wish to

take up, and then marshal your arguments one by one, paragraph by paragraph. It is a pleasure to read a good official letter because it is the expression of a mind accustomed to the control of the affairs of life.

The same may be said of applications. Most candidates for employment indulge in meaningless irrelevancies. Instead of stating their own qualifications for a job, they dilate on the services of their forefathers, the bad luck that has dodged them throughout their lives and academic careers and their fervent prayers for the prosperity and health of "your honours".

An application should set forth your age, your academic qualifications and other matters that show your fitness for the particular job advertised. If services rendered to the Government are a consideration in appointment they should be mentioned. But they should not be dragged in where they are not required. No boasting or extravagant statements should be made.

An example of an application is given below :—

'Temple View'
Elphinston Road,
Karachi,

15th October, 1949.

To

The Collector of Customs,
Clifton Estate,
Karachi.

Sir,

This letter is in reply to your advertisement in 'The Dawn' of Tuesday, the 12th October 1949, inviting applications for the post of Customs Appraiser.

I am a Muslim. I am twenty-one years old. Last June I took the B.A. degree of the Punjab University from Government College, Lahore with first class honours in Economics. I took part in the sports activities of my College and achieved some distinction. I was in the cricket eleven and was a runner-up in 1948 and 1949 in the Senior Tennis Tournament of the College. I took a prominent part in the athletics of the College.

I believe I have the physical and educational qualifications required for the post of Customs Appraiser. I am not afraid of hard work; given the opportunity I am confident that I can give every satisfaction.

I am enclosing copies of testimonials from the Principal of Government College, Lahore, and the professors of Economics and English.

I hope you will give me an opportunity to prove my ability.

I am,
Yours obediently,
Jehangir Khan.

D. O. 's.

D. O.'s or demi-official (semi-official) letters are written by one officer to another or by a private individual to an officer, or by an officer to a private individual. The subject-matter of a D. O. is of a confidential nature. Sometimes a D. O. is written to avoid undue interference by the office, or to avoid such delays as are inevitable in the usual routine of official correspondence.

D. O. 's are written like personal letters ; only they are more dignified and formal in tone. The salutation and subscription of a D. O. are determined by the relations existing between the correspondents. Officers known to each other, or belonging to the same service may address each other as friends. A private individual writing to an officer whom he does not know may address him as *Sir* or *Dear Sir*, and sign himself as *Your truly* or *Yours faithfully*. He will receive a reply probably in the same way. It is usual to keep a copy of a D. O. as of all other official documents, and number them in a separate file.

1. A. D. O. from Sir George Anderson, Director Public Instruction, Punjab, Lahore, to Rev. C. H. Rice, Principal, Forman Christian College, Lahore.

Simla East,
12th May, 1926.

My dear Rice,

I was glad to receive your letter of the 11th of May, 1926, about Syed Saadat Ali Shah. I am very glad to inform you that, in consequence of excellent reports from Armstrong, we have just promoted him to the Provincial Service. I hope that this will be an incentive to Syed Saadat Ali Shah.

Yours sincerely,
(Signed) G. Anderson.

To
Rev. C. H. Rice,
Principal,
Forman Christian College,
Lahore.

2. A. D. O. from Sir W. H. F. Armstrong, Director Public Instruction, Punjab, Lahore to the author.

D. P. I's Office,
Simla East,
15th June, 1940.

My dear Saadat Ali Shah,

Many thanks for your letter dated the 14th of June, in which you report the excellent results achieved by your College in the Intermediate Examination, particularly on the arts side. I congratulate you on these results and the members of your staff who are responsible for sound work thus rewarded. I am also glad to hear that your admissions are going up, thus showing that the public have confidence in your institution.

I have no objection to your publishing my article *Education and the Parent* in your College Magazine, provided you make it clear that this article was written by me many years ago and published previously in the *Beacon*.

Yours sincerely,
Signed W. H. F. Armstrong.

3. A. D. O. from Sir George Anderson, Director of Public Instruction, Punjab, Lahore, to the author.

Lahore,
4th November, 1930.

My dear Mr. Saadat Ali Shah,

Thank you very much indeed for your kind letter of welcome. I hope that you have been keeping good health, and that everything goes on satisfactorily at Lyallpur. I am looking forward very much to seeing you again.

Yours sincerely,
G. Anderson.

Syed Saadat Ali Shah M. A., P. E. S.,
Government College, Lyallpur.

4. A. D. O. from Mr. M. A. Khan, Advocate, to the Traffic Manager North Western Railway, Lahore.

900-N. Poonch Road,
Samanabad, Lahore.
30th August, 1967.

The Traffic Manager,
North Western Railway,
Lahore.

Loss of two boxes between Karachi and Rohri.

Dear Sir,

I left Karachi for Lahore on the evening of the 28th August, 1967, by the Khyber Mail leaving Karachi at 9.50 p.m. I was travelling on a II Class ticket, ex Karachi, No. 01318, dated 20th, August, 1967.

At Karachi I got into a bogie composite I and II Class carriage, it was numbered 318F on the inside door-panel. I had some luggage which was booked at Karachi under a luggage ticket still in my possession. There were three other passengers in the compartment : two army subedars bound for Nowshera, and a non-descript burly-looking man bound for nowhere that I could find out. I had suspicions, and I went to the guard of the train,and requested him to ask the man for his ticket. But I regret to have to say that the guard did not do so—evidently believing me to be a hypersensitive snob.

The event proved my suspicions to be correct. Between Kotri and Khairpur this man got down. The three of us were asleep. So we did not know that he was getting down with two of my boxes which contained mostly clothes and a few books.

I reported the theft to the Police at Rohri and gave them full particulars of the contents. I was advised to bring the matter to your notice also and to lodge a formal claim for the amount covering the loss. The boxes contained clothes worth Rs. 450 and books worth Rs. 125. List of clothes and books is attached to this letter.

I believe the railway will acknowledge its liability ; the luggage was booked, and the loss caused through the negligence of one of its officers who refused to discharge his duty.

Please acknowledge receipt of this letter.

Awaiting an early reply,

I remain,
Yours faithfully,
(M. A. Khan)
Advocate.

Memos and Queries.

Memos and queries are written in third person. They are impersonal in tone. They are meant as acknowledgements of correspondence receiving attention, or as queries to clear some points in a case still pending. Here is an example :—

Office of the Post Master, Lahore.

Memorandum No. 303 E.

G. P. O., Lahore
3rd September, 1939.

Mian Hamid-ud-Din,
Bar-at-Law.,
9 Fane Road,
Lahore.

Acknowledges receipt of his complaint dated the 30th, August, 1939, regarding inattention on the part of the Registration Clerk. The complaint is receiving attention and a reply will follow when the enquiry is complete.

Signed H. G. Ahmad,
Post Master,
G. P. O., Lahore.

Social Correspondence — Invitations, etc.

Formal Notes are sent in inviting people to weddings and other religious and social functions, dinner parties, tea parties, At Homes, bridge and other card parties, meetings and such things. These are usually in the third person. Invitations to dinners, teas etc. may be in the third person or in the form of an ordinary letter. If the acquaintance between the writer of the letter and the addressee be very intimate the letter may be written like any ordinary letter ; otherwise the more formal style in the third person is adopted.

In the letter of the second kind, be careful to avoid lapsing into the use of the first or second person. If the letter commences in the third person, this person must be used throughout.

The following examples will show how such invitations are written and the manner in which they are replied to.

Example 1. An invitation to an At Home.

Mr. and Mrs. K. P. Nujogi

At Home
to
Mr. and Mrs. C. Bose
At 4-30 p.m. on Wednesday, April 16
45, Empress Road.

Reply to the above accepting the invitation.

Mr. and Mrs. C. Bose thank Mr. and Mrs. Nujogi for their kind invitation to the At Home on Wednesday, April 16, and hope to be present on the occasion.

18, College Road,
April 10.

Reply declining the invitation.

Mr. and Mrs. C. Bose thank Mr. and Mrs. Nujogi for their invitation to the At Home on Wednesday, April 16, but regret that they are unable to be present owing to illness in the family.

18, College Road,
April 10.

An invitation to dinner.

Mr. and Mrs. Surendra Kumar Bannerjee
request the pleasure of
Mr. and Mrs. Karim Nawaz 's company
at dinner on Saturday, March fifteenth at eight o' clock.

"The Cedars"
Waldorf Street.

Reply accepting :

Mr. and Mrs. Karim Nawaz accept with pleasure the kind invitation of Mr. and Mrs. Surendra Kumar Bannerjee to dinner on Saturday, March fifteenth, at eight p.m.

85, Amherst Road
March 3rd.

Reply regretting :

Mr. and Mrs. Karim Nawaz regret that owing to a previous engagement they cannot accept Mr. and Mrs. Surendra Kumar Bannerjee's kind invitation to dinner on Saturday, March fifteenth.

85, Amherst Road,
March 3rd.

Both the invitation and the reply may take a less formal tone :

"The Cedars"
Waldorf Street,
March third.

Dear Mrs. Karim Nawaz,

It will give us great pleasure if you and Mr. Karim Nawaz will come to dinner with us on Saturday, March fifteenth, at eight o'clock.

Yours very sincerely,
Ashalata Bannerjee.

Notice that in the more formal type of invitation there is no signature. Similarly when the reply is in the third person there should be no signature. Invitations to dinners, teas, etc., are usually sent out by the lady of the house. When there is no lady in the house the invitation or reply must be sent by the gentleman.

SPECIMEN LETTERS

EXAMPLES OF PERSONAL LETTERS

(1) A letter from Lewis Carroll to a little girl. This delightful letter from Lewis Carroll (The Rev. Charles Lutwidge Dodgson, 1832-1898) is a revelation in the art of writing letters to children.

Christ Church, Oxford,
December 9, 1875.

My dear Gertrude,

This really will not do, you know, sending one more kiss every time by post; the parcel gets so heavy it is quite expensive. When the postman brought in the last letter, he looked quite grave. "Two pounds to pay, Sir !" he said. "Extra weight, Sir !" I think he cheats a little by the way. He often makes me pay two pounds, when I think it should be pence. "Oh, if you please, Mr. Postman !" I said, going down gracefully on one knee, "do excuse me just this once ! It's only from a little girl !" I wish you could see me going down gracefully on one knee to a postman—it's a very pretty sight.

"Only from a little girl !" he growled. "What are little girls made of ?" "Sugar and spice," I began to say, "and all that's nice", but he interrupted me. "No ! I don't mean that. I mean what is the good of little girls, when they send such heavy letters".

"Well, they're not much good, certainly", I said rather sadly.

"Mind you don't get any more such letters", he said, "at least, not from that particular little girl. I know her well, and she's a regular bad one !" That's not true, is it ? I don't believe, he ever saw you, and you're not a bad one, are you ? However, I promised him we would send each other very few more letters—"Only two thousand four hundred and seventy, or so", I said. "Oh !" he said, "a little number like that does not matter. What I meant is, you must not send many".

So you see, we must keep count now, and when we get to two thousand four hundred and seventy, we must not write any more, unless the postman gives us leave.

I sometimes wish I was back on the shore at Sandown; don't you?

Why is a pig that has lost its tail like a little girl on the sea-shore?

Because it says, "I should like another tale, please".

Your loving friend,
Lewis Carroll.

(2) A letter from Dr. Samuel Johnson to Lord Chesterfield.

This is the most famous of all letters in English literature. The rebuff here given by Dr. Johnson (1709-1784) to Lord Chesterfield was well deserved.

(Not quoted in full).

February 7, 1755.

My Lord,

I have been lately informed by the proprietor of the *World*, that two papers in which my *Dictionary* is recommended to the public, were written by your lordship. To be so distinguished is an honour, which, being very little accustomed to favours from the great, I know not well how to receive, or in what terms to acknowledge.

When, upon some slight encouragement, I first visited your lordship, I was overpowered, like the rest of mankind by the enchantment of your address, and could not forbear to wish that I might obtain that regard for which I saw the world contending; but I found my attendance so little encouraged that neither pride nor modesty would suffer me to continue it. When I had once addressed your lordship in public, I had exhausted all the art of pleasing which a retired and uncourtly scholar can possess. I had done all that I could; and no man is pleased to have his all neglected, be it ever so little.

Seven years, my lord, have now passed since I waited in your outward rooms, or was repulsed from your door; during which time I have been pushing on my work through difficulties, of which it is useless to complain, and have brought it at last to the verge of publication, without one act of assistance, one word of encouragement, or one smile of favour. Such treatment I did not expect, for I never had a patron before. The shepherd in Virgil grew at last acquainted with Love and found him a native of the rocks.

Is not a patron, my lord, one who looks with unconcern on a man struggling for life in the water, and when he has reached ground, encumbers him with help? The notice which you have been pleased to take of my labours, had it been early, had been kind; but it has been delayed till I am indifferent, and cannot enjoy it; till I am solitary and cannot impart it; till I am known and do not want it. I hope it is no very cynical asperity, not to confess obligations where no benefit has been received, or to be unwilling that the public should

consider me as owing that to a patron which Providence has enabled me to do for myself.

Having carried on my work thus far with so little obligation to any favourer of learning, I shall not be disappointed though I should conclude it, if less be possible, with less ; for I have been long wakened from that dream of hope, in which I once boasted myself with so much exaltation, my lord,—Your lordship's most humble, most obedient servant,

Sam. Johnson.

(3) A Condolence letter from Abraham Lincoln to Mrs. Bixly a Civil War Gold Star Mother.

Lord Bryce has paid the following tribute to this imperishable letter :

"Among the letters, perhaps the most impressive is that written to Mrs. Bixly, the mother of five sons who had died fighting for the Union in the armies of the North. It is short, and it deals with a theme in which hundreds of letters are written daily. But I do not know where the nobility of self-sacrifice for a great cause, and of the consolation which the thought of a sacrifice so made should bring, is set forth with such simple and pathetic beauty. Deep must be the fountains from which there issues so pure a stream".

Executive Mansion,
Washington, November 21, 1864.

Dear Madam,

I have been shown in the files of the War Department a statement of the Adjutant General of Massachusetts, that you are the mother of five sons who have died gloriously on the field of battle.

I feel how weak and fruitless must be any word of mine which should attempt to beguile you from the grief of a loss so overwhelming. But I cannot refrain from tendering to you the consolation that may be found in the thanks of the Republic they died to save.

I pray that our Heavenly Father may assuage the anguish of your bereavement, and leave you only the cherished memory of the loved and lost, and the solemn pride that must be yours, to have laid so costly a sacrifice upon the altar of Freedom.

Yours very sincerely and respectfully,
A. Lincoln.

Mrs. Bixly.

4. From a boy to a friend describing a cycling tour.

11, the Mall,
Jhelum.
August 24, 1966.

My dear Azmat,

The cycling excursion in which you were unfortunately prevented from taking part came to an end yesterday and it may interest you to know where we went and what we saw. The road as far as Gujrat you are well acquainted with, so I need spend no time in talking about

that part of the journey, except to say that owing to the heavy traffic we did not reach that town until Monday evening.

Next day, we passed through Wazirabad and Gujranwala and made our second halt for refreshment at Shahdara. Heavy clouds had been gathering overhead for the last few miles, and soon after we had sat down to tea the storm broke. For about half an hour it rained cats and dogs, and long before it ceased we knew we were booked for the night. Early the following morning we were awheel, and without stopping at Lahore, reached Balloki about noon. I cannot describe the beauty of the scene—the billowing water of the river roaring through the headwork gates, the lovely rest house and the lush green lawns flanked by rows of colourful flowers and shady trees of a deep green hue. It looked very peaceful; and in the evening when the shadows gathered there was quite a feeling of eeriness about it. We were all so delighted that we decided to stay there next day also, and it would take far too long to describe the fun we had, bathing, boating, and fishing. In the evening, we made for OKARA, through the fascinating orange groves of KISAN, and stayed there for the night. On the following day, we retraced our way to the Changa Manga forest. After a day of fun and frolic, we left early next morning and after doing a good fifty miles as intended, we reached Lahore. Here we felt a positive duty to visit Shalamar Gardens. So fascinated were we by these lovely Mughal Gardens that it was quite late in the evening before we reached our Camp again. The most of next day was spent in looking around this pretty city, nor could we forbear running on to see the shrine of Data Ganj Bakhsh, the Mughal fort and the Badshahi Mosque. Early next morning, we saw the tombs of Jahangir and Noorjehan in Shahdara and reached Gujranwala by noon. We went round some local mills in the afternoon and spent the night there. Thence, next morning, we turned our wheels straight for home.

It was a thoroughly enjoyable trip, and I hope to have equal luck on our next, when, I trust, you will be able to join us.

Yours sincerely,
Iftikhar.

5. Reply to the above.

235 Officers' Quarters,
Kharian Cantt :
August 27, 1966.

My dear Iftikhar,

It gave me great pleasure to have your account of the cycling excursion, and you may be assured it was with more than ordinary reluctance that I had to forego the delights of the trip. I have never been to Balloki, Changa Manga and Okara, but I hope to be able to go there one day either on my wheel or by train, when I shall make a much longer stop than would be possible on a cycling tour. Lahore I know well, having once spent a month there; and it used to be my great delight to stroll along the river bank to the Baradari, where I would sit and watch the flooded river flowing down the bridge. I often

used to wonder where the water all came from, for throughout the month it was always the same, roaring and tossing and foaming, its volume never apparently any less. The memory of the enchanting beauty of the Shalamar Gardens, the Fort and the Badshahi Mosque is still fresh in my mind.

I made as much use of my enforced retirement as I could, spending the greater part of three days in developing the negatives and printing out some pictures of the photographs that I took the week before. My brother also gave me some films to develop that he had taken during his recent holiday in Swat, so that with the two lots my time was fully occupied. Do you remember the photograph I took of the dog and the cat having a sham fight on the lawn? It has come out remarkably well indeed, I almost think the dog knew it was he, when I showed him a copy, so vigorously did he bark.

My foot is progressing very favourably, and I hope to be able to accompany you on the next cycling expedition. It was an unfortunate accident that prevented you on this occasion from having the society of.

Your old comrade,

Azmat.

6. A personal letter from a friend to another friend.

Jalalpur,

August 20, 1952.

My dear Asaf,

After all, your business brings you to the Punjab. Is it cotton or wheat, sugar or piece-goods ? But as I do not understand the mysteries of import and export, I must not be too inquisitive and leave you to do your business in peace. Which will be your headquarters, Lahore or Gujranwala ? Do write and let me know, for I wish you to find time to come and spend a week with us. You will get no idea of our life from your stay in Lahore or Gujranwala even if you were to spend a month. A day in Jalalpur will tell you more.

For we live in the heart of the country, you who come from a very westernised city will think we live in another world. Why, so we do. Ours is the world of God's green earth and blue sky. Shy and slow, the cattle are our friends. The birds sing to us, and the standing corn dances maddeningly sometimes. It is in such surroundings that I wish you to come and spend a week with me. I can promise no diversions and amusements except such as we can create for ourselves. If you were not a member of the S.P.C.A. (Society for the Prevention of Cruelty to Animals), I could promise you some fine shooting. If you were not such a thoroughbred motorist, father has a couple of ponies that might have taught you a new meaning of the word balance.

But I know you love the country passionately. Well we live twenty miles from Gujrat. You will roam at will alone or with me as your companion. You will just do what you like, eat, sleep, or go wild. I am sure Karachi would never let you do that. So it would be a change.

The nearest station to us is DINA. I would have come and fetched you. But I should miss your recital of the great adventure afterwards. Let the Karachi business magnate without a word of Punjabi pick up his way. It would provide for our villagers some fun : and they are a pretty serious lot most days of their existence.

Well from Mona you will get a ramshackle tonga. It is a bamboo cart perched high up on two wheels that very often do not move parallel to each other. But the wheels are sturdy, and the pony is good ; and if your sides can hold out, the driver will maintain a steady trot for the two hours or so of the journey to Jalalpur.

I am looking forward to seeing you after what seems an age. Father is sure you are as big a scamp as I am — for how else could we be so thick. He does not realize that you are a prosperous stock broker and import agent, while his poor Ghazanfar is a good-for-nothing, stay-at-home, dreamer of dreams. He will find out for himself when you come. For come you must.

With affectionate regards,

I am,

Yours sincerely,

Ghazanfar.

9. A Letter from a Father to a Son about Australia with particular reference to Sydney.

Sydney (Australia),
2nd February, 1952.

My dear Muneer,

After leaving Karachi our plane reached Colombo early in the morning. We had breakfast at a lovely sea-side hotel and then took off for Singapore arriving there in the evening on Tuesday. Leaving Singapore next morning, we set foot about 10 p.m. at Darwin in the North of Australia, the only continent which is entirely situated in the Southern Hemisphere.

While Pakistan was freezing in the cold wave, this place was experiencing the height of summer. Even at that time of the evening the water in the taps was hot and the residents of the hotel, where we stopped for dinner, were trying to keep themselves cool by swimming in the pool.

Australia has an area of three million square miles. It is bigger than Europe and twice the size of the Indo-Pakistan sub-continent. It is very hot in the North and Centre and can be quite cold in the South. Being the last Continent to be inhabited by the civilized man, it has a population of only about 9,000,000 people, most of whom are concentrated in the South-Eastern and South-Western regions. Apart from these regions and the tropical forest in the north the rest of the Continent is a vast desert which alone exceeds the size of India and Pakistan put together. Australia was first occupied in six different states by migrants from England and some other European countries but became one country in early 20th century. It has a parliamentary type of Government on the British pattern headed by

a Governor-General representing the Queen of England. Taking into consideration its meagre population, the country is remarkably well developed and is already exporting wheat, wool, woollen goods, gold, coral, etc., to other countries.

We left Darwin at about mid-night and reached Sydney on the Pacific (Eastern) coast of Australia early in the morning. This is the largest and the oldest city of this Continent and is situated on the two sides of a narrow strip of sea going deep into the land. The two parts of the city are connected by the Harbour Bridge which has become famous for being the largest single span bridge in the world. It is indeed a wonder as it is built on four huge pylons (towers)each twice the height of 'Qutab Minar' and carries six lanes of traffic besides a railway line and a tram line on either side of the road-way. Its semi-cirular design is a marvel of engineering as well as a piece of art.

The older parts of the city have narrow streets and slums like some of the streets of Karachi. But the new areas, particularly the suburbs, are most modern and built on the latest American and European styles. This city of about 2,000,000 inhabitants is full of natural beauty and is situated on several green hills rising straight from the sea. Its zoo, parks, old hotels, churches and office buildings, where the Central Government was located until its transfer to the new capital at Canberra, are quite impressive. It is a truly cosmopolitan city as its inhabitants come from several countries of Europe and speak many different languages.

We are staying in a modern hotel and hope to go to Melbourne tomorrow morning.

Hoping this finds you all in the best of health,

I am,

Your affectionate father,

Zahir.

8. A Letter from a Father to a Son on Paris and Versailles.

Paris (France),
November 1, 1966.

My dear Tahir,

In my last letter I wrote to you about the natural beauty of Switzerland. To-day I am writing to you about what is perhaps the world's most artistic and beautiful city—Paris, the capital of France. It is situated along the banks of the river Seine. In the centre of the town is the Arch of Triumph with the Etoile Square around it. Several wide roads meet at this Square. The most important of these is the Champs Elysees Avenue. Though made in the days of Napoleon Bonaparte, this street carries today ten lanes of traffic in the middle with wide footpaths and rows of trees on both the sides. Outside each footpath are three-lane side roads and about 25 ft. wide pavements flanked by beautiful buildings, shops and restaurants. The central road is paved, not with cement concrete or tarmac, but with stones, laid so nicely that you hardly feel the difference while driving in a car.

Paris can also boast of having the highest tower in Europe. It is known as the Eiffel Tower. Sight-seers are carried to its top by lifts in three stages and have a grand view of the beautiful metropolis, its buildings and gardens on both sides of the river. The most amazing building in the city, however, is the LOUVRE and its flower beds. It used to be the old palace of French kings but now houses the world's richest and most beautiful museum. Its art galleries alone are so big that it needs two days to go through them. The collection relating to old Egyptian civilization is one of the biggest and most remarkable.

Other places that add grace to the city are Napoleon's Tomb, the Church of Notre Dame, the Chaillot Palace, the Tuileries Gardens and the Concorde Square. Paris is one of the cleanest and most imposing cities of the world. It came through the last war unscathed because it was declared an open city when the Germans occupied France and was spared by them. They ultimately withdrew under the pressure of the Anglo-American onslaught towards the end of the war.

However, the most magnificent buildings of France are at VERSAILLES situated in a beautiful valley a few miles away from Paris.

Louis XIII first made a small shooting lodge here in the early years of the 17th century and in 1661 Louis XIV decided to make a small palace which he preferred to the Louvre in Paris. Louis XV and XVI added to it many apartments and buildings in the Italian style. The interior decorations, tapestry of pure silk woven in various colours and designs, the colourful paintings of several masters on the walls and the ceilings, the matching furniture of gold, marble, ivory and wood, the statues and other collections of art are all the most beautiful you can lay your eyes on anywhere in the world. Outside the palace is one of the most beautiful and well-laid parks with lakes, fountains, gorgeous trees, lawns and flowers laid in an exquisite and artistic style over an area of several acres. At the other side of the park are two more palaces known as the Trianons. These single storey marble palaces were for the exclusive use of the kings and their elite guests. Louis XVI gave the smaller of the two palaces known as the Petit Trianon to his Queen, Marie Antoinette in 1774, only a few years before their execution, with the charming compliment : "This palace has always been the abode of the favourites of the Kings, it must be yours".

The walls of the palaces of Versailles and Trianons enable the attentive scholar to follow the fertile evolution of French art in the 17th and 18th centuries. But in spite of successive traces left by its lavish occupants and the diversity of their tastes, it gives the visitor a most profound impression of unity and harmony.

Though deprived of their royal occupants since the French Revolution towards the end of the 18th century, these palaces and parks have been retained in their original beauty and are the greatest single attraction to tourists, students of art, architects, historians and archaeologists alike. If you ever have to come to France don't miss

to see Versailes and keep a good part of two days for visiting this vast ensemble of palaces, churches, opera houses, gardens, lakes, parks and fountains.

I am leaving for Berlin tomorrow and will, in my next letter, narrate to you my impressions of that great city now divided into two zones.

With love,

I am,

Your most affectionate father,

Zahir.

9. The following letter has been reproduced from Sir George Trevelyan's "Life and Letters of Lord Macaulay".

Thomas Babington Lord Macaulay to His Father, Age 18.

On the Value of Elegant Literature of our own times.

(Not quoted in full)

My dear Father,

I have not of course had time to examine with attention all your criticisms on *Pompeii*. I certainly am much obliged to you for withdrawing so much time from more important business to correct my effusions. Most of the remarks which I have examined are perfectly just : but as to the more momentous charge, the want of a moral, I think it might be a sufficient defence that, if a subject is given which admits of none, the man who writes without a moral is scarcely censurable. But is it the real fact that no literary employment is estimable or laudable which does not lead to the spread of moral truth or the excitement of virtuous feeling ? Books of amusement tend to polish the mind, to improve the style, to give variety to conversation, and to lend grace to more important accomplishments. He who can effect this has surely done something. Is no useful end served by that writer whose works have soothed weeks of languor and sickness, have relieved the mind exhausted from the pressure of employment by an amusement which delights without enervating, which relaxes the tension of the powers rendering them fit for future exercise ?

There is a general disposition among the literary part of the religious world to cry down the reading of modern poetry and novels, the elegant literature of our times, while they are not in the slightest degree shocked at the atrocious profaneness or gross indelicacy when a hundred years have stamped them with the title of classical. The strict antagonist of modern literature exclaims : "Scott's poems and novels are pernicious. They call away the mind from spiritual religion". But I am exceeding all ordinary limits. If these hasty remarks fatigue you, impute it to my desire of justifying myself from a charge that I should be sorry to incur with justice. If my life be a life of literature, it shall certainly be one of literature directed to moral ends. Love to all at home.

Affectionately yours,
T.B. Macaulay.

10. A Personal Letter of Lord Byron to Goethe.

(On the eve of his voyage to Greece)

Leghorn,
July 24th, 1823.

Illustrious Sir,

I cannot thank you as you ought to be thanked for the lines, which my young friend, Mr. Sterling, sent me of yours ; and it would but ill become me to pretend to exchange verses with him who, for fifty years, has been the undisputed sovereign of European literature. You must, therefore, accept my most sincere acknowledgements in prose—and in hasty prose too ; for I am at present on my voyage to Greece once more, and surrounded by hurry and bustle, which hardly allow a moment even of gratitude and admiration to express themselves.

I sailed from Genoa some days ago, was driven back by a gale of wind, and have since sailed and arrived here, 'Leghorn', this morning, to receive on board some Greek passengers for their struggling country.

Here also I found your lines and Mr. Sterling's letter ; and I could not have had a more favourable omen, a more agreeable surprise, than a word of Goethe, written by his own hand.

I am returning to Greece, to see if I can be of any little use there : if ever I come back, I will pay a visit to Weimar, to offer the sincere homage of one of the many millions of your admirers.

I have the honour to be, ever and most,
Your obliged,
Noel Byron.

11. A Personal Letter from a Father to a Son on Haj and its Philosophy.

Mecca Muazzama,
Saudi Arabia.
24th March, 1967.

My dear Zubair,

I had in my previous tours written to you about the scenic beauty, archaeological monuments, enchanting gardens, magnificent buildings of several countries and the scientific progress and great achievements of their people.

In 1952, I wrote to you about Australia's aborigines and European settlers, the natural beauty of Sydney Harbour and Hobart, the inviting warmth of Perth, the beautifully planned metropolis of Melbourne and the cities of Adelaide and Brisbane.

In 1957, I described to you the enchanting beauty of Athens and Rome and the ruins of their ancient civilizations which still fascinate mankind and attract millions of tourists. I also narrated to you the

damage wrought in Germany during the last war and the way its brave people had worked hard to stand on their feet again and re-build their country. I have also written to you about the museums, art galleries, sky-scrapers and the breath-taking beauty of the countryside of France, Switzerland, Norway, Sweden, Denmark and England. You have also heard from me about the grandeurs of the Pharaohs of Egypt, their peerless pyramids and mummies and of the ancient civilizations of Baghdad, Babylon, Istambul (Constantinople) Damascus and Jerusalem.

I am today standing on a land which has neither the natural beauty of any of these countries nor anything to match their palatial buildings or old monuments. It is a long way behind the world in scientific development ; its people are backward and illiterate. The land is literally a vast desert studded with barren hills baked dark brown or black by the blazing sun. Water is scarce and greenery almost extinct. From the worldly point of view it has nothing to attract either travellers or traders to its inhospitable terrain. Yet it is a region which is flocked by millions of people every year. To me it is the one place on earth to which I would like to come back again — not once but many times — and perhaps to stay here for ever.

This is the holy region of Hedjaz and the twin cities of Mecca and Madina, the one where our holy Prophet was born and brought up and where he first proclaimed the final message of Allah and the other where he went for safety and spreading the revealed truth after Hijrat and spent the final years of his glorious life.

As you know, I have visited this place once before when I came here a few months back for Umrah and I have now the honour of being here for the performance of the sacred pilgrimage of Haj. I have, therefore, seen this region both during and outside the season of pilgrimage. The effect that a visit to this place at any time of the year has on one's mind can only be described as sublime. One feels as if he has been elevated from the baser life of worldly commitments and sinful darkness to the realm of Divine enlightenment and spiritual zenith.

In the heart of Mecca Muazzama, in a valley surrounded by about 300 to 400 feet high barren hills now covered by multi-storeyed modern buildings, is the "KABA" surrounded by the magnificent modern structure of the "HARAM SHAREEF". The towering minarets of its main gate "Bab-i-Saud" become visible when you are at a distance of barely 200 yards from the building. They present a grand and fascinating spectacle. Whether coming for Haj or Umrah the hearts of the faithful, dressed in barely two sheets of "Ahram" with "Labbaik Allah-humma Labbaik" on their lips, are at once filled with devout fervour. As one enters "Bab-i-Saud" and slowly moves forward towards the "KABA" he feels that with every step he is getting near the Divine presence and he is overwhelmed by a mixed feeling of awe, humility and happiness which he had never experienced before. Then comes the glorious moment when one casts his eyes on the black silk cover of the "Holy Kaba". One's hands automatically rise in prayer ; he forgets everything except that he is

standing in the presence of his Lord, the Creator, the Sustainer, the All-knowing and the Omnipotent. Tears are difficult to withhold, the heart throbs louder and faster, the legs tremble and the lips keep on murmuring words of Hamd and supplication. One feels as if he has been suddenly chastened and purified. The pilgrims then steadily move forward, touch the holy stone known as "Hajr-i-Aswad". kiss it and start on the "Tawaf", i.e. seven rounds of the holy "KABA". During the days of Haj thousands of people perform the "Tawaf" at all times of the day and night while in the off-season the number is much smaller. The "Tawaf" is followed by two "Rakats of Nafal" at "Muqam-i-Ibrahim" and a special prayer near the threshhold of the gate of "KABA" known as the MULTAZIM. This is a time when one prays to Allah with a trembling voice, tearful-eyes, a repentant heart and a resolute faith in divine forgiveness along with worldly happiness and peace of mind. The satisfaction one derives from this is indescribable; one feels that one's prayer has hit the mark of acceptance and one has been liberated from a life of sin and misery. The mind becomes so peaceful and calm that one for the first time realizes the real meaning of the word "SALAM". The pilgrims then go and have a hearty drink of "ABE ZUM ZUM" and start on "SAAI", i.e. seven rounds between the hills of "SAFA" and "MARVA" where Hazrat Hajira ran in search of water for her beloved son Hazrat Ismail. The long distance between these hills, now covered by a marble roof and supported by a beautiful marble colonnade, makes one feel the anguish which that great lady must have gone through in a sandy terrain in the scorching sun with little hope of saving the life of her beloved son until Divine Mercy made the spring of "ZUM ZUM" to sprout forth the life-sustaining water which has flowed ever since. As one marches along this path backwards and forwards along with other similarly robed pilgrims one has a feeling that just as Allah heard the prayers of Hazrat Hajira several thousand years ago He is listening to him and just as He granted her wish He will be gracious to the pilgrim also and grant him all his desires.

While "TAWAF" and "SAAI", which constitute the Umrah, are also an integral part of the Haj, the real Haj takes place outside Mecca.

On the morning of the 8th Zilhij the pilgrims, dressed in Ahrams, leave Mecca for Mina—a place about four miles away—either on foot or on camels and now-a-days on buses and cars as well. The 'Moallims' provide the Hajis with accommodation which is mostly tented but, if one can afford it, he can stay in a house. After saying five prayers from 'Zohar' on the 8th to 'Fajar' on the 9th one starts again and goes to the plains of 'Arafat' about six miles away where the 'Zohar' and 'Asar' prayers are said and the whole afternoon is spent in reciting the Holy Quran and offering other prayers individually and collectively. This plain which is surrounded by hills can easily accommodate over a million pilgrims and is a sight worth seeing during the days of Haj. In the centre of this plain is 'Jabal-ur-Rahmat'. Tradition has it that it was here that Adam and Eve first met each other after their banishment from Paradise. Soon after sun-set the pilgrims leave this place without saying 'Maghrib' prayers and head for

'Muzdalfa' on their way back to 'Mina'. On arriving there the 'Maghrib' and 'Isha' prayers are offered together and the whole night is spent under the stars in quiet prayers. Soon after 'Fajar' the return-march to 'Mina' begins. Now 'Mina' is the place where Hazrat Ibrahim was required to sacrifice his beloved son, Hazrat Ismail, and where he was stopped by 'Iblees' at three different places while he was taking his son from his house to the place of sacrifice. At these three places three small pillars have been erected and the faithful are required to throw stones at the pillars to signify their renunciation of the creed of 'Iblees' and seek refuge with their Creator and Sustainer. Immediately on arrival in 'Mina' each pilgrim throws seven stones at the largest of these pillars, performs the sacrifice of an animal, gets his head completely shaven or properly trimmed and then removes the 'Ahram', takes a bath and puts on normal clothes. He then goes for "Tawaf" and "SAAI" to Mecca but has to return to and stay in 'Mina' until the afternoon of the 12th Zilhaj. These days are spent mostly in prayers and the only ritual to be performed is the stoning of the three pillars once each day.

It must be mentioned here that from the moment one puts on 'Ahram' on the 8th of Zilhaj to the time he takes it off on the 10th afternoon, a pilgrim is forbidden to have a hair-cut, to indulge in manicure, take a bath or apply soap, or other cleansing aids so that the rich and the poor cannot be differentiated from one another by their status or place of origin. This creates a unique sense of oneness and unity and leaves a lasting effect on one's mind. This clearly brings out and establishes the fact that in Islam the moral and spiritual perfection of the individual goes hand in hand with the elevation of Muslims as a whole. The first stage is the daily congregational prayer followed by numerically increasing forms of devotion on Fridays and Eids. The climax of this collective sublimation comes on the occasion of Haj when the solidarity and cohesion of the Islamic world reaches its highest peak. Iqbal has rightly said :

فرد قائم ربط ملت سے ہے تنہا کچھ نہیں
موج ہے دریا میں اور بیرون دریا کچھ نہیں

An individual lives only in association with the millat ; alone he has no existence like the wave which exists in the sea but, when outside it, perishes instantaneously.

This is the philosophy of Haj in a nut-shell.

You may also note here that Haj demands of the pilgrims monetary expenditure, physical effort and spiritual devotion. One has to spend a lot of money for sacrifice, in charity and on expenses connected with travel, food and accommodation. One has to undergo considerable physical strain in moving from place to place and spending days and nights away from the comfort of one's home. But, in spite of large throngs of pilgrims, one enjoys solitude necessary for direct spiritual communion with Allah and sincere prayers.

The other city, Madina Munawara, is about 300 miles to the North of Mecca Muazzama. While in olden days the pilgrims visited this city through parched deserts in extremes of climate on foot or

camels' back, today one can cover the distance in a few hours by most comfortable limousines or buses on a perfectly metalled wide road. Though surrounded by hills, Madina is situated on a comparatively plain ground and the minarets of the Holy Prophet's Mosque in the centre of the city can be seen from miles away. It is a much smaller town than Mecca, has only a few buildings as tall and as big as Mecca has, and the Masjid-e-Nabvi is also much smaller than the Haram Shareef in Mecca Muazzama. But it has a better climate and ample water supply to sustain some excellent date gardens around it. The pilgrims normally visit Madina for about ten days and try to complete 40 prayers in Masjid-e-Nabvi. The tomb of the Holy Prophet is under a green dome within the mosque. The mosque also covers the plot of land over which the house of the Holy Prophet was situated. This little area is known as "Riaz-ul-Jannah"—the garden of paradise—and is marked by white marble pillars.

Just as the Turkish Sultans made the holy mosque around the Kaba, they built Masjid-e-Nabvi into a beautiful mosque of red-stones and lovely colonnades. The Saudi Government has now extended the Haram Shareef in Mecca as well as Masjid-e-Nabvi to cater for the ever-growing number of pilgrims. While the Haram Shareef in Mecca is capable of accommodating several lakhs of pilgrims at a time, Masjid-e-Nabvi can only take in about 50,000 men and women for prayers. It is for this reason that the entry of pilgrims into Madina is controlled by limiting the number of pilgrims and the period of their stay in the city. Even then the mosque is too small for the number of people who visit it during the pilgrimage season. In spite of this, the spiritual elevation and peace of mind which one derives from setting his foot in the holy mosque and from reciting Salam at the tomb of the Holy Prophet is in no way less than in Kaba Shareef. As a matter of fact, in many ways the peace of mind which one has from the proximity to the resting place of the Holy Prophet is greater than available in the hustle of activities at Mecca Muazzama, specially during the days of pilgrimage. The honour of standing along the screens of the holy tomb and addressing your Salams directly to the Holy Apostle and his two faithful friends, Hazrat Aboobakar and Hazrat Umar who lie next to him, is indeed unique.

In Madina is also situated the Qubba Mosque which was the first place organized for prayers in Islam. Not far away is Masjid-e-Qibla-tain, where the orders for the change of Qibla were received. Another mosque that must be mentioned is Masjid-e-Ghamama. It is built on the spot where the Holy Prophet spent his first few days on arrival in Madina after Hijrat from Mecca and was protected from the scorching heat of the sun by a canopy of clouds that remained there throughout the period of his stay in that place. Wherever one sets his foot in Madina or on the hills around it where the battles of 'OHAD' and 'KHANDAQ' were fought, one feels sublimated by the realization that he is treading on the ground which was once honoured by the holy feet of the great Apostle and his faithful friends. At the end of one's stay one has a feeling that the time available has been too short and one wishes that the hours of his stay could be prolonged to

eternity. But time is short and one has to leave with a heavy heart and the longing to get back again.

I have noticed that most of the Pakistanis are inclined to leave the pilgrimage to the fag-end of their lives. This is a sad mistake. Muslims from other countries generally perform the pilgrimage when they are still young; they, then have greater strength to undergo the hardships and the strain of the exacting pilgrimage and also stand to gain more in spiritual stature and mental peace. This kindles in them the desire to come back to this place and they perform several pilgrimages. I cannot do better than to close this letter, my son, by praying that Allah may grant you the opportunity of visiting this holy land early and many times in your life—Ameen.

Hoping to be with you soon,

I am

Your affectionate father,

Zahir.

SPECIMEN OF AN OFFICIAL LETTER

A Letter from Abraham Lincoln to a General giving him advice that a man who wishes to command must learn to obey.

Executive Mansion,

Washington,

Major General Hooker : January 26, 1863.

General,

I have placed you at the head of the Army of the Potomac. Of course, I have done this upon what appear to me to be sufficient reasons. And yet I think it best for you to know that there are some things in regard to which, I am not quite satisfied with you. I believe you to be a brave and skilful soldier, which, of course, I like. I also believe you do not mix politics with your profession, in which you are right. You have confidence in yourself, which is a valuable quality. You are ambitious, which, within reasonable bounds, does good rather than harm. But I think that during Gen. Burnside's command of the army, you have taken counsel of your ambition, and thwarted him as much as you could, in which you did a great wrong to the country, and to a most meritorious and honourable brother officer. I have heard, in such a way as to believe it, of your recently saying that both the Army and the Government needed a Dictator. Of course, it was not *for* this, but in spite of it, that I have given you the command. Only those generals who gain successes, can set up dictators. What I now ask of you is military success, and I will risk dictatorship. The Government will support you to the utmost of its ability, which is neither more nor less than it has done and will do for all commanders. I much fear that the spirit which you have aided to infuse into the Army, of criticising their commander, and withholding confidence from him, will now turn upon you. I shall assist you as far as I can, to put it down. Neither you, nor Napoleon, if he were alive again, could get any good out of any army, while such a spirit prevails in it.

And now beware of rashness, but with energy and sleepless vigilance, go forward, and give us victories.

Yours very truly,
A. Lincoln.

SPECIMENS OF BUSINESS LETTERS

1. The Orient Pottery Co., Designers and Manufacturers, Bolton Market, Karachi.

17th August, 1967.

Messrs R. J. Browne,
47 Bridgewater Road,
Salisbury, Wiltshire,
England.

Dear Sirs,

It may interest you to know that we are reorganising and greatly extending our recently established export department. Some time ago we opened up markets in several large towns in your country, and the number of repeat orders which our customers there have placed with us lead us to anticipate a big demand for our pottery in other parts of England. We, therefore, send for your consideration a copy of our new illustrated price list.

As the list plainly shows, we have fully respected the best traditions of Pakistani designers, without sacrificing any of the advantages, such as reduced prices, that result from the installation of up-to-date machinery. We pride ourselves on having perfectly adapted the machine to the requirements of art, and on having resisted the temptation to sacrifice beauty in order to simplify machine production.

Our policy of employing only the finest native designers has amply justified itself, since even our lowest priced goods are not only of excellent quality but of distinguished appearance.

Our London agent is sending on some samples of designs which he feels sure you will be able to handle to our mutual benefit, if you decide to give us a trial order.

Yours faithfully,
The Orient Pottery Co.,
p.p. Muhammad Aslam.

2. The Lyallpur Vegetable Oil Company, Bilal Street, Lyallpur, West Pakistan.

Telephone : Lyallpur 726.

Sikandar Bakhsh and Co., 25th September, 1967.
Jewellers, Watch-makers, Clock-dealers,
2 Dyal Singh Mansion Shahrah-i-Quaid-i-Azam,
Lahore.

Dear Sirs,

Installation of Electric Clocks.

Will you please send us your quotation for equipping our Modern Office with synchronised electric clocks, your figures to include the complete cost of installation.

We shall need one clock for each of the seven rooms. A bronze finish would be most suitable for three of the rooms, and a silver finish for three of the others. The remaining room is our Board Room and an outstanding piece of your workmanship in teak wood would be most appropriate.

We hope that you will be prepared to carry the work through some time during the next month, as in November begins our busy season, when our many callers and your workmen might cause each other considerable inconvenience.

You will certainly wish to send a representative down to estimate the extent of the work that the installation involves. We shall be pleased to see him here any Monday or Wednesday afternoon between the hours of 2-30 p.m. and 5 p.m., and hope that you will be able to suggest a definite date and time for the appointment by return of post.

Yours faithfully,

The Lyallpur Vegetable Oil Company,

pp. Rahim Chishti.

3. Specimen of a Letter to a newspaper, about a bad piece of road that is in need of repair.

Poonch Road, Lahore,

7th July, 1967.

To

The Editor,

The Pakistan Times, Lahore.

Sir,

Our Municipal Corporation wants waking up ; and as private appeals to their office have had no effect, perhaps a little publicity will do no harm. For the last month Poonch Road has been almost impossible. The surface is badly broken up by the heavy rains, and on a dark night it is positively dangerous for motors or carriages to pass that way. Moreover, there are heaps of road metal on both sides of the road, which leave very little room in the middle. It is scandalous that we should be inconvenienced in this way for weeks, and I hope the public will bring pressure to bear on those responsible so that the road may be put in through repair without further delay.

Yours truly,

INDIGNANT.

781 Poonch Road,

Lahore.

CHAPTER XXIII

INTRODUCTORY CHAPTER ON ESSAY-WRITING

"True ease in writing comes from art not chance.
As those move easiest who have learned to dance"

—*Pope.*

You have been writing essays for several years, and probably there is nothing more distasteful to you than the thought of sitting down to write one. There is no reason why this should be so, because the writing of an essay is really, and can be made, a fascinating occupation.

What is after all an essay ?

"A literary composition on any subject, usually in prose and short" is the information supplied by the *Concise Oxford Dictionary*. The essay differs from a treatise in being less elaborate and from a sermon or pamphlet in being lighter and more pleasant in tone. It is a brief and fragmentary attempt which expresses a problem in terms of one's personality. It is something personal, direct and intimate. According to modern literary canons an essay can be written on any subject from a piece of chalk to God Almighty or as Robert Lynd puts it "anything from the Day of Judgment to a pair of scissors". According to Benson the essential point about an essay is not the subject but the charm of personality which pervades the entire essay. The subject does not matter ; what matters is that the thing or the thought should be vividly apprehended and expressed with a certain measure of gusto. The essay has also been defined as "a lyric in prose" because like the lyric it expresses personal feelings and sentiments. From all this discussion three things clearly emerge :

(1) The essay is a short literary composition.

(2) It states the problem from an individual point of view.

(3) It is light and pleasant in tone.

The essay is a moderately brief prose discussion of a restricted topic. Literally, the word means "an attempt". When the French philosopher Montaigne retired from active life to devote himself to study and reflection, he originated this form of composition towards the end of the sixteenth century and published his first collection of writings in 1580 under the title *Essais*—the first use of the word for short prose discussions. They dealt with a variety of topics from a frankly personal standpoint i.e. they were attempts at treating certain selected subjects from an individual point of view. In England, his example was followed by Bacon who adopted a close-packed epigrammatic style to express the fruits of his wisdom and experience. In fact,

Bacon's style achieved a compactness and clarity which have made his essays an enduring part of the world's literature. In attitude and tone Bacon's essays are highly utilitarian and practical rather than idealistic. They had their chief purpose, the giving of useful advice to those who wished to get on in practical life as men of affairs. Some other 17th century essayists were Cowley, Temple, and Dryden. It was not till the 18th century, however, that the essay gained in ease and familiarity. In the early years of the 18th century (1711-1714) Sir Richard Steele and Joseph Addison created a new art-form of the periodical essay which achieved great popularity because of its gossipy character and informal style and tone. In the hands of Addison, Steele, and Goldsmith, the essay became an instrument of entertainment, as well as, of instruction by combining humour with wisdom and gravity with grace. One of the purposes of these essays was "to recommend truth, innocence, honour, virtue as the chief ornaments of life". The other was to establish a tradition of delightful informality by turning out scores of essays on such topics as women's fashions, duelling, witchcraft, coffee houses and family portraits. In the 19th century Hazlitt, Lamb and Leigh Hunt gave the essay a deeper note. *On Going a Journey* by Hazlitt advocating the solitary hike is a fascinating masterpiece of original thought and brilliant expression. Lamb's *Essays of Elia* (begun in 1820) exhibited an intimate style, an autobiographical interest, a light and easy humour and sentiment, an urbanity and unerring literary taste which have made Lamb one of the favourite essayists of all time. Later writers like Carlyle, Macaulay, Froude, Arnold and Ruskin, however, expanded its scope and overweighted it by making it too long and elaborate. Late in the century, a worthy successor to Lamb appeared in Robert Louis Stevenson, for whose whimsical humour, nimble imagination, accomplished style, and buoyant personality, the personal essay formed an ideal medium of expression. His *Virginibus Puerisque* (1881) and *Memories and Portraits* (1887) are a mine of entertainment as well as instruction. A.G. Gardiner (Alpha of the Plough), Robert Lynd, A.C.Benson, G.K. Chesterton, E.V. Lucas and Augustine Birrell are in the best tradition of the informal essay in England.

The Essay in America.

The first really great essayist in America is Washington Irving whose *Sketch Book* (1820) contains essays of the Addisonian type. Some of H.D. Thoreau's works e.g., *Walden* exhibited characteristics of informal essay, and Oliver Wendell Holmes in *The Autocrat of the Breakfast Table* (1857) was a successful writer of informal, humorous essays. Ralph Waldo Emerson, reminiscent of Bacon in his aphoristic style, fired with transcendental idealism became perhaps the best known of all American essayists. James Russell Lowell (*Among My Books*, 1870, 1876) is another notable writer of essays who produced important critical essays.

Dr. Johnson tells us that an essay is "a loose sally of the mind; an irregular undigested piece". Johnson probably meant no more by this than that the essay is an unassuming literary form, that its range is modest and that it makes no pretensions to thoroughness. If he did

so he was, no doubt, correct because that is what the essay is, a form of intimate self-expression, which gives one the opportunity to set down one's thoughts and feelings and experiences relating to a particular subject in an interesting and attractive manner ; in other words, something personal, familiar, informal and pleasing. The modern English essay is usually characterised by being an intimate revelation of the writer's personality, in a way in which a more formal treatise would not be.

Students in schools and colleges are continually made to read essays by great writers and are asked to use them as models for their own essays. While it is right to take great essayists as models, it must be borne in mind that the essay which a student is expected to write is a somewhat different kind of composition from the essays of great writers. Arrangement, construction and contents are of great importance in a student's essay. It is dangerous for the student to write like Charles Lamb or Hazlitt without first practising a simpler and more formal type of writing. But from the essay-writers whom we read we must learn that an essay should be interesting and must reveal the personality of the writer.

The question is sometimes asked which of the essayists should be taken for models. If this means which should be followed with slavish imitation, the answer is 'None'. That would result in stiffness and unnaturalness. It is also easy to copy faults and difficult to imitate virtues. But the student will benefit by carefully studying Addison, Goldsmith, and Macaulay. It must not be understood that other essayists should be neglected ; but these three are likely to be most suitable for beginners. And if only one can be studied let that one be Goldsmith. Nor must the chief store-house of English prose be left unmentioned — the Authorised Version (1611) of the Bible, the greatest of English classics. For as Coleridge said, "Intense study of the Bible will keep any writer from being vulgar in point of style". By the study of standard authors, we learn the correct use of words, the appropriate phraseology for the ideas we wish to express, the artifices to be employed in framing our sentences effectively, and the broad rules of procedure which should regulate our paragraphs. We may not be able to write like Macaulay, Gibbon, or Ruskin, but we may, at least, aspire to write creditable and effective English. There is an art of composition to be cultivated by paying persistent attention to certain broad and fundamental principles of writing.

Now, you cannot make an essay attractive, if you do not give it lightness, grace, and ease ; nor can you make it interesting unless you show that you are interested yourself in what you are saying. It is here that the personality of the essayist comes in. Behind the essay is the man who wrote it and unless it conveys an impression of that personality, it loses much of its value.

A good essay is a work of art, no less than a good poem or a good picture. It is the result of a conscious effort to produce a piece of writing at once elegant, pleasing, and expressive of the individuality of the writer. Its proper execution depends upon the observance of *unity*, *coherence*, *balance*, and *proportion* in regard to its parts. This

being so, a good essay demands a certain amount of skill in the selection and arrangement of material and precision in the use of words and phrases and the capacity to produce just the right impression, strike just the right note.

How then is one to become a good essayist ? How is one to acquire the necessary skill, imagination, feeling, and taste ? The answer is not far to seek. No one is born into the world a ready-made essayist, any more than he is born a ready-made painter or a ready-made musician. These accomplishments are the result of careful study and patient practice, and the would-be essayist is in a similar position. He must study the best models, follow the best guides. 'Whoever' wrote Johnson "wishes to attain an English style, familiar but not coarse, and elegant, but not ostentatious must give his days and nights to the volumes of Addison". Add the names of those mentioned already as being in the tradition, and this piece of advice is brought up-to-date.

Choice of Subjects.

Often you have a number of subjects given to you, out of which you are required to choose one on which to write. In the examination-room where time is limited, choose the subject you know best, the subject on which you have most information. This will save some of the time which would have to be spent in racking your brains if you selected a subject which you did not know so well. You can now arrange your matter and set it forth clearly and effectively. But when you are practicising for yourself out of the examination room, you need not restrict yourself to the subjects you know best. If you have sufficient time and can command sources of information, you can select other interesting topics in order to widen your knowledge.

Information.

A student often complains that he has not a sufficient store of ideas at his disposal for writing an essay on a particular topic. Information on these topics, can be gathered from books, by observation and by listening and talking to men who know. It is a good plan to keep a note-book in which you may jot down quotations, extracts from speeches and books, incidents you have seen or heard of, and references to books which give useful information. There is no direct road to which a student can be led for the collection of his material for essay writing. The only answer that a teacher can give his student is that he should (1) *Read* (2) *Observe* (3) *Think* and (4) *practise writing.*

Reading.

In order to write an essay, the student must have something to write about and so he must endeavour to store his mind with ideas by fruitful reading. To read a book is to live in the world created by the author. To read *Hamlet* or *Kubla Khan* is to enjoy the play of Shakespeare as if it were being acted before our eyes or to be in the presence of the Abyssinian damsel with the dulcimer as depicted by Coleridge. Books are peopled with characters that are more real than the actual persons of this world and to enjoy their company is the

happiest moment of our life. Bacon has rightly said : "Reading maketh a full man, conference a ready man and writing an exact man. Some books are to be tasted, others to be swallowed and some few to be chewed and digested."

Some books appear dull and tiresome to the beginner but once he has grown familiar with them, he feels that reading them has been a delightful experience. One may not like to read *David Copperfield* by Charles Dickens or *Tom Jones* by Henry Fielding being overawed by the number of their pages, but if he has the patience to go through these books, at the end he will feel that it has been an enjoyable study. One should not read a book mechanically. One should forget his own existence for the time being and live with the author, feel with him and enter into communion with him in every possible way. The student should mark the passages that strike him for their beauty of thought and expression and read them again and again until he feels that he has imbibed their spirit and meaning.

A writer says : "Beware of the allurements of second-rate fiction. During a course of training in composition reject all novels except by recognised masters such as Scott, Dickens, Thackeray, Stevenson, Galsworthy, Hardy and Somerset Maugham. If the hero is in trouble, sorrow with him. Rejoice with him in his moments of joy". This is not to say that one should lose his critical faculties or powers of detachment. It is necessary to recognise that all books are not for all tempers or for all time. We should turn to something that we can genuinely enjoy. The great thing is to aim at being catholic in taste, to read widely, to think about what we read, and so extend our range of thought and knowledge.

Observation.

But reading is not everything. As the student reads, he must also observe. He must not allow his powers of observation to lie dormant. There are some people who go through the world with their eyes shut — shut as it were to the beauties of nature. If one is a little observant, to him

"The meanest flower that blows can give
Thoughts that do often lie too deep for tears ;"

and

"One impulse from a vernal wood
May teach you more of man,
Of moral evil and of good
Than all the sages can".

One who has a responsive mind can discover "tongues in trees, sermons in stones, books in running brooks and good in everything". G.K. Chesterton says : "None of us think enough of those things on which the eye rests. Why should the eye be so lazy ? Let us exercise the eye until it learns to see the startling facts that run across the landscape as plain as a painted fence. Let us be ocular athletes. Let us learn to write essays on a stray cat or a coloured cloud".

Descriptive writing is one of the most difficult forms of composition and a student cannot attain mastery in this art if he has not learnt to

observe what goes on around him or to gaze with pleasure on 'Nature's naked loveliness'. He should, therefore, practise writing descriptions of familiar objects and everyday occurrences. Not until he begins to put down upon paper such descriptions, will he realize how difficult it is to give a simple, clear and complete account of any common object or event.

Thinking.

The best method of making a student think is to arouse his curiosity and interest. He should learn to ask questions about what he has read ; disagree with the author if his views are not convincing, point out what can be said on the other side of a question and endeavour to see that what is printed in a book or a journal is not necessarily the last word that can be said on the subject. He should not swallow unintelligently every foolish thing he sees in the print. He should be able to weigh and consider things and evaluate them in the light of truth and sound reasoning.

Practice.

A student should write as frequently as possible for no one can *write well* who does not *write often.* One must take pleasure in writing because it is writing alone that makes an exact man. And if he is to learn anything, it is better that he should learn it by writing. You must think before you write. Whatever you write, you must write with care and thought. You should make it a point to avoid the same mistakes again and again. When your essay is corrected, it is your duty to make a careful note of the mistakes pointed out, find out why you have made them and resolve to avoid them in future. If you do this, you are sure to become a good writer of English in course of time.

Let us now look at the structure of the essay.

Unity.

The essay is divided into paragraphs in the same manner as the paragraph is divided into sentences. Just as the rule of *unity* applies to the structure of paragraphs and sentences, it applies also to the structure of the essay. There should be unity of design in the essay considered as a whole, as well as, in its parts.

This unity is secured by limiting the essay to *one subject only.* Care should be taken to exclude from it all matter irrelevant to the main theme. If the title is 'The Educational Value of the Cinema' one should not write as if it were 'The Growth of Cinema Industry in Pakistan'. One should discuss the educational value of films and confine oneself only to this aspect of the cinema. One should not be tempted by the other attractive aspects of the subject because that will amount to digression for its own sake. The writer should eschew all irrelevant details, however attractive, which do not fall within the scope of the subject. Irrelevancies sometimes creep in, from not taking sufficient trouble to understand the subject, its exact scope and implications. It is important, therefore, to ponder over the wording of the subject and to make up one's mind, at the outset, as

to what precisely falls within the scope of the essay and what does not. Unity means sticking to the point: the composition is a whole. If the subject is 'Dogs', do not interrupt an account of the various breeds to narrate an incident of the sagacity of dogs.

Coherence.

The ideas expressed in the essay should be joined together logically. In other words, you should pay great attention to the arrangement of your thoughts, otherwise your essay will be confused and incoherent. See that your ideas develop one out of the other, and see also that the connection between these ideas, if not always explicit, is always at least implied. The paragraphs of a good essay should succeed one another in logical order, revealing at once your powers of clear thinking and proper arrangement. It must be remembered that a mere jumble of irrelevant ideas does not make an essay. An essay is like a chain in which the various paragraphs are the links joined together. They are not isolated units. In every good essay, the paragraphs follow one another in perfect logical order. There should be no abrupt transitions; nor should the essay give the impression that it consists of disconnected and incoherent parapraphs.

Proportion, Balance.

The design of the essay will be faulty, if proper proportion is not observed between its various parts. Great care should be taken to avoid wandering from the topic of each paragraph. The amount of space to be given to each topic must depend upon your sense of the relative importance of each. All unnecessary details should be avoided.

If a sub-topic is given the same amount of space as a main topic, the reader will not know the sub-topic from the main topic. For instance, if you are writing an essay on 'Tennis', the space given to the description of the racket and balls used in tennis must not be the same as the space given to a more important topic, an account of some great tennis players. The sense of proportion is as necessary in writing essays as in drawing pictures. The picture of a man with his head larger than the body and the legs shorter than the arms will look ridiculous. In the same way, an essay giving no prominence to the main theme and giving undue importance to the sub-topics will look ridiculous. Thus, for instance, when a student is asked to describe the Taj Mahal in three pages, he goes on narrating his journey to Agra over a page and a half, and writes just half a page about the building itself and then devotes the remaining space to his return journey, his attempt will certainly fall short of the requisites of a good essay. This implies that proper space should be given to those ideas which are important and undue importance should not be attached to minor details. Let your essay be properly balanced; observe a sense of proportion in developing your ideas.

It is important that you should divide your essay in such a manner that the various parts you wish to stress receive due share of emphasis, no more and no less. Let your essay be properly balanced. Do not give undue importance to a triviality, nor dismiss an important idea in a casual manner.

The Beginning and the End.

What has already been said relates to the body of the essay which is, of course, the substantial portion of it. Now the body of the essay presents no difficulty, provided you have something to say. What really gives trouble is the beginning and ending of the essay. In some essays, of course, abrupt beginning and ending may be preferable and even necessary, but frequently it may be found desirable to supply the essay with an introductory as well as a concluding paragraph,—a head-piece as well as a tail-piece. Any introduction is good which rivets the reader's attention and suggests to him the general aim of the essay. A suitable opening should lead without awkward break to the middle or body of the essay. The introduction should also be short. As Dr. Blair says: "Nothing can be more absurd than to erect a great portico before a small building".

An essay on "Cats" for exampale may begin in any of the following ways :—

1. Centuries ago man became the lord of creation and he has ever since been trying to maintain his supermacy over the other animals. Some species he has completely destroyed, against some he is still waging war, and some he has tamed to his own purposes. Some animals have been tamed for their usefulness in one way or another and some have been tamed merely as pets. Among the most common pets, the cat is the most important.——Here, the essay begins with a general remark gradually leading to the subject to be dealt with.

2. They say dogs love persons, but cats love places. Leave a cat anywhere, it will try to run home. The dog is faithful to a person, but the cat loves to remain in a place to which it is accustomed. This characteristic of the cat is one of the most remarkable qualities— — —. Here the essay begins with an accepted opinion.

3. The cat is one of the common domestic pets of man. Cats were kept as pets even in ancient Egypt, thousands of years ago; and the Egyptians worshipped a goddess who had a head like that of a cat. Although the cat is related to such ferocious creatures as the tiger and the panther, it has now lost most of its ancestral ferociousness— — —. Here, the essay opens directly with a general remark on the subject.

The important point to be kept in mind is that the opening or introduction should be striking and relevant to the subject. It is wrong to begin far away from the subject in hand. The introduction should lead on to the subject without unnecessary delay and without awkwardness. "Well begun", they say "is half done". An arresting and attractive beginning is, therefore, highly prized in an essay.

A. G. Gardiner begins his essay *On Catching the Train* very effectively in an abrupt manner in the following words: "Thanks heaven! I have caught it. I am in a corner seat, the compartment is crowded and the train is about to start". H. G. Wells begins his essay on *My First Flight* in a direct manner in the following words: "Hitherto my only flights have been flights of imagination, but this morning I flew."

Some great writers begin their essays by laying down a proposition. Leacock begins his essay *My College Days* thus: "When I look back upon the men and things of my College days, and compare them with the College days of those who are now undergraduates, I stand appalled at the contrast. What strikes me most in looking back to the College life of my time is the extraordinary brilliance, the wonderful mental powers of the students of those days". A modern essayist begins his essay on '*Shop Windows*' in a direct manner. He says: "It is one of the consolations of being unemployed that one has time to look at the shop windows". You may begin your essay with a quotation. For instance, "Too many cooks", they say, "spoil the broth".

Or

"Birds of a feather flock together".

Or

Shakespeare says somewhere, "There is a soul of goodness in things evil, would men observingly distil it out".

These examples are meant to illustrate the fact that a good beginning arrests the attention of the reader and induces him to read on. It strikes the keynote of the essay and tells him what to expect. You can begin your essay in any way that appeals to you but note the important fact that in every case the introduction is closely related to the subject of the essay and leads straight to it.

A good conclusion, on the other hand, represents the climax of your efforts and sets a seal on the essay. A sting in the tail very often makes a good deal of difference. In ending the essay, care must be taken that the end is not clumsy or inartistic. You may end on some quotation. An essayist closes his essay on 'Cruelty to Animals' thus : Coleridge has rightly said :

"He prayeth best who loveth best
Both man and bird and beast".

Some make the last sentence richly suggestive of the whole. Thus Johnson ends his essay on Shakespeare with the sentence : 'This, therefore, is the praise of Shakespeare that his drama is the mirror of life'. Some add a post-script, an after-thought to make the conclusion effective. Note the cleverly arranged effect of climax in the last paragraph of Leigh Hunt's charming essay— *A Few Thoughts on Sleep*.

"Sleep is most graceful in an infant, soundest in one who has been tired in the open air, most welcome to the mind haunted with one idea, most touching to look at in the parent that has wept ; lightest in the playful child ; proudest in the bride adored". Some end their essays on a note of warning as Defoe concludes his essay *On the Instability of Human Glory* in these words : "Let no man envy the great and glorious men as we call them. Could we see them now, how many of them would move our pity rather than call for our congratulations".

Keep your eyes open when you read and note how good writers contrive the endings of their essays. Good beginnings and endings are, however, by no means, easy. If they do not strike you at once, you will probably waste a good deal of time cudgelling your brains in search of them. The important thing, of course, is to see that your beginning leads up to and that your conclusion arises out of the main theme. In the beginning, the subject is introduced, in the middle it is developed, and in the end, it is wound up and rounded off. If you are puzzled how to finish, you may summarise briefly what you said in the body of the essay or repeat emphatically the chief argument of the essay. The purpose of the conclusion is to drive home the truth of what has been said in the body of the essay or to enlist the sympathy of the reader. The conclusion should, if possible, be so worded that it will strike the attention of the reader in a special way and linger in his memory. The conclusion should always be short; sometimes even one sentence will do. It should not appear forced. The end must look natural, it must grow out of the main text. You should appear to stop because you had reached the goal. It is well to end with some striking sentence which the reader will carry away. Sometimes a climax makes an effective close.

The Middle of the Essay.

This is the main part of the essay and contains the appropriate facts, illustrations and reflections bearing upon the subject. As regards the middle, there are only two points to notice at present. First, do not attempt to exhaust the subject. Do not try to give all that might be said. Exercise your selective instinct, fix on the topics of outstanding interest, and elaborate them within the limits of time and space allowed. Again, if the subject is scientific or historical or geographical, the essay should not bristle with figures and dates and formulae. You are not writing a technical treatise but a literary paper of general interest.

Do not put in irrelevant matter just because you wish to make a display of some story or quotation or some other scrap of learning that you happen to possess. In this as well as in other things go to the best models for help and guidance. Study the works of the great essayists.

The Tone of the Essay.

A good deal depends on the tone of your essay. The general tendency is to make the school or college essay heavy and didactic like a sermon or a lecture. This is altogether the wrong touch to give to your work. The essay should have lightness, grace, and an ease of language, approximating almost to the flow of conversation. The essay, by its very nature, is something pleasant, light-hearted and delightful. It stands in sharp contrast to a sermon, a propaganda speech, a lecture or a piece of rhetorical oration. It should avoid being over-serious, dull or pedantic. The essay will defeat its end, if it is ambitious to preach, to reform or to hold a brief for a particular theory. The student should bear in mind that the essay loses much of its charm, if it is full of dull moralising or is written in a severe and forbidding style. For instance, if the student has to write an essay on

the subject "Love thy neighbour as thyself", he should not treat the subject like a Sunday sermon. He should find out the lighter side of the subject and point out how sometimes it is physically impossible to love a neighbour—say when one's neighbour happens to be a confirmed bore or a superlative fool. Similarly, if the subject is 'Rural Reconstruction' it should not be treated as an economist would treat it. It would add a fresh charm to the subject if the student discusses it as he himself looks at it. If he regards the whole Reconstruction Movement a hoax he should not hesitate to say so giving his reasons. If the subject is a controversial one, the student should give both sides of the picture. He should try to discuss first the aspect of the subject he disapproves and then should dwell upon those aspects of the subject which appeal to him. For instance, if the subject is : "Is the cinema a curse or a blessing ?" and the student thinks that it is a blessing, he should first show in what respects it can be a curse and then should point out its blessings.

The essay should neither be too brief nor too lengthy. If it is too brief it would be an indication of the writer's paucity of thought. An unreasonably lengthy essay is likely to be dull and boring.

The student should not indulge in loose thinking nor should he give vent to violent views in his essay. Vague generalisations, dogmatic statements, violent accusations and inaccurate assertions should be avoided. "The essay should be full of mild discontent". Dogmatic statements like the following should be shunned :

"The cinema has ruined the moral character of the modern generation".

Or

"Female education is the root of all evil in Pakistan".

Such statements are at best half-truths, if they are not absolute falsehoods. If he wants to insert them at all, he should qualify them in some such manner in order to secure a higher degree of moderation and dignity in his tone :

"The cinema has, to some extent, affected the moral character of the present generation adversely".

Or

"Female education, in certain instances, has proved to be a curse".

Similarly, violent statements should not be introduced in any essay out of consideration for good taste. Such assertions as "Those who do not love their country should be flogged or shot down" or "Only rogues and scoundrels take wine" should be avoided. Loose thinking is another vice which had best be given up. Instances of loose thinking can be met with in the essay of Pakistani students. For example :

The study of English poetry encourages flirtation and love-making.

Girls go in for higher education so that they might get better husbands.

Many students grow blind by going to the pictures too frequently.

Educated girls make bad wives.

Such extravagant remarks should not be made in an essay.

The Personal View-Point.

The good essay reflects the mind of the writer, his thoughts, his opinions, his feelings, and his experiences. Some eminent essayists take us into their confidence in their essays. They write in the first person and become intimate with us. In such essays as *On Ears* by Charles Lamb, *On Catching the Train* by A. G. Gardiner, and *The Conjurer* by E. V. Lucas, we are made to feel like privileged friends. The intimacy to which we are admitted is delightful.

This, however, is not a good model for the school or college essay, because intimate revelations which may come well from such famous writers as have been mentioned, may merely look ridiculous when written by you. Remember that the worth of a personal impression depends on the worth of the personality that records it. Do not, therefore, as a rule, bring in the *First Person* singular, I, unless you are asked specifically for your individual impressions or experiences. If our narrative is a story or an incident drawn from our own experience, we may employ the pronoun 'I'. But in an essay, its use should be otherwise avoided. An essay should in general be as impersonal as possible. The charm of the personal pronoun depends upon the charm of personality and as the average student cannot claim to be a fascinating personality like, Lamb or Gardiner, he should refrain from using the first person singular. For instance, if the subject is: "*Can War be abolished?*", the student should not employ the first person in this strain: "I am inclined to believe that the abolition of war will remain a pleasant dream". He should use the first person plural if he likes or he should better keep the assertion vague. Thus he should say: "From all this we can conclude (not I can conclude) that the abolition of war will remain a pleasant dream" or better still: "From all this it can be concluded that the abolition of war will remain a pleasant dream".

The general direction not to use the first Person Singular may be extended to other pronouns. **We,** the First Person Plural, the prerogative of Kings, Editors, and Fools sounds pompous if used throughout. **You,** the Second Person Singular when used continually has a colloquial effect far from pleasing or dignified. **He**, the Third Person Singular or the Impersonal **One** makes the style clumsy and awkward, and the meaning often confused because it involves constant repitition. The safest course is to use no pronouns at all. Occasionally you may introduce one neatly here or there in a sentence, but take great care not to mix pronouns. The woeful result of doing so may be illustrated by the following example:—

"*He* who is ambitious must remember that unless *you* are prepared to work hard to attain *one's* ideals, *we* are sure to find out that disappointment is in store for *one*".

How then shall we set about an essay ?

The following practical directions will be found useful:—

1. Devote a few minutes to understanding the subject, to thinking it out. To start writing at once is ruinous. It is most important to determine the scope of the essay and to plan it out in your head. A plan is necessary for all compositions just as a plan is necessary to build a house or to lay out a garden. For compositions of considerable length it is always wise to work out a written plan; to lay down the headings. This will prevent the omission of essentials and the intrusion of anything irrelevant. It will enable you to assign a suitable amount of space to each topic and to place the parts in their proper order. In other words, it will ensure unity, proportion and coherence.

2. Set down the plan. Arrange and group your ideas under different heads and link them up in a proper order. See that there is unity of design. Abrupt transitions should be avoided in any essay. One thing should lead to another and the inter-connection of the different paragraphs should be clearly indicated. If in one paragraph the student is discussing the advantages of something, he should not start discussing its disadvantages in the next without providing some connecting link. Some such sentence should be inserted: "But the system has its disadvantages" or "But there is another side to the picture as well". The essay should possess organic unity. The different parts of the essay should be systematically co-ordinated. This will be the framework of your essay.

3. Collect material to fit your ideas and fill out your outline. You cannot stretch your legs before you sit says a proverb. You cannot write a composition of any kind unless you have the material and unless the material is properly organised. The selected topics should be arranged in the order in which they are to be treated. Lack of information is one of the main causes of the inability of many students to write satisfactory essays. It is not necessary to exhaust the subject. In the course of an essay of ordinary length, it is impossible to say all that might possibly be said on a subject. A few outstanding topics should be selected and arranged in an order that you consider suitable ; space should be allotted to each topic according to its relative importance.

4. Think out a suitably effective Introduction as well as Conclusion to your essay. It is not necessary to put the conclusion off till the very end. If the essay has been well planned you know exactly what you are going to say in the last paragraph. Remember that you are likely to be flurried in the end for want of time and that you are not at your best when flurried. Do not spoil a good essay by a weak and commonplace ending.

5. Then write out your essay according to plan, observing a sense of proportion in the time and space you devote to the development of your ideas. Suit your style to the subject. Be simple as well as sincere in what you write, clear as well as concise, interesting as well as to the point. Make your essay lively and readable.
6. If you use a quotation, give it correctly. A misquotation can be very annoying.
7. Do not point out the faults of the essay to your reader by including such sentences as "I know very little on this subject", "It is very difficult to write anything on so dry a topic" or "Badly arranged as this essay is—" Comments of this nature do you no good. Leave the reader to find out your faults. He will do so quickly enough without your help. By pointing them out you make a bad essay worse.
8. It need hardly be said that you must revise your composition after you have written it out. Each paragraph may be revised as soon as it is completed or the essay may be revised as a whole. Correct all mistakes of grammar, spelling, punctuation and style. It is a good plan to write the lines of your essay well apart, so that you may have space between the lines if you should want to add something as an afterthought. In the examination hall, time should always be reserved for revising your composition. The finished essay must have no blemishes that could have been corrected by a little care. It should be carefully read and revised. Read it to yourself gently without disturbing others and let the ear have its due share in improving the flow of your sentences.

AN EXAMPLE CARRYING OUT THESE DIRECTIONS

Suppose the subject selected by you is *Sleep* and you decide to write a matter-of-fact expository essay. This is how you should proceed to make a plan :—

(1) Introduction.

(2) What is sleep ?

(3) How much sleep do we require ? Conditions most favourable.

(4) The benefits of sleep.

(5) Evils arising from (*a*) too little sleep (*b*) too much.

(6) Conclusion.

Leave the introduction and the conclusion alone for a moment, and take the main points.

(2) *What is sleep* ? State of unconsciousness in which body has rest. Necessary for restoring energy lost by work. Sound sleep refreshing. "Nature's soft nurse"—Shakespeare.
Often mind active during sleep—Dreams—Sleep-walking (Lady Macbeth).

(3) *How much sleep do we require and under what conditions?* Differs with age. Children 9 to 12 hours. Adults 7 to 9 hours. In old age 4 to 5. Sleep most healthy in light clothing, on hard bed, with plenty of fresh air. Different postures. Sleep during day. Regular habits.

(4) *Advantages of sleep.* Refreshment to body and mind. Good sleep absolutely necessary for good health. Peace and forgetfulness. The labourer works hard and sleeps well. All equal in sleep.

(5) *Evils arising from too little sleep or too much.*

(*a*) Sleeplessness upsets the system, induced by worry or bad health. Sometimes leads to madness; sometimes to taking drugs. Suitable quotation: "Uneasy lies the head that wears a crown"—Shakespeare.

(*b*) Too much of a good thing is always bad.

Sluggishness. Sign of indolence.

That gives you a certain amount of material grouped under proper heads, and arranged in the proper manner. Now for the introduction and the conclusion. As the essay is a matter-of-fact one it would be best to begin more or less *directly* in the following manner: "Sleep plays an important part in the life of a man". The concluding paragraph might be a suggestive summary of the leading points. You might gather up the thread of the essay in a couple of effective sentences pointing out the indispensable nature of sleep to all living beings and end with some such quotation from Shakespeare, about

Sleep that knits up the ravell'd sleeve of care
The death of each day's life, sore labour's bath
Balm of hurt minds, great nature's second course,
Chief nourisher in life's feast.

Your essay is now completely mapped out. All that you have to do is to write it. Do this carefully, observing all the directions that have been given and making the most of your knowledge and powers to render it as readable and interesting as possible. Then compare your essay with Leigh Hunt's essay: *A Few Thoughts on Sleep.*

TYPES OF COMPOSITION

Composition is usually divided into four main types: narrative, description, exposition, argument.

Narrative.

When we give an account of a sequence of events or happenings, we produce a narrative. The events related may be actual or imaginary. All stories are narratives. When there is only a single set of events the narrative is said to be simple. When there are various events happening simultaneously or at different times, and these events are linked together, we get a compound narrative. The combining of a number of different events is known as plot. Most of the novels and short stories we read are compound narratives. The circumstance under which the events happen should be distinctly

brought out, the actors should stand out clearly. Dialogue should be introduced where possible; for it adds vivacity to the narrative. It is not necessary to describe the events in the order in which they took place; they must, however, be described in the most striking manner possible so that the reader may be able to gauge the situation at once. The order, therefore, is not all important. It may be altered or modified as suits the convenience of the writer. An incident may be told from the point of view of one of the persons participating in it as in *The Woman in White* by Wilkie Collins or from the point of view of an onlooker. Before beginning we must settle whether we mean to tell the story as one of the actors or as a spectator or as the all-knowing narrator who stands apart and is acquainted with all sides at once. The point of the narrative must also be kept in mind and emphasized. Here is a story related by a narrator :

A big burly farmer in the east of England suffered severely from rheumatism. One night the pain was excruciating and his wife, rousing one of the servants from bed ordered him to go for the doctor. The doctor declared it to be a bad attack of lumbago and prescribed a hot bath. The farmer asked what that meant, and the doctor said he should have his biggest tub full of warm water and be there for ten minutes. As soon as the doctor left, the farmer's wife told the servant to call another servant while she got hot water ready. When the servants came she asked them to fill the tub with boiled water. They were next ordered to lift their master by his head and feet and drop him into the tub. This was no easy task, but they did so at last. With a frightful yell the farmer bounced out and lay screaming on the floor. The men tried to put him into the tub again, but he refused declaring that they had killed him. At last they got him into bed. Next day he complained to the doctor how ill he was. The doctor asked the servant who had gone for him the night before, what they had done. When he heard, he asked if the water was warm, and was informed that it was hot enough to scald a pig. He replied that they must surely have wished to boil the farmer alive. The patient, however, got rid of the lumbago and never referred to his tubbing except as a joke when he would say with a laugh to his servant, "Always keep out of hot water". It would be an interesting exercise to tell the story (*a*) as told by the farmer (*b*) as told by the doctor (*c*) as told by the servant. Make the narrative as lively as you can by giving names to persons and places and by introducing dialogue.

The art of narrative writing is the art of telling a story. Narratives may be classified as—

(1) Narratives which give information e.g., autobiographies, biographies, histories and books of travel and exploration.

(2) Narratives which give amusement and entertainment e.g., novels, short stories, romances and fairy tales.

(3) Narratives which teach a lesson or illustrate a point e.g., problem novels, allegories, fables and parables.

Lord Jim by Joseph Conrad is a problem novel because Lord Jim is torn by an inner conflict.

Description.

When we give an account of the appearance of things we produce description. It represents persons, things, scenes, feelings, character etc., as they appear to our senses or minds. In a descriptive essay the chief aim is to give a picture of the scene or object described. One method is to give a general impression of the appearance of the object and then to mention some details that will give a greater definiteness to the picture. The description should be imaginative, that is to say, you should penetrate beneath the exterior and see things with your mind's eye. In an essay on a post-man, for instance, it is not enough to say that the postman wears khaki clothes and turban, and brings letters and money-orders. You must try to understand his feelings, his attitude to things ; you must get inside the letter-bag, so to speak, and see the contents of the messages he carries with him. Or again if you are describing a railway journey, you may say something about the various types of men who travel by train, and the sights to be seen in a journey by train.

Narration and description often go together ; in fact it is difficult to have pure narrative except in writings like *Aesop's Fables*.

When words are employed to represent what the eye sees, the ear hears and so on, we are said to describe. Description is most difficult when the object is complicated e.g. a varied landscape. In such a case we begin by giving a general idea that suggests a comprehensive view, and then describe the details in order. Associated circumstances and personal feelings whether the object is viewed with pleasure or not should also be stated. Imagination can also have its play in order to render the description vivid and interesting. A good exercise is to study a picture and write a description of it. One way of doing it is shown in the following passage from Borrow's *Lavengro*. He is narrating an incident of his life, when he was between six and seven years of age :

"I now took up the third book : it did not resemble the others, being longer and considerably thicker ; the binding was dingy calf-skin. I opened it, and as I did so another thrill of pleasure shot through my frame. The first object on which my eyes rested was a picture ; it was exceedingly well executed, at least the scene which it represented made a vivid impression upon me, which would hardly have been the case had the artist not been faithful to nature. A wild scene it was— a heavy sea and rocky shore, with mountains in the background, above which the moon was peering. Not far from the shore, upon the water was a boat with two figures in it. One of them stood at the fore-end of the boat, pointing with what I knew to be a gun at a dreadful shape in the water. Fire was flashing from the muzzle of the gun and the monster appeared to be transfixed. I thought I heard its cry".

Exposition.

Exposition simply means explanation. Its function is to make clear the meaning of a statement or idea or proposition. Obviously, one of the commonest things of everyday life is to explain, and at the

same time that is the highest aim of science. Whether we set forth the construction of a kite or the principle of the solar spectrum, we equally make use of exposition. One method in exposition is to elucidate the statement in different words, in a simpler and clearer form. For the essence of exposition is simplicity and clearness. Another method of exposition employs contrast. We show what a thing is by stating that it is not its opposite. An indispensable part of exposition is to produce concrete examples, particular instances of what we are explaining. Illustrations are of very great value in exposition because the comparison of similar things throws light on the theme to be clarified.

Argument.

When we establish the truth or falsity of a statement or idea, or give reasons for doing a certain thing, what we produce is argument. It is often necessary to establish some truth, to reason that something should be done, to induce others to believe or act as we do. This is argument and persuasion.

We should begin an argument with an exact and clear statement of our aim, so that those whom we wish to influence may not be in any uncertainty about our meaning. Next, we should put forward our arguments, with the grounds for holding them and then consider and refute the arguments of our opponents. Finally, we close by enforcing our view. If however, instead of advocating one side, we are acting in the capacity of an impartial judge, we should set forth one view with all that can be said for and against it ; and then the other side with similar fulness. If we can, we should end by indicating which is the better view.

In exposition, we simply unfold the meaning of something : in argument we go a step further and try to show whether it is right or wrong. "Absence makes the heart grow fonder" is an old saying. When we explain the meaning of it and show how absence makes a person or thing more desirable we give an exposition of the proverb. But when we discuss whether absence really makes the heart grow fonder, whether it is not also true that a thing or person out of sight is often out of our mind, we have an argument on the subject.

In history, biography, debates and drama as well as in science we are confronted with problems of reasoning. A close examination of the speeches of Brutus and Antony in Shakespeare's *Julius Caesar* will repay the student. Note the cold reasoning of Brutus and the passionate eloquence of Antony. Consult also Macaulay's speeches, particularly his speech on Parliament Reform delivered on 2nd March, 1831.

How to write on essay : Important aspects revised and elucidated.

An essay is a short prose composition on one theme. It is one of the best tests of a student's ability in composition and its value as an exercise can hardly be overestimated. It develops thoroughness and concentration. It leads the writer to formulate clear opinions and settled convictions upon a variety of subjects. Moreover, it strengthens the habit of reading and research by leading him directly to books bearing on special themes.

To write on essay you should proceed as follows :—

1. *Select your subject*:— It is advisable to choose a subject in which you are specially interested and on which you already have some knowledge.

2. *Define your subject*:—Be sure that you know the exact meaning of every word in your subject. Force yourself to what is called in debate *Definition of the Question*. It was said of Daniel Webster that by the time he had defined his terms to a jury, he had won his case.

3. *Limit your subject*:— By the time you have a clear definition, you will probably find that it includes too much. Then limit your subject to what you want to treat. Concentrate your attention on those points which you consider to be vitally important and interesting and leave out the others.

4. *Gather material*:— The real difficulty of the beginner is how to get material for his composition. Begin to think deeply upon a subject and you will be surprised how rapidly unsuspected thoughts will arise in your mind. These should be jotted down at once. Ask of your subject, What? Why? Where? How? and other questions. Your own mind should be diligently searched for ideas. Then you will go to books for further material and possibly your friends will be able to augment your stock of ideas. There should be much reading and note-taking.

5. *Make an outline*:—This is sometimes called a *skeleton*. It is a series of headings and sub-headings under which you place respectively your leading and subordinate ideas. There should be no attempt here to write out your thoughts, but merely to set down the chief points of your subject. In this way you may see, almost at a glance whether your ideas are linked logically together before you begin your actual composition. At this stage there will be much careful selection and rejection of material.

6. *Write first a rough* draft, if you are practising by yourself. The order of your thoughts is vital. There is one best way in which to express your ideas and this one way you should endeavour to employ. You must be inspired by sincerity and simplicity. These are unfailing foes to diffuseness and obscurity.

7. *Revise and write a second draft* if you are practising by yourself. Here you will strike out superfluous words and phrases. Whole ideas, however precious in themselves, must be omitted if they do not contribute anything worth-while to your main theme. You must preserve the unity of your essay by bringing all your matter into one key. All digressions should be eliminated and ambiguities removed.

8. *Write a final draft*:— You should be content with nothing but your best. The general style of the essay should be marked by simplicity, clearness, conciseness, dignity and power. Familiarize yourself with the essays of such writers as Lamb, Macaulay, Hazlitt and Emerson. Remember that cohesiveness is essential to a finished product. While preserving unity do not fail to have sufficient variety both in thought and structure.

In the Examination room there is not enough time to write three drafts. The essay has to be attempted there, immediately after the outline has been drawn up. But in order to achieve the requisite degree of qualitative excellence to turn out a good essay at the first attempt, this sort of practice as has been suggested, will prove greatly helpful to the student in the preliminary stages of his training.

Addison is still recommended as one of the best models for the students of English style. Blair says: "Addison is, beyond doubt, one of the most perfect examples of the writer and, on the whole, the safest model for imitation. He is perspicuous and pure in the highest degree. There is not the least affectation in his manner. No author has a more popular or insinuating manner and the great regard he everywhere shows for virtue and religion recommends him highly."

Macaulay's essays are commended to the student as models of study. Says a critic: "Macaulay's style is the perfection of clearness. Not an ambiguous sentence is to be found through his works. His writings are distinguished by great vigour, pointed antithesis and profuse illlustration."

Emerson's value to the student lies in his masterly use of condensed and dignified English. Many of his epigrams have passed into common sayings. Lowell says of him: "A diction at once so rich and so homely I know not where to match; it is like home-spun cloth of gold". Henry James offers the following appreciative estimate of Emerson :

> "There have been many spiritual voices but none has had the firmness and purity of Emerson. His phrase is so new and so magical that we cannot suppose it will ever be superseded or lose its charm".

The Essayist's Object.

We must clearly understand what the object of an essayist should be. Is it merely to put his ideas into words for his own satisfaction ? Certainly not. He should express his thoughts in such a way that he will succeed in imprinting them on the mind, of his *reader*. It should be his purpose to transfer the precise ideas in his own mind to the mind of his reader. To find the words which exactly fit his thoughts, to cause the reader the least possible trouble in understanding his meaning, and to express his mind in the plainest and most unaffected terms possible : such should be the threefold aim of every writer.

This is by no means so easy a task as is sometimes supposed. If the writer's ideas are not quite clear, the expression of these ideas is obscure. The writer's mind may be overflowing with ideas, but in his anxiety to put them into words, he forgets to be careful about their arrangement. His intention is to give a full, clear, and brief transcript of what is in his mind, but he lacks the skill to do so effectively. This is specially the case when the subject or theme on which he is writing is complicated and his command of English is insecure and limited. A writer must cultivate the art of writing with *precision, perspicuity* and *freedom from affectation and undue elaboration.*

Precision is exactness on the writer's part in expressing his correct meaning, by the selection of suitable words, the framing of harmonious sentences, and the modelling of just paragraphs. The precise writer takes pains to express with the utmost accuracy what he wishes to say to the reader. Whether the reader understands or does not understand him, the writer could not employ more apt language to express his ideas.

Perspicuity, on the other hand, has reference to the reader. In other words, a composition is perspicuous when the reader accurately grasps the meaning of the writer, as the latter has expressed himself. If the writer's language immediately conveys a meaning, and only one meaning, to the mind of the reader, he has written *perspicuously*. Thus, perspicuity is, from the reader's standpoint, the opposite of what is confused or ambiguous. Hence, the utmost care must be exercised to avoid being intentionally obscure or ambiguous in what we write, either in our selection of words, or in the fashioning of our sentences, or in the construction of our paragraphs.

Freedom from affectation and undue elaboration is the third essential of good composition. Perspicuity, as we have just seen, is the quality which makes a composition easily understood. But freedom from affectation and undue elaboration is simplicity of a different type. While there is a simplicity which is the opposite of what is obscure or ambiguous—the simplicity of a perspicuous style, there is another simplicity which is the opposite of what is ornate, elaborate and luxuriantly figurative. The inexperienced writer should be content to employ familiar language, sentences constructed in an easy and manageable way, homely figures of speech and simple paragraphs.

But though precision, perspicuity and freedom from ornate writing are the three essentials of a solid, serviceable English style, it must be remembered that, to some extent, each qualifies and limits the others. Precision, for example, is not always found accompanied by perspicuity. To take a rude illustration, sufficient for our purpose, a legal document may be very precise, but very far from perspicuous. Herbert Spencer is precise in this sense, but his meaning is by no means clear. Goldsmith, on the contrary, is both precise and perspicuous and the late Professor Thomas Henry Huxley's charm as a writer and controversialist was largely due to the presence of both these qualities in his style. In addition to these qualities,

there is no effeminacy about Huxley's writings. There is a vigorous pulsation, a robustness all his own in everything that he writes. A philosophical writer like Spencer had not the same opportunity of writing perspicuously as had Goldsmith who dealt with everyday homely events as his themes.

Metaphorical language is one of the chief snares of inexperienced writers in general—and of Pakistani students in particular. It cannot be affirmed too frequently that figurative language should be *sparingly* employed. Only prolonged study saves a writer from many grievous blunders into which lovers of the ornate and embellished style are liable to fall.

CHAPTER XXIV

REVISION OF SPECIAL TOPICS ON ESSAY WRITING

Subjects and Outlines

Introduction :

Literary composition is the art of expressing thought or feeling effectively by words. The thinking must be done first; ideas and opinions must be formed before an attempt is made to put them into words ; the writer should know beforehand exactly what he means. Hence, interest and experience in a subject are essential to him. What he wants, as Professor Raleigh remarks "is not an abundance of facts so much as the connection between the facts. It is the connection of things with each other, the ability to go from point to point, which makes literature." Thus the art of composition is governed by certain principles and methods which the young writer must learn and carry into practice in order to write well. The aim of this chapter is to explain the most important of these principles with special reference to the writing of essays.

Choice of Subject :

In an Essay Examination, it is usual to give several subjects for the candidate to choose from. Read the subjects through, and make your selection as quickly as possible. But while it is important not to lose time over the choice of a subject, do not make your choice without due consideration, and, having done so, keep to the subject chosen. To start on one subject and then to leave it for another, involves a serious waste of time. Choose that subject which you know most about or which is most congenial to your taste. It is of small use to handle a subject of which you know little or nothing ; though, if only one subject is given, the attempt must, of course, be made. Hence, arises the importance of some stock of general knowledge, whether historical, geographical, social, political, scientific, or literary, on the part of the writer. With this end in view, he should be a reader of history and books of general information ; the events of the day should be followed in a good newspaper. He should also cultivate habits of observation and reflection, noting the varying aspects and processes of nature ; the different phases and conditions of life in different places ; the form and ways of animals and plants ; human customs, feelings, actions and pursuits. By these methods the young writer will furnish himself with sufficient, ideas for the composition of a plain essay on almost any ordinary topic.

Treatment of subject :

The subject once selected, the next thing to be done is to make up your mind as to its meaning and the method of treatment. This is usually an easy task, but sometimes a subject is either vague in itself or is vaguely worded ; and this vagueness is sometimes intentional, with the object of giving the candidate more latitude and freedom in dealing with the topic before him. Thus the subject of 'Speed in Travelling' can be treated in several different ways. It can be treated historically and descriptively—from the ox-cart to the motor-car, from the sailing ship to the Atlantic liner. Or, it may form an expository essay, and the various devices and forces by which swiftness of locomotion is attained may be set forth such as turbines, aeroplanes, steam, electricity. Or again, it can be treated reflectively and the advantages and disadvantages of speed in travelling may be enumerated and commented upon. To combine all three methods of treatment would usually make an essay too long for examination purposes, and should, therefore, in most cases, be avoided.

Meaning of Subject :

There may, however, be instances of vagueness which require special care and judgment on the part of the candidate. Thus, should the subject of the essay be "Charity", the question arises whether the Examiner means by charity "Kindness in general" or "Alms-giving". The former interpretation might no doubt be made to include the latter, but the subject thus becomes too extensive for a short essay, and it will be better for the candidate to adopt the latter and more usual interpretation and treat of Alms-giving in all its varied forms and developments. Again, in "The Value of Cheap Literature" as the subject for an essay, the word *value* might mean either the good effects only or both the good and bad effects resulting from the cheapening of literature. Further, the word *literature* might mean reading-matter generally or only standard-matter, excluding low-class newspapers and sensational stories. Here, the best interpretation of the subject will be "The advantages of cheap reading-matter", as being that which was probably intended by the Examiner.

Proverbs and quotations :

It is sometimes difficult for the candidate to grasp the significance of some of the proverbs and quotations often set as subjects for essays. Thus such a proverbial saying as "Virtue is its own reward" might at first sight puzzle the young essay-writer. It means that the inward sense of satisfaction in doing a virtuous action is sufficient reward to the doer, and that, therefore, we ought to do good at the bidding of duty and conscience without desiring any gain or advantage to ourselves from so doing. It is indeed antithetical to another proverb, "Honesty is the best policy", which suggests that it pays best to be honest or honourable in one's conduct. It is essential to have a clear idea of the theme before writing an essay on it.

Digressions :

The true and exact meaning of the Subject being settled, keep to it in writing your Essay, and do not deviate into topics that do not

properly belong to it. If for instance, the subject of the essay is "A Journey by ox-cart," do not spend time in describing the railway journey to the place where you joined the ox-cart, or from the place where you left it. Or, should the subject be "Borrowing Money" keep to the evils usually resulting from such borrowing and do not dilate upon the disadvantages or losses resulting from *lending* money. This fault is one to be specially guarded against by the inexperienced writer, who is very apt to wander away from the subject into all sorts of side topics, till the unity and coherence of his essay is completely lost.

The Outline :

The true remedy for this defect is a good skeleton framework or outline. Sometimes, in an Examination, an outline is given for you to expand into an essay. In that case, be careful to follow it closely and do not introduce extraneous matter or deviate from the order in which its topics are arranged. Never start an essay without having an outline of your proposed composition before you. Even practised authors arrange their ideas in their heads, if they do not actually set them down on paper, before they begin to write. If you commence by setting down the first idea that occurs to you, without knowing what you are going to say next, the result is that your essay is an ill-assorted jumble or has to be reconstructed and rewritten with much loss of time and pains. A proper logical order in the setting forth of your ideas can be ensured only by the use of an outline.

An Outline prevents repetition :

Another advantage of an outline is that it prevents the needless repetition later on in the essay of points that have already been discussed. When the details are once duly arranged under their different headings, the tendency of the writer to repeat himself is counteracted—a tendency which not only detracts from the worth of the essay, but causes a waste of valuable time to the candidate. If unfurnished with an outline, he will often fall quite unconsciously into these vain repetitions, and the fact that he has done so will dawn upon him only when he reads over his composition after it is written, and when it is often too late to make the requisite corrections. The slovenly practice of introducing later on in the essay what should have been inserted previously, is also guarded against by the use of an outline.

Study of the Subject :

Before commencing to draw up an outline, devote a short time to a careful consideration of the subject of the essay, and then cross-examine yourself about it, so as to draw out your ideas one after another. Such ideas should be jotted down as they occur to you, otherwise they may easily slip out of your mind and be lost beyond recall. Thus if the subject is "The Life of Savages", ask yourself what is meant exactly by the term "savages" ? Can you recollect anything that you have read about the manners and customs of uncivilised peoples ? What are the drawbacks of savage, as compared with civilised life ? Are these drawbacks counterbalanced by any

advantages?—and so on. Jottings of this kind will help to provide material for the outline. Remember that for writing a short essay a large amount of material is not required, so that it is important to select for use only such matter as is essential to a clear treatment of the subject.

Rules for Outlines :

In drawing up an outline, the following general rules should be observed :—

1. First set down the principal ideas that suggest themselves. We will call these the main topics, and denote them by the numbers (1), (2), (3), etc.
2. Next set down under each main topic the subordinate ideas that follow them. These we will call the sub-topics and denote them by letters (a), (b), (c), etc.
3. Arrange both your main topics and your sub-topics in their natural order.
4. See that the ideas contained in the sub-topics are in keeping with the ideas contained in the main topics.
5. Word all your topics as briefly and compactly as possible.

Example :

To exemplify the application of these rules, take the subject of "Luxury". The first point is to describe what luxury is and in what ways it shows itself. Hence, the first main topic will be a definition of luxury and a description of its manifestation in food, dress, houses and furniture, and vehicles, all these forming the sub-topics. Next, we look at luxury from the historical standpoint and enquire into its prevalence in ancient and in modern times. The Romans under the Empire and the Americans may be taken respectively as examples. Thus we have a second main topic with two sub-topics. The third main topic that naturally suggests itself is the evil effects of luxury. What are the chief of these ? It causes a waste of capital, it fosters the vice of selfishness, it enervates men's bodies and minds, and it weakens and destroys nations. These will form the sub-topics. As our last main topic, we pass to the remedies for luxury, comprising the sub-topics—first, sumptuary laws, a remedy once approved both in the time of the Romans and in our own day, but now regarded as of little avail ; secondly, the influence of an enlightened public opinion ; thirdly, good moral training and the discipline of outdoor games and manly exercises ; and lastly, legislation hindering instead of encouraging the excessive accumulation of land and capital in the hands of a few. Presented in a tabular form, the outline will be as follows :—

Subject : **LUXURY**

Outline

(1) Definition of luxury ; displayed in—

(a) food.
(b) dress.
(c) houses and furniture.
(d) carriages, motors, Pullman cars etc.

(2) Its prevalence.
 (a) In ancient times : e.g., under the Roman Empire.
 (b) In modern times : e.g., in the United States.

(3) Its effects.
 (a) Wastes capital.
 (b) Fosters selfishness.
 (c) Enervates body and mind.
 (d) Weakens and destroys nations.

(4) Remedies.
 (a) Sumptuary laws (laws pertaining to or regulating expense) —of little use.
 (b) Influence of public opinion.
 (c) Moral and physical discipline : outdoor games and manly exercises.
 (d) Laws unfavourable to the accumulation of wealth in a few hands.

Classes of Essays considered :

In order to help the student in drawing up outlines, we now proceed to consider the different classes of essays, with a view to the kind of outline appropriate to each. The practised writer follows his own line of thought, and plans his essay accordingly ; but the learner will find it better and easier to follow the method suggested here for his guidance.

I. Narrative Essays :

The aim of narration is to call up before the mind's eye of the reader a series of real or imaginary events, and point out, if necessary, their cause and their relation to one another. Events are generally arranged according to time, that is, in the order in which they occurred. No detail should be omitted that adds to the vividness of the narrative, but tediousness should be guarded against. Then follows the climax or result which must be kept back till the end of the story, otherwise its interest is spoilt. Any reflections that suggest themselves should be placed at the close.

We proceed to give an instance of the application of this general form of outline :—

Subject : **Sir Philip Sidney and the Wounded Soldier.**

(1) In 1586, at the Battle of Zutphen, Sir Philip Sidney fought bravely.

(2) Seriously wounded and parched with thirst, water is brought to him.

(3) Seeing a wounded soldier wistfully eyeing the bottle, he hands it to him and dies without slaking his thirst.

(4) A noble instance of self-denial for the sake of others.

It should be noted that, since events vary in their nature and characteristics, the method of outlining given above must be regarded as general, and not necessarily of universal application. The same thing is true of all such general outlines.

II. Descriptive Essays :

The aim of description is to produce in the reader's mind a clear picture of the thing described. This is done by giving details, one after another, in their proper order, till the picture is complete. We now give an example of a plan or outline of a descriptive essay.

Subject : **Cotton**

Outline

(1) A vegetable product ; grown in India, Egypt, Brazil, and the Southern States of America.

(2) Raw cotton is a white soft fibre, forming a coating for the seed of the cotton-plant.

(3) The plant is cultivated by negro and native labour ; requires considerable heat and some moisture ; is gathered by hand from the pods, separated from the seed by the cotton gin, carded and spun into yarn in cotton-mills ; the yarn is woven into calico, etc.

(4) Cotton material is used for clothing, sheets, handkerchiefs, thread, etc. ; it is the great Lancashire export.

III. Reflective Essays :

The aim of the reflective essay is to set forth the opinions of the writer upon some subject, and to support them by arguments and illustrations. Where the subject is of a controversial nature, possible objections to the view maintained should be stated and replied to. The particular application of the theme should be clearly indicated and examples given, either historical or drawn from the writer's experience.

The following is an application of the above :—

Subject : **Idleness**

Outline

(1) Neglect of one's proper work : distinguish between idleness and laziness.

(2) Duty of work , idlers prey upon the community, like drones in a hive, beggars, loafers, tramps.

(3) Leads to—

(*a*) unhappiness.

(*b*) want of success.

(*c*) poverty.

(*d*) vice.

(*e*) disease.

(4) Enervates a man bodily and mentally ; the idler cannot enjoy rest or leisure.

(5) Everybody, rich or poor, should have his appointed work.

(6) Stevenson's original views on an idler followed by comments.

IV. Expository Essays :

The aim of exposition is to set forth details of a subject, so that the reader may understand the theory or plan that underlies these details. Description has more to do with the outer form ; exposition with the inner working.

The following is an application of the above :—

Subject : **Vaccination**

Outline

(1) Ravages of small-pox in Europe and America in the 17th and 18th centuries. Inoculation of small-pox virus introduced against it in 1721.

(2) Vaccination is the transfer to a person of pus from cow-pox ; discovered in 1796 by Dr. Jenner, who found that milk-maids who had had cow-pox never contracted small-pox, practised generally, 1799 ; National Vaccine Establishment founded, 1808.

(3) A preventive against small-pox ; much opposed when first introduced.

Study of Outline :

When the outline is finished it should be studied, to see whether anything irrelevant to the subject has been inserted or anything relevant to it omitted.

CHAPTER XXV

STRUCTURE OF THE ESSAY

The Essay : Proportion :

The opening remarks in an essay should be brief. Set about the main theme as quickly as you can, without wasting time on preliminary phrases. Each division of the subject should have its due space and attention allotted to it, no more and no less. An important point in an essay requires more careful treatment than minor matters which should be lightly touched upon. Thus in dealing with subjects as "Anger" and "Pride", the evils resulting from these habits should form a much larger part of the essay than the comparatively rare instances in which their exercise is justifiable.

Paragraphs :

As you pass from one main topic to another, begin a new paragraph with each new topic. A good outline should ensure that the topics follow one another in proper order. You should note what you have said in the last sentence of a paragraph and see that the next paragraph continues or develops the thought. An essay that is not divided into paragraphs gives the reader no opportunity for a pause to make sure of the meaning, but presents a trackless waste of sentences through which he has to find his way as best as he can.

Transitional Sentences :

These are useful for indicating the logical sequence of events in a narrative, and indeed of the different divisions of an essay generally. Such transitional sentences are : "Another matter remains to be noted"; "What actually happened was this"; "Such was the state of affairs when" etc.; "In taking leave of this part of our subject we may note " etc ; "Events served to reveal the truth of this argument"; "The worst was now over"; "The issue was clear"; " As we have seen" etc.

Introductory Sentences :

A short statement placed at the beginning of a paragraph to indicate what follows, is often very effective. The following passage is an example :—

The Sirdar sent out the Egyptian cavalry and camel corps to lure on the Khalifa's men.

The device was completely successful. Believing that they could catch the horsemen in the rocky ridge, the Dervishes came forth from their capital in swarms. The cavalry drew on the eager hordes and crushed the Dervishes with its superior strength".

Notice here how effectively the short italicised sentence at the head of the second paragraph summarises, as it were, what is to follow, viz. a description of the success of the plan. Notice also how admirably this short statement acts as a transitional sentence, carrying the reader along from the first paragraph to the next.

Short Sentences :

It is better to use short sentences than long ones. A long sentence lays itself open to errors of syntax which a short sentence escapes. For the same reason, the introduction of parentheses should be avoided, which, with a young writer, often lead to obscurity. Form a clear idea in your own mind of what you have to say, and compose a sentence in your head before attempting to commit it to paper. Clearness of thought generally ensures clearness of expression.

Connectives :

Another aid to clearness is so to frame each sentence as to carry on the thought from what precedes to what follows. Do not join your sentences by the monotonous use of *and* and *so*, but employ appropriate connectives.

Notice how the italicised connectives help forward the argument in the following passage :—

It is not easy to cultivate a sense of judging others ; *still*, judge we must, *because* the purposes of life require it. We have, *however*, more and better materials, sometimes, than we are aware of ; nor must we imagine that they are always deep-seated and recondite; *indeed* they often lie upon the surface. *For* the primary character of a man is specially discernible in trifles, *since* he acts then, as it were almost unconsciously.

Echo words :

Another method of joining sentences together is to repeat in the next sentence a word or an idea contained in the preceding. Take the following passage :—

"Wellington's army was *at that time* inferior in numbers to the army of the enemy. I say *at that time*, for the Prussian forces had *not yet arrived* upon the field of Waterloo. Their *delay* was due to the length of their march northwards from Ligny on the 17th".

Here, a few words in the first sentence suggest the opening words of the next. Thus "at that time" in the first sentence is repeated at the beginning of the second ; and 'not yet arrived' in the sentence suggests the word 'delay' in the next.

Loose and Periodic Sentences :

Sentences, as regards their structure, are of two kinds, the loose sentence and the periodic sentence. This distinction has been fully discussed already. Here, we may briefly recapitulate that in the loose sentence the main thought is placed first, and subordinate details come afterwards. In the periodic sentence, the qualifications precede the main statement, which is reserved to the last. By this means the reader's attention is roused and held in suspense till the leading idea

is stated. The loose structure is used in conversation and has the advantage of simplicity, but is sometimes wanting in clearness. The periodic structure is more literary and generally more forcible, but should not be used in excess, so as to make the style monotonous or pedantic. In the following example, the student will observe that the periodic order is more effective than the loose order.

Loose :

He was full of grand schemes, but he never succeeded in carrying them out.

Periodic :

Though he was full of grand schemes, he never succeeded in carrying them out.

Illogical Phraseology :

The young essay-writer is apt to get into a careless way of wording his sentences, so that, while his meaning may be plain enough, his way of expressing it is illogical or incongruous. Thus he will write: "A sea voyage is a good way of spending a holiday". Now a voyage cannot be a way, and he ought to have written: "To *take* a sea voyage is a good way of spending a holiday". Examine the following examples:—

(a) Presently I heard a strange sound. It was a man trying to get in at the window. A *sound* cannot be a *man*; write "It was *made* by a man trying to get in at the window".

(b) Another method of killing rats is that of poison. We cannot say "a method of poison"; write either :
"Another method of killing rats is that of *using* poison" or simply "Another method of killing rats is the *use of* poison".

(c) His Arctic expedition is a catalogue of misfortunes. An *expedition* is not a catalogue; write :
"The history of his Arctic expedition is a catalogue of misfortunes".

(d) Yesterday we had the good fortune of a most magnificent sunset. Insert "seeing" after "of" thus :
Yesterday we had the good fortune of *seeing* a most magnificent sunset.

Illogical Constructions :

The student must also beware of illogical or incongruous constructions arising from the attempt to make one word do the work of two.

Examples :

(a) *Incorrect* : His writing is as good and perhaps even better than mine.
Correct : His writing is as good *as* and perhaps even better than mine.

Or

His writing is *as good as mine* and perhaps even better.

(b) *Incorrect* : I never have, and never will believe it.
Correct : I never have *believed* and never will believe it.

Or

I never have *believed* it and never will.

(c) *Incorrect* : He made a blunder and, worse than that, a crime.

Correct : He made a blunder and, worse than that committed a *crime*.

The Historical Present :

In narrating anything, do not use the historic present, but keep to the past tense throughout. Otherwise, you will be liable to mix your tenses in the same narrative as is done in the following example. The confused tenses are italicised:

Joan of Arc *was born* in 1412. As a girl she *was distinguished* by her piety and simplicity. At the age of fifteen she *hears* voices urging her to help the Dauphin against the English. Making her way into his presence, she at length *persuades* him to believe in her heavenly mission, and fighting with wonderful bravery, she *compels* the English to raise the siege of Orleans. She safely *conducted* the Dauphin to Rheims for his coronation, when she *considered* her mission closed.

This passage should have been uniformly expressed in the past tense as follows:—

Joan of Arc *was born* in 1412. As a girl she *was distinguished* by her piety and simplicity. At the age of fifteen she *heard* voices urging her to help the Dauphin against the English. Making her way into his presence, she at length *persuaded* him to believe in her heavenly mission, and fighting with wonderful bravery she *compelled* the English to raise the siege of Orleans. She safely conducted the Dauphin to Rheims for his coronation, when she considered her mission closed.

Use of "I" and "You" :

If your narrative is a story of incident drawn from your own experience, do not try to avoid employing the personal pronoun "I". There is nothing boastful or offensive in saying "I" ; attempts to shun its use will only make your style feeble and clumsy. Of the following two versions of an incident, (a) and (b) observe how much more natural and vivid is (a) in which "I" is retained, than (b), in which attempts are made to exclude it.

(a) One day I determined to go for a row on the river. So *I hired* a boat and *told* the men to row to the Botanical Gardens. On the way, we, all of a sudden, ran into another boat, and the next thing *I knew* was that *I had fallen* into the water. As *I was swept* along by the tide, fortunately *I saw* a buoy in front of me. *I caught hold* of this and so saved my life.

(b) One day I determined to go for a row on the river. So a boat *was hired* and the men *were told* to row to the Botanical Gardens. On the way, we, all of a sudden, ran into another boat, and the next thing *that was known* was *my falling* into the water. As the tide *swept me* along, fortunately a buoy *was seen* in front of me. *By catching hold* of this my life *was saved*.

Apart, however, from narratives of this kind, the introduction of the pronouns "I" and "You" should be avoided. An Essay is not a Speech or a Lecture, and should in general be as impersonal as possible. Thus "I may point out here" should rather be "one (or we) may point out here"; "I have not time to add more" should be "Time will not permit further details"; "You should be careful not to indulge in this habit" should be "people should be careful".

End of the Essay :

It is quite as important to end an essay well as to begin it well. An abrupt or feeble conclusion disappoints the expectation of the reader, and leaves a bad impression upon the Examiner's mind. A brief summary of previous arguments or statements often makes an effective close ; or a sentence like "Thus ended the great battle" followed by a few subsidiary reflections upon the event or whatever is the main topic of the essay.

CHAPTER XXVI

DICTION IN ESSAY WRITING

Precision in the use of words :

The essay-writer should try to enlarge his vocabulary, so as to have a good stock of words at his command to choose from. He will thus be able to employ them with accuracy and precision, and not use one word to express a dozen different meanings or shades of meaning. A common instance of this is the indiscriminate use of the word *nice*—a *nice* day, a *nice* man, a *nice* walk, a *nice* bonnet, a *nice* house, a *nice* train, for a *fine* day, an *agreeable* man, a *pleasant* walk, a *pretty* bonnet, a *good* house, a *convenient* train — a use which, if tolerable in speech is inadmissible in an essay. *Nice* has two main meanings : (1) delicate, fastidious, precise ; as 'a nice calculation' : (2) delicious, as 'a nice cake' ; and to these the word should be confined. Similarly, to *ascertain* should not be used loosely for 'to find out' ; it means "to make certain", as : "Pilate, having *ascertained* that Jesus was dead, granted his body to Joseph."

In order to enlarge your vacabulary, read good English authors widely and carefully, making sure that you know accurately the meanings of all the words that you meet with in your reading. Note any word that is new to you, and make it familiar by use. In writing, take pains to set down the word that exactly expresses your meaning, and do not be satisfied till you have found that word. Keep a good dictionary by you to consult whenever you are in doubt as to the significance of a word. A book of synonyms is another great help to composition.

Idiom :

Be careful to preserve in your English composition the idiom or literary usage of the language. Mistakes in idiom generally occur in the use of phrases, often metaphorical, and of prepositions. The use of wrong prepositions after words is a very common error which must be specially guarded against. In the following examples, the wrong word or expression is italicised and is followed by the revised sentence with the corrected portion in italics :—

Incorrect : This functionary is a *straw man*, appointed to give an aspect of legality to the proceedings.
Correct : This functionary is a *man of straw*, appointed to give an aspect of legality to the proceedings.
Incorrect : He is *more* educated than I am.
Correct : He is *better* educated than I am.
Incorrect : He always had hatred *against* inefficiency.
Correct : He always had hatred *of* inefficiency.

Or

Correct : He always had hatred ***for*** inefficiency.
Incorrect : ***By*** acting as he did, he was inconsistent ***to*** his principles.
Correct : ***In*** acting as he did, he was inconsistent ***with*** his principles.
Incorrect : Death stared him in ***his*** face.
Correct : Death stared him ***in the*** face.
Incorrect : I have ***gone*** through my whole fortune.
Correct : I have ***run*** through my whole fortune.
Incorrect : He displayed gentleness combined ***to*** firmness.
Correct : He displayed gentleness combined ***with*** firmness.
Incorrect : I once had the privilege ***to hear*** Gladstone speak.
Correct : I once had the privilege ***of hearing*** Gladstone speak.
Incorrect : The Council's treatment ***toward*** the children is indefensible.
Correct : The Council's treatment ***of*** the children is indefensible.
Incorrect : He refused to ***avail of*** my assistance.
Correct : He refused to ***avail himself of*** my assistance.
Incorrect : I should have been drowned ***without*** his help.
Correct : I should have been drowned ***but for*** his help.
Incorrect : He did not ***pursue*** his indignation so far as to refuse all aid.
Correct : He did not ***carry*** his indignation so far as to refuse all aid.
Incorrect : It was wrong ***in*** you to break your promise.
Correct : It was wrong ***of*** you to break your promise.
Incorrect : My strength is inadequate ***for*** the effort.
Correct : My strength is inadequate ***to*** the effort.
Incorrect : He has taken a leap ***into*** the dark.
Correct : He has taken a leap ***in*** the dark.
Incorrect : There is little ***to do*** in such a hopeless case as this.
Correct : There is little ***to be done*** in such a hopeless case as this.
Incorrect : He passed ***as*** a rich man.
Correct : He passed ***for*** a rich man.
Incorrect : I ***showed*** him the cold shoulder.
Correct : I ***gave*** him the cold shoulder.
Incorrect : The debate was now ***coming*** to a close.
Correct : The debate was now ***drawing*** to a close.
Incorrect : He has ***resigned from*** his appointment.
Correct : He has ***resigned*** his appointment.
Incorrect : During the journey we had the carriage ***all by*** ourselves.
Correct : During the journey we had the carriage ***all to*** ourselves.
Incorrect : He is ***head over ears*** in debt.
Correct : He is ***over head and ears*** in debt.
Incorrect : There is a great difference ***in*** the careers of Napoleon and Wellington.
Correct : There is a great difference ***between*** the careers of Napoleon and Wellington.
Incorrect : He is ***hardly*** hit by the Bank's failure.
Correct : He is ***hard*** hit by the Bank's failure. Hardly would mean "scarcely". Similarly, in "Tickets can be obtained free" free means gratuitously, given for nothing ; freely would mean liberally. "Go home direct"=go ***straight***

home ; go home *directly*=go home *at once*. Never write or say *firstly*, but "first, secondly, thirdly" etc. You might as well say nextly which is absurd.

Incorrect : The representation of Ireland is out of proportion *with* its population.
Correct : The representation of Ireland is out of proportion *to* its population.
Incorrect : We have so *long* confined ourselves to England ; we now turn to Europe.
Correct : We have *so far* confined ourselves to England ; we now turn to Europe.
Incorrect : The rivers are connected *to* each other by a canal.
Correct : The rivers are connected *with* each other by a canal.
Incorrect : I am powerless *of altering* the sentence.
Correct : I am powerless *to alter* the sentence.
Incorrect : I have much pleasure *to accept* your kind offer.
Correct : I have much pleasure *in accepting* your kind offer.
Incorrect : I am ready to confide all my plans *in* you.
Correct : I am ready to confide all my plans *to* you.
Incorrect : Peaceful methods prevent the enmity of one nation *for* another.
Correct : Peaceful methods prevent the enmity of one nation *to* another.
Incorrect : *By* his bearing, I should say he has been in the army.
Correct : *From* his bearing, I should say he has been in the army.
Incorrect : Alienation *with* our Colonies must be avoided.
Correct : Alienation *from* our Colonies must be avoided.
Incorrect : He revenged himself *against* his detractors.
Correct : He revenged himself *upon* his detractors.
Incorrect : He had no chance *to succeed* in his attempt.
Correct : He had no chance *of succeeding* in his attempt.
Incorrect : I prevented *him jumping* overboard.
Correct : I prevented him *from jumping* overboard.
Incorrect : I will punish you if you *play false to me*.
Correct : I will punish you if you *play me false*.
Incorrect : There is another side *of* the question.
Correct : There is another side *to* the question.
Incorrect : He is full of hostility *against* my proposal.
Correct : He is full of hostility *to* my proposal.
Incorrect : You must *cross over France* to get to Spain.
Correct : You must *cross France* to get to Spain.
Incorrect : You must *cross through* France to get to Spain.
Correct : You must *cross France* to get to Spain.
Incorrect : In our lessons we will begin *from* the alphabet.
Correct : In our lessons we will begin *with* the alphabet.
Incorrect : They *showered him with congratulations*.
Correct : They *showered congratulations upon him*.
Incorrect : I congratulate you *for* your success.
Correct : I congratulate you *upon* your success.
Incorrect : The sun was shining too *hotly* for my comfort.
Correct : The sun was shining too *hot* for my comfort.

Incorrect : The detective soon *penetrated through* his disguise.
Correct : The detective soon *penetrated* his disguise.
Incorrect : The rebellion was *crushed out*.
Correct : The rebellion was *crushed*.
Incorrect : His desire *of* brevity makes him obscure.
Correct : His desire *for* brevity makes him obscure.
Incorrect : He brought a quantity of wood and *apples*.
Correct : He brought a quantity of wood and *a number of apples*.
Incorrect : Every avenue *for* promotion is closed.
Correct : Every avenue *to* promotion is closed.
Incorrect : These are the *staple* works on Russian history.
Correct : These are the *standard* works on Russian history.

Fine Writing :

Shun fine writing. A few examples will show what fine writing is :—

Plain Statement	Fine Writing
House.	Residence.
Cause trouble........................	Involve some inconvenience.
Fire	The devouring element.
My feelings were hurt	My sensibilities were lacerated.
Important topics....................	Circumstances of major importance.
Parts	Component elements
Fond of..............................	Partial to.
Includes	Embraces within its scope.
Read	Peruse.
Begin	Take the initiative.
Grant an interview................	Accord an interview.
He had his leg broken	He sustained a broken leg.
They narrowly escaped being burnt to death.	They miraculously escaped incineration.
Give an invitation	Extend an invitation.
A walk	A pedestrian excursion.
Asleep................................	Locked in slumber.
Children	Juvenile members of the community.
Was going fast......................	Was travelling with considerable velocity.
You are making a mistake	You are labouring under a delusion.
Go to bed...........................	Retire.
Opponents	Antagonistic individuals.
Stop	Desist.
Went with me as a tutor	Accompanied me in the capacity of an educational instructor.
Try	Endeavour.
I will say a few words..............	I beg leave to offer some brief observations.

In writing about plain matters use a plain, unaffected style. Remember that simplicity promotes clearness and that errors in idiom and meaning are more apt to occur in ornate than in simple diction. It is a mistake to imagine that in order to produce an impression, you must write in a formal or pompous manner.

Quotations :

The introduction of quotations requires care. Three cautions are necessary ; the quotations

(1) must not be hackneyed ;

(2) must be to the point ;

(3) should be sparingly inserted.

Quotations that through frequent use have become commonplace are apt to repel a reader of taste. Such are : "Hope springs eternal in the human breast" ; "The time is out of joint" ; "To be or not to be, that is the question" ; "Thereby hangs a tale" ; "At his own sweet will" ; "The feast of reason and the flow of soul"; "Far from the madding crowd"; "It wastes its sweetness on the desert air". Avoid, too, dragging in a pointless quotation, or turning aside from your theme in order to lead up to a quotation that you wish to bring in somehow or other. Inappropriate or unnecessary quotations may spoil an otherwise creditable piece of composition.

It has been clearly stated in the previous chapters of this book that tautology, colloquialisms, slang, puns and vulgar expressions are offences against good literary taste and must never be introduced into an essay.

Summary :

The advice given in these chapters may be briefly summed up in the following Rules for Essay-writing :—

1. Choose your subject quickly but carefully, and abide by your choice.
2. Make sure of the meaning of the subject you have chosen.
3. Keep to the subject and avoid digressions.
4. Collect ideas on the subject and form an outline according to the rules given.
5. Study your outline before commmencing the Essay.
6. Make your opening remarks brief.
7. Observe proportion.
8. Divide your essay into paragraphs.
9. Begin a new paragraph with each new topic.
10. Employ transitional sentences.
11. Make your sentences short.
12. Do not introduce parentheses.
13. Use appropriate connectives.
14. Join sentences sometimes by repeating a word or an idea.
15. Prefer usually the periodic to the loose sentence, and do not mix them.
16. Let your sentences have unity of thought and structure.

17. Avoid illogical phraseology and constructions.
18. Beware of errors of construction.
19. Do not use the "historic present".
20. Except in personal narrative do not introduce "I" and "you".
21. Be careful about the position of the parts of a sentence.
22. End your essay well.
23. Enlarge your vocabulary.
24. Use the right word for the right idea.
25. Avoid tautology.
26. Write idiomatically.
27. Shun "fine writing".
28. Be careful about inserting quotations.
29. Be sparing in the use of metaphors, and do not mix them.
30. Do not use colloquialisms.
31. Shun slang, cant terms, vulgarisms and puns.
32. Do not introduce foreign words and phrases.
33. Do not confuse words.
34. Learn spelling and punctuation.

CHAPTER XXVII

INTRODUCTORY NOTE TO SAMPLE ESSAYS

In all examinations, the Essay is more and more being employed as a test of the ability of the candidates to write clear, simple, and correct English. To help the candidates to pass this test with some measure of success is the object of the Sample Essays included in this book. The essays set in the various public examinations should be studied from the standpoint of their originality and literary merit. The style of these essays has been diversified in order to avoid monotony of expression. They also vary in length, because in some examinations short, in others longer Essays are required of the candidates. The short essays of a purely descriptive nature are meant for the guidance of beginners and students at the Intermediate level. The longer essays have been designed to enrich the mind of the Senior students and the candidates going up for the Competitive and University examinations. Some of the advanced essays have been written on a copious scale to give adequate illustrative material to the students who have to take up full essay-papers of three hours' duration.

SAMPLE ESSAYS

1. Of all forms of servitude the intellectual is the most degrading. Expand this statement by showing its full significance and attempt to justify or disprove it.

Central Superior Services Examination, 1955

Intellectual servitude can be interpreted as a deliberate violation of the true values of life. The power of insight into the various aspects of life has been bestowed by the Creator on man alone. It is this reasoning faculty, this mental perception which sets us above all other creation. This is the quality that makes us 'the roof and crown of things' in the words of Tennyson's Lotus—Eaters. To be deprived of one's fair judgment is to be 'as pictures of mere beasts'. Animals act through instinct whereas man's actions are guided and controlled by the promptings of reason. All our achievements are, therefore, the achievements of the spirit and all our genuine endeavours are the forms in which the Intangible Divine in us manifests Himself. The moment we fail to see life in its true perspective, the moment we begin to attach greater importance to the forms of things than to their spirit, corruption sets in and warps us morally and spiritually. The celestial gets tarnished by the mundane.

Mean considerations blur our spiritual vision to such an extent that we begin to weigh everything around us in the worldly scales of profit and loss. Lust of power has turned many a 'noble Macbeth' into tyrants and the craving for material advancement has given the world a plentiful crop of debased sycophants.

A complete disregard of the higher values of life — honour and loyalty — made Quisling a traitor for all times to come. His name has, therefore, become a symbol of degradation, synonymous with the lowest form of moral depravity.

These are a few instances of positive intellectual servitude where men have become open slaves to their selfish desires and ignoble passions. On the other hand, when goodness fails to assert itself and allows evil to prosper, because it is afraid of sacrificing itself by meeting the challenge of evil, the human soul loses its courage and becomes a thrall to fear. When goodness begins to shun and fear martyrdom it gets caught in the meshes of evil itself. When Imam Husain stood firm like a rock in the face of overwhelming odds, he demonstrated the highest type of moral and spiritual courage. The devastating war that is being waged in the Middle East and the rape of Kashmir by the Indian Government are clarion calls to the adherents of truth to rise up in arms and annihilate the growing forces of evil. The fact that no decisive action is being taken to put an end to this barbarism and injustice is a living example of intellectual servitude. Just as the free world slept over the atrocities of Hitler and hoodwinked the unlawful annexations of Austria and Czechoslavakia, in the same way it is neglecting the present situation and will have to pay for its laxity with its life-blood. Courage is what we need most, to free ourselves from the shackles of intellectual subservience. Bertrand Russell, the great thinker and philosopher of our time, stands as a 'lone star' in these, otherwise, dark and dismal times. He has the courage of his convictions and his staunch advocacy of truth and fearless condemnation of injustice have endeared him to all truth-loving people. He stands as a beacon-light in this stormy ocean of struggle for power and pelf.

One of the most deep-rooted forms of intellectual servitude is the human bondage to superstition. A blind faith in baseless things has been a persistent feature of the past and present ages. There are hundreds of superstitions which survive in this so-called enlightened age of science and reason. Nearly all superstitions are concerned with 'luck'. Good luck is associated with black cats, horse-shoes, the finding of a pin, the three-penny bit in the Christmas pudding, the old shoe flung at a wedding party and the dark man who is the first to step over the door-way on a New Year Day. Ill luck is associated with the howling of dogs, the spilling of salts, the crossing of knives, sitting down thirteen to a table, meeting a cross-eyed woman, walking under a ladder, the falling of a picture from a wall, the breaking of a mirror and scores of other things The study of superstitions shows the amusingly fantastic forms that intellectual servitude can take. Man's perverted imagination endows inanimate objects with powers which have not the remotest connection with them. In the dark ages and the mediaeval periods of human history such beliefs are said to have been rampant but even in modern times they persist, no matter how enlightened or progressive we may call ourselves. The so-called saints and *sadhus* of the present-day victimise the credulous people with their amulets and charms in the same hypocritical manner as the

Friar and the Pardoner in Chaucer's *Prologue to Canterbury Tales* exploited the gullibility and ignorance of their fellow-men. Weak, cowardly, un-thinking minds have been throughout the ages, tools and slaves in the hands of such social and political parasites. Many thoughtless people are seen crowding round fortune-tellers in street-corners and many are seen fretting over things which some bogus holy man has predicted. Relics and images are still worshipped. Men still believe in unlucky days and evil omens and consider it better and safer to conform to these meaningless superstitions than to discharge their duties.

A historical survey of the Third Reich presents to us innumerable examples of intellectual servitude. The evil genius of Hitler exploited the human instinct of rendering homage to something glorious and mysteriously elevated. He created symbols and images such as the Swastika for the German people and dinned false ideas and distorted philosophies (such as Nietzsche's theory of the Superman and the Master Race) into their ears. In the words of Shirer : "The arts, literature, the press, radio and the film were employed to serve exclusively the propaganda purposes of the new regime and its outlandish philosophy". When the vehicles of thought and culture of a nation are made subservient to the interests of a handful of politicians or a selected group of people they lose their higher function of independent thought and become mere tools in furthering the ends of egocentric leaders like Hitler and Goering. These dictators are not only themselves the victims of intellectual servitude but also try to dupe and enchain the minds of others by sugar-coating their nefarious designs in eloquent language and nationalistic theories. They are, in fact, wolves in sheep's clothing. They pose as benefactors of their nation but they ruin themselves as well as their people because they are slaves to their low designs and ambitions. They are obsessed by the desire for dominating the whole world. They and their camp-followers are the victims of the worst form of intellectual and spiritual perversity. Goebbels, the Propaganda Minister of Hitler, during the Second World War is a striking example of this brazen-faced toadyism. The misdirected enthusiasm of Goebbels in falsifying and distorting the facts is unsurpassed in the whole range of modern history. But all these plans and programmes of Hitler could not stem the tide of the rising Nemesis. His aim to strangle the liberty of thought among his people, collapsed ultimately, and he had to meet defeat and destruction. Even when the third Reich was supposed to be at the zenith of its glory, the soul of the German people was rising against its insidious machinery. To quote Shirer once again : "With all newspapers in Germany being told what to publish and how to write the news and editorials, it was inevitable that a deadly conformity would come over the nation's press. Even a people so regimented and so given to accepting authority became bored by the daily newspapers".

Mental depravity is a disease that eats into the body-politic like a canker. The rottenness of the state of Denmark in Shakespeare's *Hamlet* is the result of this debased type of intellectual servitude. The vile murder of King Hamlet by Claudius starts the down-hill course of ruin and the situation is further spoiled by the servile acceptance

of evil by Polonius, Rosencrantz, Guildenstern and other sycophants of the same ilk.

Life's greatest and noblest struggle is the struggle of the soul. To stand for one's convictions in the face of strong opposition is a glorious but rare achievement. The world owes an incalculable debt of gratitude to those great men who have lived and died for great causes. They have kept the torch of intellectual emancipation alive by their heroic examples. The man who is not intellectually servile is a truly great man, no matter how weak he may be physically.

"In the fell clutch of circumstance
I have not winced nor cried aloud ;
Under the bludgeonings of chance
My head is bloody, but unbowed".

It is the ever-radiant inward spark, the nobility of the spirit that transcends all worldly considerations. The Holy Prophet has rightly said : "To speak the truth in the presence of a tyrannical ruler is *jehad*". His own life is a glorious example of the triumph of truth on this earth. When Muhammad (peace be upon him) was being severely persecuted by the Meccans, Abu Talib spoke to him and said, "Oh my nephew ! Consider about my life and your life and do not put me under so many difficulties that I cannot bear them. Can you not be silent about the existence of the One true God, about the mysteries of His universe, believe it all for yourself and not trouble others, not endanger yourself and us all by talking of it?" Muhammad (peace be upon him) answered : "O my revered elder, by God, if the Meccans put the Sun in my right hand and the Moon in my left hand and ask me not to preach God's religion, I will not accept. If I have to lose my life in this cause, I will not falter". Muhammad (peace be upon him) who had so great an affection for his uncle Abu Talib that he would have done anything to please his benefector refused his entreaties when it came to compromising his principles. Complete is the effacement of the self when soul becomes pregnant with celestial light, the love of the Almighty. The fetters of our worldly existence fall asunder and we stand face to face before the Infinite. Byron names this inward radiance of the soul as 'Liberty' and it is 'this eternal spirit of the chainless mind' which shines 'brightest in dungeons' and makes the deserts bloom. It is possible to gain the necessary perspective and to find solace in these lasting words of James Russell Lowell :

Truth for ever on the scaffold
Wrong for ever on the throne
Yet that scaffold sways the future
And behind the dim unknown
Standeth God within the shadow
Keeping watch above His own.

In the estimate of Iqbal, the martyrs stand on a higher level than the angels. He says in his (زبور عجم) :

مقام بندگی دیگر مقام عاشقی دیگر
ز نوری سجده می خواهی زخاکی بیش از آن خواهی
چنان خود رانگه داری که بااین بے نیاز یہا
شہادت بر وجود خود زخون دوستان خواهی

The state of obedience is on a lower plane than that of love. O my Lord, You demand prostration from the creatures of light (angels). But from human beings who are creatures of dust, You demand something more.

You are so cognizant of Your supremacy, that with all Your unconcern, You demand the testimony of Your existence from the life-blood of Your friends.

2. A RAILWAY SCENE

Punjab University Intermediate, 1934

Introductory Note.

This is a subject in which narrative and description may be combined; but primarily it requires description. We may begin by describing how we came upon the scene, and then go on to give a description of the scene itself. The following outline shows one method of dealing with the subject. Railway scenes are very varied and call for different kinds of treatment according to the time, place, and occasion of the scene.

Outline :

1. The scene at the railway station when we went there.
2. The coming in of the train, and the effect.
3. The scene on the platform as the train began to leave.
4. Conclusion.

The day had hardly dawned when we reached the fort-like station of Lahore, and the train by which we were to leave had not yet arrived. The station presented a sleepy appearance. A few porters and railway officials were the only persons moving about on the platform. In the third class waiting-room, under the glare of lights, men, women and children were stretched on the few benches that were there and on the floor, drowsily awaiting the arrival of the train. In contrast to the usual busy scene of the station during day time, everything seemed quiet. We purchased our tickets, and having deposited our luggage in a corner, under the care of a coolie, strolled about the platform, idly looking at the closed bookstall and the fruiterer's empty wagon.

Exactly at 5-10 A.M. the train steamed in, and as if by magic the whole scene was transformed. The men sleeping in the third class waiting-room awoke, and began busily collecting their wives, children, and bundles. There was a rush towards the train. Men jumped into the compartments to occupy any vacant seats available. Women with their jingling bangles and their screaming children were pushed into the train. Porters with mighty loads on their backs and heads, elbowed their way through the crowd. Sweetmeat vendors and toy sellers, springing up as if from nowhere, began shouting their wares lustily, trying to attract the busy crowd. Cries of "*Garam Chaeh*" (گرم چائے) from one end were echoed back by shouts of '*Pan Sigrat*' (پان سگرٹ) at the other. Railway officials were busy walking

up and down the platform, supervising the despatch of goods and the convenience of the first and second class passengers.

We were part of that noisy, restless humanity. We managed to secure some room in a third class carriage right in the rear of the train. When the time for the departure of the train arrived, almost all the passengers had got in. Now they were free to examine the wares of the sellers who were going up and down the platform beside the carriages, vying with one another in the display of their goods.

At 5-25, fifteen minutes after her arrival, the train slowly steamed out of the station, after giving out a shrill whistle. One by one the vendors went away. Those who had come to see their friends and relatives off, also began to leave, or stood looking at the train as she moved away, waving their hands. Soon the platform was almost deserted and the activity that had so suddenly appeared there on the arrival of the train, now almost suddenly disappeared. We saw the familiar sights of Lahore slowly receding from view.

Soon we were out in the open. Lahore lay like a haze in the distance. As the train whizzed along with increased speed we could feel the morning breeze fanning us, and the glory of the dawning sun bursting upon us.

3. **Have you ever wondered what the animals at the zoo are thinking as you stare at them and they stare back at you? If they have thoughts at all, they cannot all be pleasant ones and I think they must very often wish they could say, "Oh for heaven's sake go away!"**

Central Superior Services Examination, 1955

Write a Composition entitled :—

THE POLAR BEAR ADDRESSES A HOLIDAY CROWD AT THE ZOO

As the day wore on, the crowd at the zoo swelled. It was a holiday and hundreds of children had come with their parents to have fun, watching all those strange animals. With one hand clutching a balloon and the other holding the mother, each child radiated joy and excitement as he passed from one cage to another.

The zoo possessed a pair of recently acquired polar bears which were a major attraction. They were lodged in a commodious cage with a cave and rocks and a pool containing walruses and fish on which they fed themselves. On this day, the female polar bear had retired into the cave, to escape the noise and stares of the crowd. Her consort, however, chose to remain outside and meet the challenge of the human stares, as befits the male.

He stood quietly outside the mouth of the cave. The rays of the setting sun lighted up his beautiful snow-white coat. There was a thoughtful look tinged with hostility in his eyes. "Ah!" he said, studying the eager, staring human faces, "My dear fellow-animals,

you are pleased to make me the object of your disgusting curiosity. You call yourselves the images of God on this earth. My heavens! what brazen-faced conceit! I would even hesitate to call you the most developed species in the evolutionary scale. For one thing, you have not acquired the fundamental quality of good manners; you do not care to realize that it is positively impolite to stare at others. But as you consider yourselves to be superior animals, you must be having a philosophy to justify your superiority-complex. My dear boy, if you continue to ogle persistently like that, your eyes may drop out of their sockets. Now little girl, why are you throwing orange peels at me? How dare you provoke me in that wanton manner and take advantage of my helpless position? It would be better for me to take my thoughts back to my old abode the white snow stretching for miles and miles, the ice-bergs sparkling in the pale subdued sunlight, the long months of darkness and sleep. But it is impossible to indulge in these sweet reminiscences in this place of public exhibition!

"Look here Madam—yes, you in the red clothes— I do not like that horrible look in your eyes. It smacks of greed. Your covetous eyes are devouring my white fur coat. You would like it to be around your shoulders. You are so young and delicate but you would not mind stripping me mercilessly, if you could. What are your moral values that justify these extreme forms of cruelty and selfishness?

"Thank God, that lady is moving away! Her concentrated gaze seemed to be boring holes in my sides, a terribly exhausting experience indeed. I wonder what this constant stream of human beings really means. Where have you come from and where are you going? A few moments snatched from dull routine to satisfy your craving for the strange and the bizarre—is this what your life has come to? Is this feverish intrusion into the animal world your only way of escape from the mess of mechanisation that you have brought upon yourself? Your empty laughter is simply sickening. These little children whom you have brought with you—they are your true images with the same streaks of cruelty and purposelessness that you so richly possess. I have seen them teasing and tormenting the poor deer in the opposite cage and laugh with uproarious delight when they have hurt it. These worthless brats are afraid of me to some extent. My magnificence overpowers them, no doubt. Is this the moral training that you have given to them—to boss over the weak and to cringe before the strong? You would ask me to look at my own world where, as you define it, the 'law of the jungle, the survival of the fittest' prevails. True, very true, but then we never claim ourselves to be made in the image of God, possessing intelligence and free will. We are merely animals without souls—souls for whose salvation you build fine churches and mosques which you visit regularly. With all your tall talk about civilization, peace and amity, you have plunged the world into two devastating wars in recent times. How vast is the gulf between what you say and what you do! We are not so 'red in tooth and claw' as man with his bogus emphasis on humanitarianism and the philosophy of Tolstoy.

"I am getting tired of answering your stares. The contest is not fair. I am one against many — a constantly shifting multitude of

sight-seers, adults and children. This is the first lesson in curiosity that you are imparting to the youngsters. Yes, children, it will stay in your impressionable minds ; you will carry the habit of staring at the lame, the deformed and the miserable, anything out of the common run with unabashed curiosity and without the least trace of sympathy and compassion. It would matter little to you what these outcasts and under-dogs feel or think, how they are driven to despair and destruction by the adverse forces of life. You are only interested in prying into their private lives and watching their misery as passive onlookers without doing anything practical to relieve their suffering.

"I am retiring to my cave. I admit my defeat in this battle of looks. I am completely exhausted by the strain on my nerves. No one can compete with man in tyranny and selfishness".

4. THE CHILD IS FATHER OF THE MAN

Outline

1. An example :

A boy who lived among the mountains in the north of Italy, used to crush flowers to get the colour out of their petals, and with this paint, he painted the white walls of his father's house with all sorts of pictures. He was the great artist Titian.

2. The meaning of the proverb (Exposition).
3. The truth of the proverb.
   Other similar sayings : "As the twig is bent so the tree will grow".
4. Illustrations from the lives of some great men. The story of Michelangelo, the famous painter and sculptor ; the great German writer Fichte ; Ruskin ; Tennyson.
5. But is the saying always true ?
   Promising childhood may be followed by disappointing manhood, and vice versa.
6. The probability of the early traits of a child developing as the child grows.
7. The need for training children.

Long ago there lived, among the mountains in the north of Italy, a young lad called Titian. He was very fond of painting pictures. But no paints were available for him to paint with. Being an ingenious lad he made his own paint. He crushed flowers of various hues and used the paint so obtained to make pictures. In the absence of canvas to paint upon, he used the white walls of his father's house as his canvas, and many were the pictures he painted on the walls. This young lad fulfilled the promise of his early years : he was Titian, one of the greatest artists of Italy. He proved the truth of the saying that the child is father of the man.

The qualities shown by a child are often indications of what the child is going to be when he grows up to be a man. What the child

is, indicates what the man will be. All the qualities, physical, mental, and spiritual which will be found in the grown-up man may be found in germ in the child. As Milton says :

"The childhood shows the man,

As morning shows the day".

The habits and traits of a man are often only the developments of the habits and traits he had when he was a child. Look at a child carefully, and you can foretell into what kind of a man or woman that child is going to develop.

The truth of the saying that the child is father of the man will hardly be questioned by anyone who has observed life carefully. "As the twig is bent, so the tree will grow" says an old proverb. Even in the case of a tree it is possible for us to tell beforehand how the tree will grow. If the young plant is strong and straight we can say that it will develop into a strong, straight tree. Children born and brought up in families which have some strongly marked diseases or moral weaknesses nearly always grow up with those diseases or moral weaknesses in them. On the other hand, children brought up in homes where the influences are healthy, nearly always grow up into men and women of strong character.

The truth of the statement is borne out by the lives of many men and women who have left a name behind them. It is said of Michelangelo, the famous sculptor and painter, that when he was a child he used to amuse himself by making drawings on the paint-pots, easel, stool and other such things belonging to an old painter. The old painter said : "That boy will beat me one day". The words of the old man came true, for Michelangelo was true to the promise of his early days, and became one of the greatest painters and sculptors of the world. It is said about Fichte, the great German writer, that once, when as a boy he was reading a very exciting story, he realised that to be absorbed in sensational stories was bad for his studies, and so he threw the book into the river near which he was seated. He did not read any more useless fiction but gave all his time to advanced studies. He lived to be one of the most learned men and profound philosophers of his time. The childhood of Ruskin, Tennyson, Miss Florence Nightingale and others indicated the lines of their development. Not once or twice has it been true that the child is father of the man.

But the saying is not always true. There have been instances in which promising childhood has been followed by disappointing manhood and vice versa. Boys who seemed very stupid when small have sometimes grown up into great men. Ranade, the great jurist of India, was not a bright boy. His mother used to ask him, half humorously, half seriously, if he would be able to earn a few pies for his wife when he grew up and married. But this apparently ordinary boy became a great reader and scholar later on. He became a Justice of the High Court of Bombay ; he was a great social reformer ; and in many other ways he was a great man. In his case at least, the child as he appeared to his mother and others—was not father of the man. Other instances

may be easily found in history ; not always does the childhood clearly show the man.

In spite of apparent exceptions, however, we can say without much fear of being contradicted that what the child is, shows what the man will be. Even in cases where men showed remarkable powers in their after-life, of which they gave no evidence in their childhood, we shall find, if we closely inquire, that the qualities which distinguished them when they became men were possessed by them when they were children, although these qualities did not find scope to show themselves. Misunderstanding, unkindness, poverty, disease, and other such causes often prevent a child from showing his qualities ; but when conditions are favourable, a child manifests the qualities which he will possess when he becomes a man. The early life of Clive, for instance, showed him to be a quarrelsome lad, good for nothing but mischief. His father sent him to India having despaired of the boy's ever coming to any good, and not knowing what to do with him. No one could have told that this young lad would one day conquer kings and become one of the foremost men of his day. But although Clive' s early days did not obviously foreshadow his manhood, he had plenty of courage and energy in him, and these were the qualities that were going to make the man.

The child, then, is father of the man, though it may not always be apparent. This being so, how much depends upon how a child is brought up ! Bring up a child in the ways of honesty and uprightness and the probability is that the child will grow up into an honest and upright man. A child brought up in surroundings that encourage filthy habits will most probably retain those filthy habits throughout life. The early training of a child, is, therefore, a matter of supreme importance. Influences of birth and position may count for something, but the influence of education counts for, far more. Let us take heed that we despise not little children. Let us rather treat them with regard and understanding, and help to develop in them those qualities which make good citizens and upright men ; for the child of today is the man of tomorrow.

5. MAN'S ENEMIES IN THE WORLD OF NATURE

Indian Civil Services Examination, 1934

Punjab University B.A. 1940

When man is compared with the vast worlds that dwell in space, he seems insignificant like a leaf in a forest or a grain of sand by the sea-shore. He appears to be a contemptible little thing in comparison with the might and majesty of nature. But when we consider the high moral and spiritual stature that man can attain and when we look at man's scientific achievements—the glory of our modern intellectual life—the greatness of man dawns upon us. He has measured the stars, harnessed the lightning. He has distilled from plants and minerals invaluable medicines to fight disease and ward off death. When we think what man has accomplished in the domain of science,

and creative arts, we thank God that we possess a life, the possibilities of which are so great. But even then an attitude of humility is highly desirable. Man is still going on with his subjugation of nature. We have not yet seen all things put under his feet. We see him in the midst of progress, carrying out the great purposes of his being. So vast and varied is the infinitude of nature that there are perhaps mysteries he will never fathom, problems he will never solve, and secrets he will never discover! At every step we are conscious of our limitations in the face of overpowering nature. The forces of nature that he seeks to control overcome him in the end. Disease dogs his footsteps. Death laughs at his efforts to live. The Holy Quran rightly says: "The human beings encompass nothing of His knowledge save what He will".

Let us begin with those enemies of mankind which are microscopic in size but cause ravages on a very large scale. A few years ago mosquitoes, flies, fleas and related blood-sucking insects were considered by most people to be unworthy objects of serious study but it is now known that they are important factors in the spread of various diseases. In 1894, two Japanese doctors Yersin and Kitasto discovered the cause of plague to be a particular bacillus which is bred in the blood of rats suffering from the disease. From the rats, the parasite is transmitted to human beings by fleas and insects. For three thousand years, the pestilence took its toll of human life. Over a quarter of the population of Europe is believed to have been destroyed by bubonic plague in the 14th century. The chain which connects microbe and man has been revealed and by breaking this chain humanity has been delivered from a thraldom under which it has groaned for unknown ages. The disease has been practically exterminated from the world by the destruction of rats as well as by better housing and sanitation.

Malarial fever is one of the most terrible of tropical diseases and carries off more than a million people every year in India alone. When Sir Ronald Ross was carrying on investigations at Banglore to determine the cause of malaria, he wrote the following pleading lines:

"In this, O Nature; yield, I pray, to me
I pace and pace and think and think and take
The fevered hands and note down all I see
That some distant light may haply break.
The painful faces ask, can we not cure?
We answer, no, not yet, we seek the laws
O God, reveal through all this thing obscure
The unseen, small but million-murdering cause."

The popular belief was that the disease was due to some kind of unwholesome vapour or miasma arising from wet, marshy places. Sir Ronald Ross proved that the germs of malaria are propagated from one sufferer to another by mosquitoes and flies. The remedy for the disease lies in stamping out the mosquito by searching its breeding places and destroying the larvae in them. By carrying on a vigorous campaign against mosquitoes many very malarious places on earth

have been made habitable, and prosperous townships are growing up in districts which formerly sustained only a few sickly and miserable inhabitants. It is thus scientifically proved that one of the deadliest insect-foes of man is the mosquito. It has a musical sound but it is very dangerous. It spreads malaria, filariasis, yellow fever, and other dangerous diseases.

By his discoveries in the field of preventive inoculation, Louis Pasteur, the great French scientist, earned the eternal gratitude of humanity. Many thousands of cattle and sheep died annually of splenic fever known as anthrax. A formidable yearly tribute had to be paid to this mysterious scourge until enlightenment came through the labours of Louis Pasteur. He proved that the power of conveying anthrax was due to a bacillus and to it alone. Immunity from the fatal attacks of this disease was secured by preventive inoculation of a mild form of virus.

For four centuries the narrow Isthmus of Panama was regarded as white man's grave. Yellow fever prevented the Spaniards, the French or English from founding colonies there. When Ferdinand de Lesseps, the constructor of Suez Canal, commenced to cut the canal through the Isthmus of Panama, the chief obstacle in his way was yellow fever. His men died like flies. Before the work was finally given up by the French, a human life had been sacrificed for every cubic yard of earth excavated. Like malaria, yellow fever was found to be transmitted by a mosquito, though a different kind from that which conveys malaria. An army of sanitary officers was employed against the death-dealing mosquito with the result that yellow fever has been practically stamped out. By the death of a little grey gnat, a great engineering enterprise was made possible of realisation. It was not a hostile army or political difficulties that obstructed work. It was an insect which raised a barrier of disease and death between endeavour and accomplishment.

The popular feeling regarding smallpox is clearly voiced by a saying in Germany that from love and smallpox none could escape. In his *History of England*, Macaulay, referring to the death of Queen Mary, daughter of James II and wife of William III from the disease in 1694 says:

"The disease over which science has since achieved a succession of glorious and beneficial victories was then the most terrible of all the ministers of death. The havoc of the plague had been far more rapid; but plague had visited our shores only once or twice within living memory and the smallpox was always present, filling the churchyards with corpses, tormenting with constant fears all whom it had not yet stricken, leaving on those whose lives it spared the hideous traces of its power, turning the babe into a changeling at which the mother shuddered and making the eyes and cheeks of the betrothed maiden objects of horror to the lover".

Edward Jenner's name is held in the highest reverence because he delivered mankind from the terrors of smallpox which had carried tens of thousands of men, women, and children every year and from which there seemed to be no possible escape. Jenner, the apostle of

vaccination, revealed for the first time the possibilites of the preventive system of medicine.

Jenner, Pasteur and Lister have rendered inestimable services to humanity by liberating them from smallpox, rabies and festering of wounds. The conquest of disease is, undoubtedly, one of the brightest chapters in the story of human endeavour to master nature. But after all these marvellous attainments, there still remain vast areas of knowledge to be annexed. Cancer continues to be a challenge to scientists and medical men. All that can be done at this stage of our knowledge is only a temporary symptomatic treatment of cardiac ailments and such diseases as paralysis, asthma and epilepsy. Permanent therapy of these and several other diseases is still eluding the human grasp.

While there are certain aspects of nature that are benevolent to man, there are others which are actively opposed to him. All through the ages, nature has been a challenge to man. By his wonderful intellect, man has, to some extent, conquered the forces of nature and the animal world. But there are still many animals, birds, insects, and plants that continue to be his powerful enemies.

In the animal kingdom, lions, tigers, leopards, wolves, jackals and foxes are some of the outstanding animals that come under the category of the enemies of man. The lion is the king of beasts and the lord of the forest. But he is a cruel and ferocious creature. He is a terrible menace to travellers. He attacks horses, mules, donkeys, and cattle and even kills and eats men themselves.

The tiger is, perhaps, more to be feared than the lion. It is found nearly all over Asia and specially in India. It is cruel and cunning and kills animals even when it does not need food. The tiger uses its strength just as surely as the lion. In countries like India, hundreds of people and thousands of cattle are killed by tigers every year. If a tiger once tastes human blood, it becomes a confirmed man-eater and prowls about the human habitations at night in search of its booty.

Wild leopards are more cunning than the lions and tigers. They can climb trees which the lion and the tiger cannot. A cruel leopard simply kills for the sake of killing. It attacks and kills sheep, women, children and men who are unarmed.

The jackal is a great enemy of man. He is useful because he eats up the filth of the villages but he is also a great thief and causes serious damage to fields and crops. The jackals are very fond of melons. They steal into the fields of the farmers and eat as many melons as they can make free with.

Another enemy of man in the world of nature is the wolf. When wolves are hungry and food is hard to find, they chase horses and men. They are terribly rapacious, cruel, and swift. Byron describes them in the following words in *Mazeppa's Ride* :

"By night I heard them on the track
Their troop came upon our back
With their long gallop, which can tire
The hound's deep hate, and hunter's fire".

Wolves very often carry off children with them. In America there is a species of wolf that is a great curse for the farmers and kills their lambs and poultry on a ruthlessly large scale.

Everyone knows that the fox is the most cunning of all animals. But it is not only cunning and handsome, it is also very cruel. If a fox gets a chance, it kills scores of fowls though it needs only one or two for its food. Although the fox does not bite very hard, yet its bite is dangerously virulent and several men have gone mad as a result of the wound caused by the bite of a fox.

There are also some birds that are the pronounced enemies of man. Parrot is one of them. It is a very pretty bird but it does great damage to fruit by nibbling it with its sharp, pointed beak.

The rats, mice and snakes are also dangerous enemies of man. The snake with its venomous bite deprives a man of his life. The rats and mice burrow into the earth and eat up the roots of crops and plants.

Man's greatest enemies are in the world of little insects. They are more to be dreaded than any other living being. The diseases which some of them bring in their train have already been mentioned.

The most harmful of insects are the locusts. They breed on a large scale and come out in swarms to cause terrible havoc. They attack the foliage of trees and completely ruin fruit trees and crops. When they come, the sky is overcast as if with a black cloud. They leave behind them waste lands with bare branches, spreading ruin and desolation in their wake.

The flies are the greatest pests in the house. They spread disease by poisoning our food and contaminating milk and other food-stuffs. In certain districts of Central and Southern Africa thousands of cattle and animals die yearly of what is known as fly disease. This disease is carried from a sick to a healthy animal by the bite of a tsetse-fly-an insect only slightly larger than an ordinary house-fly. Domestic animals which enter fly-districts are seized with fever and they almost invariably die. Books of African travel are full of records of horses, teams of oxen, and herds of native cattle having been destroyed by tsetse-fly and on one occasion a native army was effectually routed by having incautiously crossed the fly-country.

In the plant world there are several poisonous plants such as deadly nightshade, henbane and hemlock. If a person eats the fruit of these plants, he runs the risk of losing his life. Then there are drugs of addiction, opium and hashish which produce the moral and social crippling of man. There are certain plants which are associated with horror and mystery and are believed to be in the jungles of Africa. It is said that there are trees in the African forests that entangle travelling persons in their branches and squeeze them to death. But we do not know how far this is true.

Sometimes it so happens that natural phenomena militate against the welfare of man and he finds himself utterly helpless. He may boast of his scientific achievements but can he ever stop an earth-qauke ? Isn't he helpless when one severe but short-lived tremor shakes the very foundations of his house and buries all the inmates under the debris in an instant ? What can he do against the devouring progress and the cruel gush of the flood-waters ?

Charles Darwin has expounded the theory of the struggle for existence in his *Origin of Species*. As man is the supreme creation of God, he has met some of the challenges of nature successfully. This accounts for his partial domination over nature. But there are several domains of nature in the form of disease and death which have not so far yielded to man. God reigns supreme in the universe and man can only encompass that knowledge which He in His infinite wisdom considers him fit to receive.

6. A PLACE OF HISTORICAL IMPORTANCE THAT I HAVE VISITED.

Punjab University. B.A. 1957

Nur Jehan, the Light of the World, the Empress of India, lay buried in a dilapidated mausoleum. Although the place was in ruins yet our imagination invested it with the grandeur and grace that befits the abode of a royal personage. The image of Nur Jehan wrought this wonderful change. Her whole history flashed across my mind as we stood near her grave. I could see her vividly in my mind's eye standing in the square on a busy market day or some ceremonial occasion with a pigeon in her hand. I visualised the young Prince Jehangir, who had entrusted her to hold a couple of pigeons, coming back and asking her :

"Where is the other pigeon ?"

"It flew away", replied Nur Jehan.

"How ?" asked the Prince.

"Like this", she replied and let off the other pigeon as well.

This is only a single incident from the fascinating and eventful career of Nur Jehan. So enamoured was Jehangir by the vivacious and childlike innocence of this girl that he married her. The Emperor was her second husband and step-father to her daughter, Ladli Begum. The king loved his wife dearly. So deep was the understanding and companionship between the husband and wife that the love of this royal couple has almost become legendary.

Nur Jehan's tomb is in Lahore, near the river Ravi. It was late in the evening when we visited the place. The new moon was looking down upon the clumps of stately palm trees growing here and there. The grass was not a level of green brocade but a wild wilderness all around. Passing the verandah which surrounded the vault-room, we entered the place where the graves had been put up. There were two graves, Nur Jehan's and her daughter Ladli's. That daughter for whose sake she had ventured on a most ambitious and risky plan lay by her side. Nur Jehan did her utmost that her daughter's husband, Shahryar, should succeed his father Jehangir to the throne.

Her plans were frustrated in the end, but she had greatly incensed the elder brother Khurram who finally became the Emperor under the title of Shah Jehan.

Nur Jehan lived eighteen years after her husband's death and was buried in the mausoleum which she herself had caused to be erected. This queen is well-known for her aesthetic taste and her mausoleum was a living example of it. It was made of marble and red stone. The interior was originally finished with glazed lime plaster bearing beautiful floral fresco paintings. The vaulted rooms were all covered with marble and wrought with mosaic flowers. Unfortunately, nothing remains of all this beauty and grandeur today. The ravages of time are perceptible everywhere. The Sikhs during their meteoric rule, plundered all its marble and decorative paintings leaving the place a desolate ruin. The cenotaphs of the graves are also not original, the existing ones having been laid later.

When we visited Nur Jehan's tomb for a second time in 1963 we were glad to see that the mausoleum was being renovated. The grass was no longer an unkempt wilderness but was trimmed and well-cut. There was a small and neatly shaped hedge running all around the 158 square feet platform of the mausoleum. About twenty men were working at the walls and arches facing south. They were plastering the place with red cement and painting white motifs on the dim traces of the original design. Our guide, an officer of the Archaeology Department, told us that the work which was being done was only experimental in nature. The aim of the department in renovating a historical monument is to preserve its antiquity and original character. It should represent the age in which it was built and should be true to its historical setting. For this reason, every effort has to be made to maintain its original design and shape. Any innovations, howsoever justifiable from the aesthetic point of view, would be incongruous and out of place from the historical point of view. The workers were doing experimental work with red cement and white paint. If the experiment proved historically realistic and the design remained a true image of the original, then the red cement and the white paint would be scraped off and in their stead red stone and white marble would be used. The department plans to renovate the exterior before turning its attention to the floors and other details inside. The work undertaken is an extremely difficult and expensive one. There are twenty-two doors on all the four sides of the mausoleum, vaulted rooms, floors and walls all of which have to be repaired. According to the estimate of the Archaeology Department nearly thirty thousand rupees will be spent on it annually and the work will be completed in about fifteen years.

We passed the outer platform made of cut brick floor which was laid according to the original pattern by the Archaeology Department in 1953. The floor at the other places was of rough bricks put in by the Sikhs in place of the original marble. We reached the room where the two graves stood side by side and offered *fateha* for both the women. We offered a special prayer for the great queen who had left a permanent mark on history, the ambitious and brave figure known in her life as Mehr-un-Nisa and Nur Jehan.

We left the place with a strange, uncanny and pathetic feeling. It is but human to feel sad that a woman who was once flesh and blood like ourselves is now a part of dust, though a monumental tomb might cover it.

AN AUTOBIOGRAPHY
(AUTOBIOGRAPHY OF A PARKER PEN)

7. With apologies to Joseph Addison, the author of Adventures of a Shilling.

Central Superior Services Examination, 1956

It seems that old age is creeping in upon me. I cannot run as fast as I did in my youth and I have started slobbering like a child. Who would guess that this Mr. Parker of today is no other than Mr. Parker of twenty years back? Donned in a royal blue suit and a cap of the same colour I looked handsome, elegant, and smart. It is indeed, pleasant to indulge in these reminiscences of my youthful days when I was hale and hearty and full of life and vigour.

I do not at all remember anything of my infancy and boyhood days. I suppose that that time was too uneventful and prosaic to have left any deep impression upon me. I recollect, however, that one day lying in my bed I felt a sudden desire to go out and see the world and get acquainted with the different actors who play their part on the stage of life. My reflections were suddenly disturbed by a young voice very near me saying, "How much does this Parker cost, Sir?" It seemed to address my guardian towards whom I nursed a deep-rooted aversion. He was in the bad habit of giving me a harsh scrub every morning with a yellow towel which he always kept at hand. Before answering the voice, he pulled me out of my soft bed and giving me a hasty scrub with that hateful towel, placed me on the counter. I was gently picked up by a young man, whose voice, I guess, I had heard a few moments before. He was a tall, lank fellow dressed in a threadbare suit of black which fitted him very ill. The elbows of his coat were worn out and the hat which he held in his hand was of a drab, dull colour. He examined me for some time by turning me over in his hand once or twice. "How much does this Parker cost Sir?", he once again asked shyly. "Rupees 25 Sir", replied my guardian and lowering his head, he looked at me with a sly twinkle in his eye. The young man turned to go. His shoulders stooped a little and his gait was awkward. His head was lowered and disappointment was writ large on every feature of his face. He had gone a few steps when my guardian called him back. "Young man", said he, glancing at the boy's suit and cap, "I'll charge you twenty." The boy blushed at the significant glance and answered, "Yes, I think I can afford to pay Rupees twenty", and saying this he placed the required amount on the counter. I was put back in the box and taken away from my dreadful guardian.

The journey was dark but when I was taken out of the box, I discovered that I was in a small garret. The furniture here was very scanty. There was a small bed in the corner. Under the window stood

a table near which were placed two rickety chairs. The room was cold; there was no fire to diffuse light or warmth in it. The only light in this bare and cold but neat garret was that of a small candle. My master was moving here and there as if putting things in order. Then going to his bed, he took out a diary from beneath his pillow and pulling the chair near the table he sat down as if to write. There was a small bottle which contained a blue liquid. My master dipped my mouth into it. I was being treated on wine, wonderful wine, the pleasant taste of which was intoxicating and making me heady. It infused a new wave of enthusiasm into my body and a fresh vigour into my soul. I felt like warning the people to beware of Parker:

"For he on honey-dew hath fed
And drunk the milk of paradise".—*Kubla Khan* : Coleridge

Overflowing with ebullition, I was seized by my master, who began to write. There was unusual grace and swiftness in my movement and although I felt like singing, my master forced me to cry instead. He seemed to me more of a philosopher for this is what he wrote : "Today I went and bought a Parker pen which cost me Rs. 20. Now, I am only left with Rs. 5 which won't be enough for the whole month. I have to pay the landlady and I don't think she will now be persuaded to wait. Yet there is no room for self-pity after what I have seen today. What a wretch I am to consider myself as the most miserable person going about when there are many people poorer than I ! On my way back, I went to my aunt's house. All the children were crowded in a small room. Uncle was staring into space as usual and seemed insensible to the cries of the little ones. Poor aunt! to have on her weak shoulders the burden of a sick husband and four children. The younger one was crying desperately for milk and all the efforts of my aunt to quieten him were proving unsuccessful. At last she took him to the window and pointed out to the beautiful carriage that was passing beneath it. The beautiful bay horses, the well-dressed coachman and the pretty lady fanning herself, attracted the infant's attention and he stopped squealing. 'O, wonderful rich, thanks to your grandeur which flabbergasts our children and stops them from crying.' I felt myself to be a mean and selfish wretch who had spent Rs. 20 on a pen when that very amount could have bought some food for the children. I will no longer be selfish ; I shall part with this pen and help my aunt." He stopped writing and placed me back in the box. Next morning, I was again taken out. A short, stout woman stood in the doorway. My master handed me over to her and said : "I'll be very grateful to you Mrs. Naj if you sell this for me to the grand lady you know. I will then have some money left after paying you the rent". I was thus transferred in a few days to a new mistress who being kind-hearted paid Rs. 30 to the landlady for me. She was an extremely well-dressed and smart young woman. She usually wore taffeta or muslin gowns which smelt of eau-de-cologne. Every fortnight she would take me out of her drawer and sit down to write letters to her fiance. This is what she wrote one day :

"My dear Robert,

I would have felt extremely lonely after your departure had it not been for Jack. He is a pleasant companion and I spend most of

my time with him. We also go out together every evening for a walk round the park. You can't imagine how friendly both of us are! I am sure you'll like him when you meet him—". I won't tell what else she wrote, for after all it is not gentlemanly to divulge the love-secrets of others.

A few days afterwards I was lying on the table, when suddenly the door of my mistress' room opened. A handsome young man entered hurriedly, banged the door behind him and stood facing my mistress in an angry attitude. His nostrils dilated and he shot a furious look around the room. "Where is that grovelling wretch, that despicable Jack of yours? How is it that you are flirting with other men behind my back?" "Are you in your senses, Robert?" asked my mistress. "Here is Jack and I believe you have no reason to be jealous of him". She pointed out to a small, white poodle who was sitting cuddled up at her feet. On seeing the pet, the young man burst into a loud and hearty laugh. My mistress also joined him though I could not guess what it was that both found so amusing in the appearance of poor Jack.

Every morning, Gaston a servant of the house came to clean my mistress' room. He would also give me a scrub with his duster. One day he came in as usual. After giving me a bath, he looked furtively around and seeing that the door was closed and no one was around, he pulled the chair and sat down. Then he took out a small diary and picking me up in his rough hands he began to write:

"Yesterday night I was reading the diary of a gentleman, Samuel Pepys. I found it very interesting and this is what I thought to myself. 'Gaston, you should also write a diary and make yourself famous like Samuel Pepys'. So I went to the market and bought this diary for myself. I did not buy a pen because I thought I would use Miss Pauline's, when I come to clean her room. This pen is not a beautiful one. It is blue, a colour which I dislike intensely; moreover there are a few scratches here and there; anyhow it will serve my purpose". This unflattering estimate of Gaston hurt my pride. In revenge I stopped my flow of ink. The ignorant fellow held me tightly and jerked my body up and down with all the energy he could command. This maltreatment was too much for my delicate constitution. I felt a sudden and terrible pain in my stomach. Gaston continued his cruel operation with the result that my disgestive system was seriously upset and I vomited the beautiful blue wine on the floor. Gaston hurriedly put me back and began to wipe the floor.

Since then I have never been able to regain my wonderful health. I could not assimilate the ink properly and began to slobber like a child. One day my mistress gave me to Gaston with the words: "I don't know what has happened to my pen, Gaston. It has started leaking profusely and dirties my hand when I am writing. You can take it if you like".

Gaston took me to his room and placed me in a cupboard near his diary. Every night he would write about his sly, thievish exploits during the day. "Today the cook roasted a fat chicken for the master. I asked her to let me taste a little of it but the old hag

refused me pointblank. She is such a stick-in-the mud. I wish master had chucked her out. Nevertheless I did taste the chicken in spite of the cook's efforts to prevent me from doing so. I was carrying the flavoured dish and the smell was so tempting that before entering the dining room I put a slice in my pocket. I ate it in my room when I was alone. I think, I had better throw this useless pen away. It spoils my diary with the large blotches of ink that drip from its nib".

Saying this he threw me out of the window. My cap flew off my head and lay a few yards away. My mouth was scratched and bleeding. I lay there all night crying and bewailing my sad plight. In the morning, the young chimney-sweepers pushed and kicked me on their way to work. It seems that the end of my eventful career is drawing near. I haven't tasted wine for months and I feel weak and pulled down. My future seems to be utterly devoid of hope and good cheer. The only thing I can see is the dark gloomy grave gaping at me with its jaws wide open.

8. Write an essay embodying your ideas as to how a Pakistani should behave in a foreign country.

Civil and Foreign Service Examination, 1967

More and more Pakistanis are going abroad for advanced studies, specialised training, temporary or permanent settlement or as tourists. The largest group consists of Pakistani labour searching for jobs abroad. These people are not only emigrants but they are also ambassadors of our country. It is they who come most into contact with the people of other countries. Official ambassadors and embassies work mostly at the higher level of governments and diplomats but the ordinary Pakistani abroad is the one most likely to influence and mould the ideas and impressions of foreigners concerning Pakistan, its people and its policies.

Pakistan has not much of an "image" in the world. It lacks the resources and capital to maintain a massive propaganda machinery to voice its views and reflect its ideals. Until a few years ago, before Pakistan had embarked on an independent foreign policy, it was sometimes dismissed as a satellite of the West, not to be taken seriously. Many people abroad do not even know that an independent Pakistan exists on the map of the world. "Pakistan ?" they ask politely when you tell them where you are from, "Isn't that east of Suez—somewhere in India ?" This regrettable attitude is the result of ignorance, indifference, and subtle Indian propaganda against Pakistan. It is very exasperating, but anger and irritation are not the effective weapons to fight it out. The Pakistani abroad has to be very careful in shouldering his grave responsibilities. He has to convey the impression of the honest, cheerful and hard-working man, the average Pakistani really is ; he has to remove wrong ideas of half-starving barbarians which some foreigners get after repeatedly hearing Pakistan labelled as backward and under-developed, and finally he has to explain Pakistan's political ideas and policies.

It is of the utmost importance that Pakistanis should go abroad fully equipped with the knowledge of their country's history, culture, geography, customs and traditions, art and literature, political and economic policies and problems. This may seem an elaborate and cumbersome preparation but when foreigners ask a Pakistani searching questions about his country which he cannot answer satisfactorily, they will not only think him singularly uninformed but will also conclude that the whole Pakistani nation is ignorant and unpatriotic. It is not merely a question of making a good impression but also one of maintaining the dignity and self-respect of our country. How can we dispel any wrong notions about our motherland when we ourselves are not fully posted with regard to the factual position of our country ? The case of the three Pakistanis who, visiting California for the first time, were asked to recite their national anthem but did not know all the words and, therefore, bluffed everyone by singing a popular Punjabi song in its stead, can only fill their countrymen with shame and disgust. What little respect would the Californians have for our people if they were to see through their guests' game ? What a poor impression would it create if we could not explain fully the great traditions and ideals that go to make our national flag !

It is strange how the Pakistani abroad does not realise the importance and value of moderation and reasonableness. Either he lives like a miser, hoarding up every cent so that he can bring back a car, a frig, a radiogram, etc. or he proves extravagant, spending lavishly on theatres, nightclubs, parties, clothes, wine and girl-friends, grabbing fun and pleasure with the frenzy of a prisoner who has been allowed a few months of freedom (or shall we say license) and is determined to make the most of it. In either case, the Pakistani is not doing himself or his country any good. The former attitude of stinginess is not likely to gain him any friends; another disadvantage would be that it would prevent him from sight-seeing and exploring his new surroundings in an educative and profitable manner. The latter attitude of a spendthrift is fraught with danger. Such a person is apt to run wild. Cases have been known of Pakistanis getting involved in serious debt or caught by the police for reckless driving, drunken disorder and being a general nuisance. These unfortunate incidents find their way into newspapers because a foreigner is involved. Embassies have sometimes to move into the matter and a very unpleasant picture of Pakistan is created in a foreign country. It is not that such incidents are uncommon abroad. The worst crimes are regarded there with complacency as a matter of routine or viewed with indulgence as cases of juvenile delinquency. But a foreign visitor is altogether a very different proposition. He represents a country and is closely watched by the local people who in praising his good qualities, praise his country and in disparaging his bad habits, condemn his country. Our countrymen cannot be too careful in this respect. They should steer clear of all such extremes and follow the path of moderation and dignified behaviour.

When a Pakistani decorates his house, he can use Pakistani products and goods as decorations, for instance Multan pottery and

camel-leather light-shades. In this way, his foreign friends will have an idea of our culture and taste. The way he keeps his house, his standards of cleanliness and his sociability and personality make deep impressions on his hosts. There are some Pakistani localities abroad especially in Bradford, London etc. where Pakistanis have settled in large numbers. Little Pakistans have sprung up in England but their general uncleanliness, the betel-nut (*Pan*) stains on the roads, the state of the kitchens etc. reflect no credit on Pakistan.

The Pakistani abroad should scrupulously refrain from interfering in the host country's internal affairs or taking part in demonstrations, rallies and riots dealing with internal problems or policies. If an international question is being debated it would be preferable if his expressed views conform faithfully to the policies of his Government. His individual freedom will necessarily be limited by the fact that he is not merely an individual but also an ambassador. Above all, whatever may be his personal opinions about the state of the internal affairs in his own country, he should refrain from washing dirty linen in public. He should attempt no criticism of the customs or ways of life of the people of the country he is visiting. Not only is this an essential requirement of the etiquette to be observed by a guest but it is also not his business to be officious or to go about moralising and giving gratuitous advice.

We may be sarcastically reprimanded for insisting on a Pakistani behaving as an impossibly perfect traveller. If the picture suggested is beyond easy attainment one can at least try to be an ideal ambassador even if one does not succeed in doing so. He should absorb new ideas and methods which he can adopt when he returns to his own country. There will be difficulties of foreign exchange and limited resources for the Pakistani abroad. These have to be accepted cheerfully because Pakistan is not so affluent as to put no check on its foreign exchange spendings. A few years ago, at an informal gathering of Pakistanis at the Pakistan Embassy, one trainee who had come to Washington on a Government scholarship and had become conspicuous for his extravagant ways, complained loudly that he should be given more to spend. Incensed, the Pakistani ambassador turned on him and said, "Back home, our poor farmers and workers earn precious foreign exchange by the sweat of their brows, by toil and tears, so that you can go abroad to study and then serve your country; but here you are, ungrateful and extravagant, always wanting to be in the lap of luxury, always wanting more and more, never thinking of giving anything in return to your country or the poor farmer who supports you. It is disgusting". The trainee was reduced to silence.

In spite of monetary difficulties, a Pakistani can be hospitable, social, frank, friendly and tactful among the foreigners. In a strange land, he is likely to need help but if he can prove helpful to his new friends, he should do so wholeheartedly. A hasty temper or an uncontrolled tongue will only lead to brawls. He should maintain contact with other Pakistanis living there and form societies of his countrymen so that they can collectively promote better understanding between the two countries.

Pakistanis going abroad are always thrilled at the experiences and adventures in store for them. They must not forget the responsibilities they carry.

9. Zaid and Bakar are two college-friends—the former is an ardent champion of democracy while the latter prefers dictatorship. Write a Dialogue between these two friends in which each tries to justify his own opinion and preference.

Central Superior Services Examination, 1955

Democracy OR Dictatorship

Zaid—Yesterday in our talk, you were extolling Hitler and holding a brief for dictatorship as a form of Government. I feel that it is one of the worst forms of Government since it denies the people their basic right of participating in the affairs of their country.

Bakar—In my opinion the people have no such right. You forget that the common man is generally ignorant and uneducated. He has no political acumen whatsoever, and is, therefore, not in a position to look at the pros and cons of any issue. Don't you think it would be most dangerous to allow such people to rule ?

Zaid—I know that true democracy cannot be established without education. Education of all is an essential pre-requisite of democracy because it gives to the people a greater foresight and helps them to develop a scientific attitude of mind which steers clear of emotional approach to life. But democracy without education is not so dangerous as you think. However ignorant a people happen to be, they have enough sense to differentiate between good and bad.

Bakar—They might be having this sense but they do not seem to make use of it. In a democracy the people allow themselves to be influenced by political parties ; thay even accept bribes and vote for candidates irrespective of their capabilities. This not only shows that the people have no sense of their own good but also that the system of elections in a democracy is a great farce. In a dictatorship, there is no such thing as election. This means an end to all the election propaganda and expense, the bribery and corruption and the mud-slinging and vilification which go on during this period in a democratic Government.

Zaid—I agree that the people often misuse this system of election but that does not mean that there should be no elections at all and an arbitrary dictator should be allowed to instal himself. If the people make a mistake in choosing their representatives, they have also an opportunity to right their wrong in a democratic system of government. On the other hand, a dictator can only be got rid of by one method and that is force.

Bakar—In other words, you mean that in democracy the people can choose good representatives for bad ones and that too by peaceful means.

Zaid—Exactly.

Bakar—But my dear Zaid, you fail to realise how these frequent changes in Government, this flexibility in democracy can harm the country. It causes instability and weakens the country especially in times of war.

Zaid—History will bear out facts to the contrary. Let me tell you that in spite of this flexibility, in every important war since 1700 the victory has gone to the more democratic side Recent examples of this view are the two World Wars.

Bakar—That is true, but I still maintain that dictatorship means a strong government. The uniformity of opinion that it ensures, the effective manner in which it crushes all disruptive forces, all lead to a stable and strong Government.

Zaid—You are extolling this uniformity of opinion and crushing down of disruptive elements in a dictatorship whereas, in my opinion, these are the most heinous aspects of dictatorship. What you euphemistically describe as uniformity of opinion is, in reality, steam-rolling of all public thought. It is nothing short of bull-dozing public opinion by eliminating every discordant element and by levelling down all differences of thought. It is, in fact, a camouflage for the intellectual rape of the masses. The so-called uniformity of thought is not a natural consensus of opinion resulting from free debate but an artificial state of affairs brought about by the fear of third-degree methods applied by the dictators. The arbitrary ruler gathers a band of self-seeking sycophants around him and they liquidate all independent thought by taking recourse to a nefarious and subtle propaganda in support of the dictator. This uniformity of opinion, as you call it, is achieved by suppressing the people's right to think, speak and write freely. I think it is most inhuman to deny the people their right to express themselves.

Bakar—I think the people should be denied this right in the higher interests of the state.

Zaid—And what is that higher interest of the state? Is it the interest of the selfish and power-hungry dictator? In order to promote his own interests and perpetuate his own power, he is out to crush all opposition and silence all criticism.

Bakar—But don't you realise that criticism and opposition cause strife, jealousies and rivalries in a country?

Zaid—Never. Healthy criticism and opposition through the media of radio, press and television help the people to air their grievances without resorting to force or bloodshed. It is one of the greatest merits of democracy that it allows varieties of opinion to flourish. Every person is free to think, speak or write according to his desire. He is free to order his life as he wants. Even God Almighty is not a dictator. He has given man free will. Every person.........

Bakar—Stop your haranguing Zaid and just listen to me. I think.........

Zaid—By interrupting me Bakar, you have proved my point. Do you realise now, how strong is the urge in man to express himself? If I had been a dictator, I would never have allowed you to interrupt me thus or listen to your opinion. As I am not, I will give ear to what you have to say most willingly.

Bakar—If every person is allowed to have his way, won't the result be chaos and anarchy?

Zaid—Democracy does not mean license. There is liberty under democracy and that means respect for law, the rights of others and duly constituted authority. If, on the other hand, no rights are recognised as in dictatorship, the result is complete stagnation and frustration. Suppression of individual liberty and initiative is most antagonistic to the development of human personality.

Bakar—I grant that this argument of yours goes in favour of democracy but you can't deny that in dictatorship more importance is attached to quality than to numbers. In democratic countries all those who gain a majority come into power irrespective of what their real capabilities as statesmen are. This is just counting of heads instead of evaluation of ability and merit. Iqbal has placed his finger on the sore spot when he says:

گریز از طرز جمہوری غلام پختہ کارے شو
کہ از مغز دو صد خر فکر انسانی نمی آید

Beware of democracy and give full allegiance to a seasoned leader because the brains of two hundred asses put together cannot produce the thought of a human being.

Zaid—Once again, I shall repeat that democracy demands active, alert, and honest citizenship from the people. If they fulfil these conditions they will know the qualities of their candidates and choose them on that basis alone. As to your argument that dictatorship is founded on quality, I think you are wrong. Does a totalitarian regime establish itself on the basis of its quality and administrative ability? On the contrary, it comes into power by force and retains its position by force.

Bakar—Nevertheless you cannot deny that dictators even though they come into power by force have managed to administer their states most efficiently. The example of Hitler is before you. He solved all the post-war problems of food, starvation and unemployment and made his country one of the greatest nations of Europe.

Zaid—Yes, but the method that he employed in making Germany great was wrong. He was inculcating in his people a wrong trend of thought with his conception of the German people as the super-race and with his intolerance towards the Jews. He was crushing their personalities by denying them their fundamental rights of free speech and thought. Frustration would have been the inevitable result of all this but to divert the attention of the people and to retain his hold upon them he tried to achieve spectacular results by embarking on a policy of ruthless aggression and militarism towards other nations which plunged his own country and, in fact, the whole world into an unprecedented blood-bath and destruction.

Bakar—But what about his efficient handling of the post-war problems after the first European war?

Zaid—He succeeded in that sphere but in my opinion the supreme test of excellence in a government is not the abundant supply of food to the people. It is the character that a healthy from of political constitution tends to create in the citizens by whom it must be sustained.

Bakar—After weighing the pros and cons of the issue I feel like gravitating to your point of view. Your arguments are highly convincing. Hurrah for democracy! Long live the government of the people, by the people, for the people! Let us forget the rough and tumble of this debate and part as friends.

10. A CAREER OF MY CHOICE

B.A. Examination, 1936

A Roving Reporter

A person with varied interests experiences great difficulty in choosing a career. An ideal career, in these circumstances, would be one which embraces a wide range of spheres—science and philosophy. In these days of intense specialisation such a career may not be easily attainable. The career which comes nearest to my ideal is that of journalism. I would choose to be a roving reporter.

A roving correspondent is always on the move, from city to city, from state to state. Thus he can travel round the whole world and see for himself different peoples and different sights. What is more, he can do it at the expense of the newspaper or the journal he represents. As a journalist, he can gain access to the highest political circles, observe and enjoy the landscape, historical monuments and the way of life of the people. He can actually see the Taj Mahal with its ageless beauty, the colourful Grand Canyon, one of Nature's greatest achievements, the Great Wall of China and the Pyramids of Egypt which are a lasting tribute to man's skill and genius. He can compare these with the modern wonders—the great bridges of San Francisco, the towering steel sky-scrapers of New York and all the other products of the scientifically advanced human brain. He can witness the launchings of satellites and rockets to the moon. Apart from these, he can enjoy the festivals and feasts of the local population, their customs and traditions like the extravagantly colourful carnivals of Brazil, the religious processions of the Hindus, the mass rallies of China. All those things which he had read about, he can actually experience.

These would, of course, be secondary to his work. His prime duty is to report on the politico-economic situation of the country he is visiting. He gets an opportunity to meet the best brains in different lands, not only in the world of politics, but also in the fields of business and finance, science and education, art and literature, philosophy and diplomacy and sometimes fashion and films. A fascinating glimpse into the workings of the human mind is also readily available at all odd hours. A journalist soon learns to sum up men at a glance. He can size up people easily because of the deep psychological insight he has developed. He learns to appreciate character and genius, comes

into contact with new ideas and is quick to sense weaknesses, corruption and dishonesty. He watches the evolution of political crises, their implications and effects; he analyses their causes and discusses the ways and means to surmount them. He studies the political institutions and aspirations of the countries he visits, and the disparity between their professed and actual aims and policies. To the journalist is exposed the ugly face of international politics hidden beneath the deceptive mask of beautiful words like peace, freedom and co-operation. He sees the struggles of nations trying to gain freedom from the stranglehold of imperialistic designs. He fends his way through war-torn countries, demonstrating students, electioneering campaigns and bloody coup-d' etats. What he sees is history being made ; what he writes is important evidence not only for the present but also for the future generations. In fact, the cosmopolitan outlook and high intellectual stature of men like Shirer, Gunther and Churchill has been mainly due to the catholic discipline and all-embracing insight acquired by them as correspondents in the early stages of their careers.

A correspondent with experience and acumen can predict political catastrophes. The journalists who were in Germany before the World War II began, and who had an opportunity to meet Hitler and talk to him, could see the savage frenzy of the German mob, their fanatical allegiance to their leader and the grim atmosphere prevailing in Berlin. They wrote home urgently to their complacent countrymen that Germany was decisively in the mood of war. If sufficient heed had been paid to them, the world might have been better prepared to meet the coming thunder-bolt.

The journalist has to be fully aware of the economic, cultural and scientific activity and philosophical thought of every country he visits. Not only do these reflect the spirit of the age and the prevailing trends of thought but are also inextricably linked with the political aspirations and achievements of the country. An American correspondent in Pakistan would be able to appreciate our political and intellectual progressiveness better if he were equipped with a knowledge of the dynamic philosophy and poetry of Iqbal. Very often political policies are based on economic considerations. States quarrel over land, water, minerals, oil, etc. and all these have an uncommon economic significance. Germany and France had haggled over the Saar coalfields for ages. Cultural delegations like ballet troupes and athletic teams have a definite political significance today. Scientific discoveries, especially in the field of defence, give a country remarkable political power. The opinions of philosophers and economists concerning different ideologies mould public opinion and hence influence politics. The journalist has, therefore, to be always alert with a keen desire for extensive knowledge and an enquiring mind. No work is more informative and taxing than his.

The press has always played an important role in the formation of public opinion, and public opinion is a powerful factor in democracy. A reporter can influence the thought of a very large number of people. He has to be very careful about what he writes because not only his

words but his very tone can be suggestive of far-reaching repercussions. Those who abuse this power to further their own or their country's ends bring journalism into disrepute. The honest journalist is only interested in reporting the truth and is not concerned whether it agrees with his government's or his paper's policies. He has to wage an eternal battle in the cause of truth without being deterred by the consequences of his bitter and embarrassing attacks on vested interests. It is often an exhausting, thankless, and unsuccessful job. But the satisfaction of honest endeavour for supporting a noble cause is always there. In this battle to uphold truth, the journalist meets almost overwhelming opposition at home as well as abroad. If he exposes the policies of a party or government in the course of his rovings, he is very often made a victim of vilification campaigns or given a cold shoulder in a foreign country. Sometimes his entry into a country is barred or he is made uncomfortable in a thousand other ways. False charges of espionage may be brought against him and he may be sent packing. His troubles do not stop here. His reports may be watered down or not printed at all because they do not agree with the official policy of his country. The accounts which the American reporters sent home after visiting the battle-fronts during the Indo-Pak war in September 1965 were not fully published or only a tame version was given to the American public because the truth was not flattering to India and the American official opinion was particularly anxious to avoid offending that country. In spite of restrictions and censorship, tight-lipped officials and unwholesome policies, intrigues, lies, and vested interests, a journalist can manage to establish a fairly independent outlook especially if he works for an independent newspaper.

A roving reporter has to have a great fund of energy to be perpetually on the move. It is likely to be an extremely exhausting type of work. Many officials have humorously asked reporters : "You are always trying to get at the root of things, always running from one place to another. When do you have the time to live a life of your own?". But a roving correspondent is living a life of his own. Because his life is not cast in the commonplace pattern of the smooth average existence of other people, it does not mean that life has eluded him or that he derives no joy from it. He goes through a variety of experiences, plays an important role in building up harmony between countries, in easing tensions and removing misunderstandings, in promoting tolerance and affection among the peoples of the world and in serving the cause of peace, justice and truth.

11. "ROME WAS NOT BUILT IN A DAY"

B.A. Examination, 1932

No great work was ever accomplished without care and hard work. The history of men and empires teaches us that Rome, the eternal city, became from a few huts of mud built on a hill overlooking a wide plain from which it was separated by a broad and dirty stream, the mightiest power of the ancient world, the centre of an empire whose name has become a symbol of world-wide domination. Its founders, in that dim past before history begins, did not dream of its future greatness. But they knew that the position they had chosen,

being safer from attack than any other, would guarantee the prospects of the community. The forecast of centuries ahead is beyond human power. Unconsciously they laid the foundations of a mighty empire. Many generations had to pass before Rome became the centre of the world. And now, though the glory of its greatness has long passed away, the memory of it still remains. It is impossible to look down on the city from the Capitoline Hill or to walk through the Colesuim without a feeling of reverent wonder at all that has been and is gone.

As it was with Rome, so it was with all cities and empires that have left their mark on history, with Babylon, Egypt, and Persia, with the British empire ; and so it is and must be with everything that is to endure. Nature as well as man forces the truth of this saying upon us at every turn. A tiny acorn may become a mighty oak, with branches spreading far and wide in the forest ; but hundreds of years have to pass before it attains to a strength and solidity that is proverbial. The development of our own frame is but another example of the gradual acquisition of strength. A child must crawl before it can walk, it must walk before it can run. Not without infinite care and frequent set-backs does nature grant to her offspring a substantial reward.

Whatever the issue may be, the principle holds. There can be no safe superstructure except on a firm foundation. The pupil at school cannot read a book the first time he sees the letters of the alphabet. Line upon line, precept upon precept, here a little and there a little he advances, and failure is, perhaps, as often the result of too much hurry as of too little capacity. When school-life is over, he finds the same truth illustrated before him. The successful man of business, the brilliant lawyer, the famous statesman, has each had to work for his reputation. It is sometimes said of a man that "he awoke one morning to find himself famous", a remark implying that fame came to him unsought, and, perhaps, undeserved. Some few there may be, who, as Shakespeare says in, *Twelfth Night,* have had greatness thrust upon them but the majority of successful men have had to toil for many weary years until at last they won from the world the recognition that could no longer be withheld. How foolish,therefore, are those who weakly give way in the face of difficulty and opposition !

The heights by great men reached and kept
Were not attained by sudden flight
But they while their companions slept
Were toiling upward in the night.

That talent is useful and necessary for real success, nobody will deny. Yet industry and application are often more fruitful in producing good results than natural ability alone. Somebody asked the famous American inventor, Thomas Alva Edison, the ticklish question regarding the proportion of natural genius and diligence in the accomplishment of his work. In a tantalising manner he is said to have remarked: "One per cent inspiration and ninety-nine per cent

perspiration". Even if we do not interpret this view to be mathematically accurate and even if we make ample allowance for the deep-rooted sense of humility in the eminent scientist, it is enough to emphasise the value of hard work and perseverance in all outstanding achievements of man. Macaulay is said to have described genius as "an infinite capacity for taking pains". This statement is again one-sided because it does not fully bring out the importance of native ability and natural gifts for creative work. But its evident purpose is to stress the supreme necessity of application and constant endeavour to achieve something that would make a permanent mark. In everyday life the hare and the tortoise are running their race much more frequently than we are apt to think. If we realised that the race is not always to the swift, nor the battle to the strong, we should not be so easily discouraged. Determination and perseverance will often accomplish, what talent alone will not. Only by patient industry following on careful and mature deliberation can we hope to gain the result for which we strive.

12. THE INDIAN ATTACK ON LAHORE

The sixth of September 1965 dawned like every other day for the citizens of Lahore. The birds were chirping and all nature seemed full of life and gaiety. The mothers dressed their children smartly and sent them off to schools. The shopkeepers opened their shops and the traffic plied up and down the streets. Each person went to his duty with the vigour and enthusiasm which a new-born day infuses into the lives of all. Yet by ten o'clock the city had put on a sublimer look. Business was still at its full swing but the people had suddenly developed a more resolute and determined spirit. What had engendered this grand purposefulness in the people ? It was the realisation of an evil that had suddenly raised its head near the borders of Lahore. Every citizen, old and young, had listened to the President's speech with rapt attention. The words : "We are at war with India" were resounding in the ears of all. Everyone had girded up his loins and was ready to face the grim challenge of the Indian aggressors. In the murky hours of morning, the Indian troops threw to the winds all canons of International Law and sneakily crossed the border of Lahore without any declaration of war. They made a three-pronged attack on the cultural capital of Pakistan. The frontal attack on Lahore came from the Wagah side from where the enemy hoped to march right into the heart of the city. This attack was reinforced on the flanks by major attacks on Burki and Bhaini. The Indians attacked the Wagha border with a complete infantry division supported by armour and artillery. Considering that it was an undeclared and treacherous war, the enemy was under the delusion that Pakistan would be taken completely unawares.

The Indians had thought that they would be able to overrun Pakistan by the sheer weight of their numbers and Pakistan would suddenly find itself humbled by the loss of its most important city—the city of Lahore. But they completely failed to unnerve the brave people of Lahore. They had not taken into account the fact that

Pakistanis are a valiant and alert people and their armies can, with their incomparable courage and training, take on any army, not to talk of the cowards whom India had sent against them.

There was the border police to hold the Indians back. They were still away from the main B. R. B. bridge, when the Pakistani advance troops engaged them.

The news of the Indian attack spread like wildfire in the city. The Indians might have expected that there would be panic in the city when it awoke to the noise of gunfire. But the reaction of the people of Lahore was absolutely different. There was a strong sense of resentment, coupled with an equally strong determination to defend the sacred soil of Pakistan, even at the cost of their lives.

People brought out their guns, rifles, pistols and revolvers and marched towards the border. Those who did not possess firearms were seen carrying sticks, crowbars and other such things. They were prepared to die rather than let the Indians set foot on their country. The crowd walked, moved on motor cycles, rickshaws, scooters, and push bikes. As they moved along, their numbers grew and soon they had become an army. They were stopped by the Pakistan army and sent back from about seven miles from the battle-field.

In spite of their superiority in numbers and material, the Indian troops failed to capture Batapur bridge because the Pakistani soldiers blew it up before the enemy could make any further headway. For two or three days the dauntless army of Pakistan fought most determinedly. They were staking their all for the safety of Pakistan. Their unflagging courage was crowned with success and within a few days the situation along the B. R. B. link was stabilized.

Burki formed the left flank of the Indian attack on Lahore. Here the enemy attacked with the strength of a full Infantry Division. Burki was the main bulwark of defence to the B. R. B. bridge and its fall was, therefore, of immense tactical importance for the enemy. Many major attacks were launched on this area but the Indians suffered a humiliating defeat at the hands of the brave Pakistan army. Burki has a venerable place in the hearts of all Pakistanis. It was in this sector that Rajah Aziz Bhatti, the recipient of Nishan-i-Haider, lost his life in selfless devotion to duty.

On the right flank, Lahore was attacked at Bhaini which is situated seven miles north of Batapur Bridge on the B. R. B. canal. Nineteen major attacks were launched by the enemy in his efforts to cross the B.R.B. canal at Bhaini, but once again the Pakistani soldiers not only stemmed the tide of aggression, but also put the Indians on the defensive. So excellent was the performance of the Pakistan Army that Guy Rias of the *Sunday Telegraph* in a despatch from New Delhi on September 12, 1965, wrote : "It is in the Lahore sector that the Indians are believed to have had their worst mauling". All the foreign news correspondents are unanimous on the point that wherever the Pakistan forces made contact with the Indian forces, the Indians

could not face them. They were stopped on the B. R. B. canal and were then pushed back.

The Indian officers had brought with them their dinner jackets in the hope that they would be enjoying a good dinner and dance at the Faletti's Hotel. They were also eagerly looking forward to celebrating their victory at a cocktail party to be held at the Gymkhana Club of Lahore. With a cocksure vanity the invitations to these functions had been issued in anticipation of victory. But the will of God Almighty prevails. Instead of these proud rejoicings, they had to face a barrage of gunfire and had to run for their lives. It was a sad story for them. Many of them had to lick the dust.

The people of Pakistan are greatly indebted to their brave armed forces. While the army was facing the enemy with grim determination on land, the PAF was scouring the skies with resolute fearlessness. They gave unflinching support to the ground forces and scared away the enemy planes that came with the evil intention of bombing Lahore. The people of Lahore will long remember the dog-fight that took place on the afternoon of September 20th. The enemy plane was shot down and the heroic valour of PAF applauded by overflowing hearts. The valiant deeds of the armed forces are indelibly stamped on the hearts of all Lahorites. It is with great pride and devotion that each citizen speaks of the legendary skill and courage of these great defenders of Pakistan.

While the army and the air-force were repelling the enemy on the borders of Lahore, the people of this great city were all doing their duty in a spirit of complete self-dedication. The women were busy knitting pull-overs and socks for the intrepid soldiers of the Pakistan army. Sewing too was being done with great enthusiasm and zeal. The uprooted and homeless were not forgotten either. These unfortunate victims of war were given food, shelter and work so that they could begin life anew. Training in civil defence, first-aid, and nursing was given to school and college students. Girls learnt to handle rifles and became well-versed in precautionary measures against bombings, fires and other dangers relating to war. Men and women poured into the hospitals for donating blood for the wounded soldiers. The enthusiasm of the people in this direction was so overwhelming that the authorities were facing the problem of storage of blood.

The citizens of Lahore were infused with a new life and vigour. Everyone was conscientiously performing his duty in his own sphere. Shopkeepers reduced the prices of the essential commodities, the businessmen and the citizens contributed generously to the national defence fund. The officers worked throughout the day and often at night under shaded lamps and in closed-up rooms. The children sang war-songs and admiringly saluted the soldiers whenever they met them on the roads. As the sun set the whole city would become wrapped in a cloak of darkness. Not a light could be discerned anywhere. The city seemed asleep though the shops were open and the people were still working. The old women did not like that Lahore should be engulfed in darkness and though all observed the

black-out regulations most conscientiously, they would pray for the return of light to this great city of Pakistan.

With a life-and-death struggle going on so near its borders, Lahore did not appear gloomy for a single moment. The radio would be on at every house and street corner. Children were heard singing ballads written in praise of the valiant forces of Pakistan. The old too would leave their work and listen intently to Nur Jehan singing : '*Merea dhol sipahia tainun rab diyan rakhkhan*' (O my beloved soldier, may God protect you). The spirit and enthusiasm of the people of Lahore have been commemorated in numerous verses written by Pakistani poets. Many tributes have been paid to this great city, its resolute inhabitants and its brave defenders.

The Indians fought on for seventeen days. They did all they could do to win back their lost reputation. They came in wave after wave. They put in fresh troops against our small numbers. But when they could not make any headway and were completely routed on the battlefront, they went to the Security Council howling like a little boy who had been spanked, and abjectly implored the world-organization that they wanted cease-fire unconditionally. They would agree to anything provided the Pakistanis stopped beating them. Their behaviour was no less ridiculous than that of a child stung by a hornet running frantically in circles.

On the eighteenth day, the war came to an end and with it the Indian dream of conquering Lahore which had by then become a nightmare for them. Lahore was jubilant and proud of its victory. The citizens had lived up to the traditions of the great city. For the Indians it was an ignominious defeat, a defeat they would remember for generations to come.

In spite of the enemy's nefarious designs, with God's blessings, Lahore stands proud, unscathed and undefiled today. The citizens of Lahore had to face a grievous challenge, but they met it with their characteristic qualities of courage and determination. As the President said : "The brave people of Lahore have been chosen as the first to confront the enemy. They will remain in history as the people who delivered the last blow to destroy the enemy".

13. THE INDO-PAKISTAN WAR

Ever since the independence of Pakistan, its relations with its big neighbour India have been strained. Disputes over Kashmir, canal waters, evacuee property, demarcation of borders and eviction of minorities are the main reasons for the inability of the two countries to live together in an atmosphere of peace and concord. Although the future of Kashmir is the basic cause of tension, there is a deeper meaning in this background of hostility. India has never sincerely accepted the existence of Pakistan as an established entity. Before the British, the Muslims ruled India for nearly a thousand years. In the twentieth century when the concept of western democracy which envisages a rule by majority, gave the Hindus a chance to erase the stigma of a thousand years of subjugation, the Muslims broke away to form a separate independent state, frustrating their designs of establishing Hindu political supremacy.

The immediate cause of the Indo-Pak War was the popular revolt in held Kashmir whose people want to join Pakistan but which India is holding by force. India was the first to cross the cease-fire line and capture Kargil, Titval and Hajipur posts in Azad Kashmir. Pakistan replied by conquering Chamb and Jaurian. As events took a turn for the worse in Kashmir for the Indians, they launched an undeclared, three-pronged attack on Lahore on 6th September 1965, later widening the areas of conflict to include the Sialkot and Rajasthan fronts, in fact almost all the West Pakistan border.

The news of the attack spread like wildfire from house to house, street to street. The reaction of everyone was the same: a stunned moment of chilled silence, a hard look of determination and a warm glow of hope and faith—faith in God, faith in the righteousness of our cause, faith in our country and its leadership, faith in our armed forces and in ourselves.

Lahore was in imminent danger; jets whizzed past with a deafening roar. India did its utmost to demoralise the people of Pakistan by spreading all sorts of baseless reports. It had woven such a fantastic tissue of lies that even foreign reporting agencies played into its hands and gave currency to unfounded stories against us. Wild rumours began to fly about—'the enemy is entering the city, Lahore is about to fall'. All India Radio's false propaganda and blatant lies were not heeded by the people of Pakistan. And then came the heartening, steady voice of the President firmly urging the people to be brave and calm. It infused a new spirit in all hearts; the rumours fell to pieces and the hysteria passed away.

The army magnificently faced the situation. It proved what a small but highly trained set of determined soldiers could do. The first week of the war was one of cut-throat struggle. Pakistan was standing on the brink. But the armed forces not only blunted the attack on the Lahore front and valiantly held out in the Sialkot sector but also actually carried the fight into the Indian soil at some points namely Khem Karan and Fazilka, besides conquering huge chunks of territory in Rajasthan. One army was short of men and materials; there could be no rest for the soldiers because of the scarcity of reserves, in contrast to the enemy who launched wave upon wave of attack and could call on fresh units while its exhausted men rested. Our men had to go on sometimes for days without food and rest, eternally alert, fighting an enemy five times stronger. The fact that they were able to turn the tables in the face of these overwhelming odds, is a tribute to their tenacity and valour.

The service to emerge with the highest honour was the tiny Air Force which bashed and battered a foe six times its size, gave close and valuable support to our ground forces, bagged a kill of more than a hundred Indian planes with insignificant losses to itself, pounded the airbases of Pathankot, Halwara, Jodhpur, Ambala, Srinagar, Jammu, Jamnagar etc. with such accurate timing that the enemy planes were caught on their bases when they had returned

from raids and had yet to be re-fuelled. The Indians carried the air war to East Pakistan but received a fitting reply from there as well. East Pakistan immediately snatched the initiative from the aggressors by bombing Kolikunda and other bases in West Bengal. The Sargodha air-base in the West under constant attack by hordes of Indian planes was defended with miraculous skill and courage. During the seventeen days of war, fortunes may have temporarily fluctuated on land but never in the air. Our Air Force never lost its supremacy of the skies. Either deliberately or because of astonishingly poor marksmanship the Indians bombed civilians in Sialkot, Peshawar, Kohat, Karachi, Dacca and several other cities.

On the 8th September, the Indians launched a major attack on Sialkot. They brought in 500 tanks of all makes and kinds. In all, three divisions were moved. There was a pitched battle near Chowinda. The Pakistan army fought back courageously. The greatest tank battle to be fought in a single day was on. The Indians had a time table. They had to take Gujranwala on the 10th of September to cut off the main line of communication in Pakistan. Little did they know what people they had taken on.

The battle of Sialkot was fought for fourteen days. The Indians were massacred on a large scale. The whole vicinity of Chowinda was littered with their corpses. Their tanks were blown off. Their armoured divisions were destroyed and ultimately thrown back. The Indians suffered the worst defeat of the war. They had been completely beaten and they knew it.

When the Indians found that they could not advance in Sialkot and Lahore sectors, they opened a new front in Sind—Rajasthan Sector and entered Pakistan territory. The Pakistan army and Hur *Mujahids* moved in and soon India lost 1200 square miles of its territory.

There was little direct conflict on the seas ; the Indian Navy seldom ventured forth from its ports. Our navy performed a valuable service in ensuring a safe passage for our merchant fleet. It destroyed the naval base of Dwarka and sank an enemy warship.

Meanwhile, the people had plenty to do. The refugees from the border areas had come pouring in ; they were homeless, penniless, and miserable but need not have had any qualms. The people opened their hearths and homes to them with unstinted devotion. Civil defence courses were undertaken ; first-aid and nursing centres were started, tons of wool were passed round to be knitted ; blood donation centres were crowded with a flood of eager donors, bands of voluntary civil defence workers were formed and money and gold poured into the National Defence Fund. The blackouts and curfews became an integral part of our life and the constant thud of shelling and air-raid signals became an accustomed sound. The civil administrative machinery had to be kept going smoothly. The civil servants had a full job of it, they worked night and day with grim determination and burning zeal.

Meanwhile, the diplomats brilliantly carried on the effort in the United Nations. Newspapers all over the world gave wide coverage

to Indo-Pak War and India's hypocrisy and aggression were exposed to world opinion. The world expressed fear of the conflict flaring into a major world war. After heated debates and repeated pleas from Pakistan that efforts be made to solve the Kashmir problem, the U. N. called for a cease-fire on September 23rd, 1965 and promised to help in settling the basic cause of the conflict—a promise which is yet to be fulfilled.

After seventeen days of severe struggle and tension, the fighting ceased, to be followed by a long period of strain and frustration. The U. N. sent a peace-keeping mission but made no further efforts to solve the Kashmir problem. For the first time, Russia took an initiative in Indo-Pak affairs and called for a conference which resulted in the Tashkent Declaration which has proved ineffective.

At the time of the cease-fire the Pakistan forces held 1617 square miles of Indian territory while India occupied 446 square miles of our land. These figures speak of the glorious fight put up by our Armed Forces.

What was gained by the September War ? Kashmir wasn't still freed, several precious lives were lost, thousands became homeless, huge quantities of goods and property were destroyed and the development work was halted (though our economy weathered the storm very well). The advantages, however, were numerous. The spirit generated by the September 65 War was unique in the annals of our history. The spirit of faith, unity and discipline, the spirit of sacrifice and zeal was an experience never to be forgotten. The zenith of human emotion—love and sacrifice—was reached. By its sincerity, nobility and force Pakistan dazzled the whole world. The nations looked on in wonder as the poor, backward state of Pakistan roared like a lion and showed its invulnerable strength. After all, why was not the militarily inferior Pakistan crushed by the more powerful India ? The answer lies in the defiant spirit we showed at the time of this national crisis, from a five-year old child who insisted on depositing his paltry sum of annas four in the Defence Fund to the gnarled old woman who was genuinely keen on being accepted as a blood donor. The whole nation was ready to serve the country with the utmost spirit of self-denial. The parents of *shaheeds* stoically accepted their loss ; the traders for once were not moved by the profit-motive and scrupulously refrained from raising prices ; the godless found their God ; the pious prayed with renewed vigour and faith and the nation discovered its soul. What years of endeavour could not do, a single day achieved. Differences between the people, parties, and provinces were cast aside and a remarkable sense of unity pervaded the whole nation.

The War gave our people and armed forces, especially the untried Air Force a valuable experience which will prove immensely useful in future. It exploded the myth of an easy walk-over triumph by India, which had been cleverly created by it. It gave us renewed faith and confidence. It made us realise how precious was the freedom which Qaid-i-Azam had won for us. It gave us our heroes. It made us realise that *jehad* is one of the basic concepts of Islam enjoining us to make

the supreme sacrifice of life in obedience to the command of Allah. It made us understand that a man who donates money or blood for a noble cause, or a writer who composes an inspiring song to aid the achievement of an Islamic goal, is also a *mujahid*. It brought out the all-embracing unity of the Muslim world, our deep links with the Islamic countries especially Iran, Turkey, Indonesia, Saudi Arabia and Jordan. It proved that Islamic brotherhood is cosmopolitan in its range and transcends the narrow geographical and national boundaries. It proved to the world that Kashmir is a time-bomb which might explode at any moment. It showed us who are our real friends and who give us merely lip-service. It showed us where we exactly stood in the international sphere. It brought out the subtle change in Russia's stand on Kashmir, China's sincere friendship, the reluctance of the West to offend India. It showed the futility of military pacts like Seato and Cento. But most of all, it awakened a sleeping nation, it galvanized a people. There are moments which history never forgets. The experiences of Indo-Pak War will be enshrined forever in the hearts of our people.

14. Write an essay in English on the meaning and purpose of education.

Civil and Foreign Services Examination, 1958

THE MEANING AND PURPOSE OF EDUCATION

Birds and animals require little teaching or training to lead a successful bird or animal life. They know how to make a home or shelter for themselves and how to keep themselves alive instinctively. The instinct of self-preservation is implanted in them by nature. They are given certain faculties which develop to their maximum level with their physical growth without much conscious effort on their part or on the part of their parents. Not so with man. His intellectual growth depends on many outside factors and cannot attain maturity without long and deliberate effort on his part and on the part of his well-wishers. A forest can grow by itself naturally but a garden cannot. There is a highly thought-stimulating dialogue in Iqbal's *Piyam-i-Mashriq*—(*Message of the East*), in which God accuses man of having spoiled Nature by his divisive and destructive enterprises and man retorts by quoting examples how he has improved upon God's crude creation:—

خدا

جہاں را ز یک آب و گل آفریدم — تو ایران و تاتار و زنگ آفریدی
من از خاک پولادناب آفریدم — تو شمشیر و تیر و تفنگ آفریدی
تبر آفریدی نہال چمن را
قفس ساختی طائر نغمہ زن را

انسان

تو شب آفریدی چراغ آفریدم — سفال آفریدی ایاغ آفریدم
بیابان و کوهسار و راغ آفریدی — خیابان و گلزار و باغ آفریدم
من آنم کہ از سنگ آئینہ سازم
من آنم کہ از زهر نوشینہ سازم

GOD

I created the entire world from the same water and clay, but you have created Iran, Tartary and Negro Land. I created pure steel from dust and you have created the sword, the arrow and the musket.

You have created the axe to mow down the garden trees and have built up the cage for confining the singing birds.

MAN

You created the night, I created the lamp ; you created the clay, I created the cup.

You created deserts, hills and meadows ; I have created avenues, flower-beds and gardens.

I fashion a mirror from stone and I prepare an antidote from poison.

From these examples, it appears that Nature by itself does not perfect everything.

A flower is pretty by itself but a diamond requires a lot of cutting and polishing before it will sparkle and scintillate into a thousand colours. Man is like a rough diamond and requires filing and polishing before all his faculties can function fully. Education is just this filing and polishing of the human personality so that it reaches its full development. It enables one to lead a better life physically, mentally and spiritually.

Now a man possesses a mind, a spirit and a body. So education has a three-fold purpose. It aims at his physical, mental, and spiritual well-being It keeps the body fit and healthy, the mind sound and vigorous and the spirit fine and sensitive. As the health of the body is the first requisite of all human activities and is indispensable for all progress, so education must first of all enable a person to live hygienically and to earn an honest living. This basic education is most often neglected in our country and is, in fact, the cause of most of our troubles. The man who cannot support himself and his family is only half-educated. The man who does not know the rules of hygiene and cleanliness is even worse. He is a menace to society itself.

A knowledge of the laws of health and their faithful observance are an integral part of physical education. Appropriate food and clothing and clean ways of living play an important part in building up one's health. Physical exercise is essential to true education. It gives a healthy tone to the different organs of our body and makes them thoroughly strong and fit for doing their duty. Bodily strength is as much needed as intellectual activity in ensuring success in life. Physical exercise is, therefore, an essential requisite which every man and woman should cultivate. If we want to be strong, healthy, and free from disease, we should take regular exercise. Those who use their brain a great deal, should not neglect to take part in some kind of athletic sport, if they want to be free from diseases that are contracted by sedentary habits. There are different kinds of physical exercise such as walking, riding, gymnastics and games. Walking is the easiest of all kinds of healthful exercises and is suited to all alike. The

Western games which are popular in our country are cricket, football, hockey, and tennis. They are very useful in making our limbs strong and in uniting us together by bonds of friendship and fellow feeling. They engender in us a wholesome team-spirit of co-operation and co-ordination. The advantages of physical exercise are manifold. It increases our appetite and enables us to digest our food properly. It enables us to bear fatigue and exposure without any trouble. It prevents us from falling a victim to many fell diseases and thus makes us not only healthy but also happy and cheerful.

Then education should also sharpen our mental faculties and develop them fully. It should remove superstition, prejudice, and bigotry. The mind should be able to seek truth in everything and to see things as they are, impartially and objectively. The first and last thing that is demanded of man is love of truth. Nothing great in science has ever been achieved by men, whatever their powers, in whom the divine inspiration of the truth-seeker was wanting. G.E. Lessing, the great German philosopher, has beautifully said : "If God held enclosed in His right hand all truth, and in His left simply the ever-moving impulse towards truth, and said to me, "Choose !" I would humbly bow before His left hand, and say, "Father, give! Pure truth is for Thee alone". We should be able to perceive the distinction between right and wrong, between true and false. In fact, this power of discrimination is the highest function of the mind and can come only to those who are really educated. This also includes the ability to distinguish between the essential and the inessential, between the fundamental and the accidental. Above all, education should enable a person to think for himself and decide for himself. This free activity of the mind is the greatest gift of education but it is sadly missing in our educated classes. Their minds are galley-slaves that can only move in fixed grooves and accept slavishly the thoughts and opinions of others.

The third aspect of education concerns the spirit. Even if a person is healthy in body and sound in mind, something is missing. Even if one can live decently and can think logically and reasonably, his education is not complete. One must be able to feel humanely and to act rightly. A well-educated man must be refined in his thoughts and kind in his intentions His will should be fashioned according to the highest principles of conduct and feeling. If vulgarity and cruelty survive education, it is not worth the name. If a man is gross in his thoughts and dull and beastly in his feelings, he is uneducated.

Now, while the first aspect of education is most essential, the other two are more important. When a man has been so educated that he keeps physically fit and can earn a livelihood, he comes to the level of animals only, who, at their very birth are equipped with the means of keeping themselves healthy and finding their food and drink. But man cannot rise higher than animals till he first reaches this level. Hence, this aspect of education comes first and is an essential stepping-stone to higher attainments. The second aspect is naturally more important than this. The chief distinction between man and animal

is the power of thinking. The proper functioning of this makes man a rational being—but even then he remains a rational animal. It is the third aspect of education, the development of his ethical and spiritual stature that makes a man a real man—'the roof and crown of things' in the words of Tennyson; a being on a higher plane than mere animals, an object of reverence for angels. The neglect of this aspect of education has been the ruin of the West and will be the ruin of the East as well, if we slavishly follow in its footsteps. It is the cause of ruthlessly devastating wars and the atrocities that are daily committed by the so-called educated men. Education does not merely mean the ability to satisfy our animal needs in a better way than cats and dogs. So far as man caters to his physical needs or provides for his material comfort, he is only a little better than beasts. Surely a man requires something more than material comforts and joys to be a man. You may be living in a sky-scraper, reading the most fascinating novels, hearing the most renowned singers, looking at the most artistic paintings and you may be no better than a crow. For after all a crow builds a high nest, is most inquisitive, is attracted to bright objects and loves noise. Your heart may be as black as a crow, despite education and you may be ten times more dangerous because you possess far more resources and means to minister to the base desires of your carnal nature. Education is not complete till it does not refine the sensibilities, remove the savagery of the heart and discipline the wild passions of man. So, in fact, the modern scientifically advanced man is only half-educated. He can read books but his mind is coarse. He sees atoms but his spirit is blind. His house is brilliantly lit but his soul gropes in the dark. He makes bombs to destroy his enemy, but has not been able to end his own savagery. Naturally, he cannot be at peace with himself or with the world. When we say this, we are not belittling science and scientific achievements. We want to emphasise the importance of ethical and spiritual values side by side with the advancement of scientific knowledge and research. Science is absolutely the pivot on which civilisation turns today. The more we probe into nature, the more we realise the infinitude of God's creative power. The purposiveness of the universe is a recurring theme of the Holy Quran. This coordination of the scientific spirit with faith in God is the special glory of Islam and rescues us from the cruel clutches of gross materialism and rapacity dominating the so-called civilised countries of the West.

This gloomy picture of the modern man need not lead us to despair. Education means the individual and collective shaping of of man through eternal struggle and hardship. Life on this earth cannot always be fair weather and smooth sailing. Farid-ud-Din Attar in his *Bird Parliament* has elaborated the Quranic precept of hopefulness and progress when he says :

"For like a child sent with a fluttering light
To feel his way along a gusty night
Man walks the world : again and yet again
The lamp shall be by fits of passion slain
But shall not He Who sent him from the door
Relight the lamp once more and yet once more ?"

15. Write an essay in English on: The causes of the failure of democracy in Pakistan.

THE CAUSES OF THE FAILURE OF DEMOCRACY IN PAKISTAN

Civil and Foreign Services Examination, 1958

Democracy of any kind is new to the sub-continent. A thousand years of Muslim monarchical rule forms our political background. The Turks, Afghans, and Mughals swept down from the north-west and established sway over India. During their government, art and culture, literature and music flourished but the people did not learn to think in political terms. The British came by sea. They were guided by one set of values in their own island and had a different code of political conduct in their dealings with the rest of the world. Thus, though practising democracy at home, they indulged in imperialism abroad. With all their tall talk about the white man's burden and leading the world forward with their political institutions, they did not sincerely train us in the true meaning and working of democracy, its advantages and pitfalls. Our enlightened men were influenced by the views of outstanding British democrats like Burke, Sheridan, and Macaulay but the democratic institutions did not take a firm root in this country.

When Pakistan gained independence, it had not passed through those gradual stages of political evolution, of trial and error, and re-appraisal after which the West had developed the political system which suited its needs and the genius of its people. Consequently when the raw concept of the British brand of democracy was imported into the country, it could not take root in this land, much less produce a finished product.

For a democracy to flourish, an enlightened, educated and politically alert electorate is absolutely necessary. A people plagued with hunger, disease, and poverty and steeped in ignorance and superstition form a deplorably shaky and unreliable electorate.

Pakistan has one of the lowest per capita incomes in the world. Miserable standards of living and gross inequality in the distribution of wealth are the bane of our social structure. Our staple economy is agriculture but chronic food shortages have somtimes necessitated importation of food grains. More than seventy-five per cent of our population is engaged in agriculture but it is at the medieval stage. Primitive implements are used, scientific technology is meagre and yield per acre calls for more increase. Any rise in national income does not improve the living conditions of the people because of the exploding population which puts an ever-increasing pressure on our resources. Continence and self-control enjoined by Islam would be greatly helpful in this direction. The ordinary man is caught in a vicious circle of ignorance and poverty. How can he think of the broader issues of democracy and public opinion when his own day-to day life is so squalid and miserable ? Uncertain of where his next meal will come from, he can give little thought to the high ideals of

political freedom and is not interested in national or international affairs, if they do not affect him personally. These conditions give rise to a state of public apathy which is altogether alien to the spirit of democracy.

Nearly ninety-five per cent of the population is rural. Communications are poor and many villages remain deprived of all news-media and are, therefore, indifferent to political developments and governmental upheavals. Nearly eighty-two per cent of the people are illiterate. The proportion of educated and politically conscious people is insignificant. Even the education imparted is not calculated to produce intelligent and enlightened citizens. All these factors are hardly conducive to political consciousness. In such circumstances, the ballot ceases to be of any value. While the challenges of grim economic backwardness are being met, Western democracy must necessarily be in the formative stage.

The common man shows traditional loyalty to the tribal chief or the village chaudhry or landlord who is a more vital symbol of authority than the faraway, intangible democratic leader. His hopes and desires do not go beyond the boundary-walls of his village because his outlook is very narrow and his vision cramped. He cannot imagine a government shaped and controlled by him and working for him.

Pakistan possesses very few politicians who have that sense of public spirit, disinterested service and nationwide vision which is necessary for the efficient working of democracy. Here, most politicians are power-hungry demagogues who exploit the religious, provincial, parochial and other divisive sentiments of the people. Before the Revolution, Pakistan had been driven into a terrible chaos and political instability. Political leaders had feverishly intrigued and conspired against one another and political parties had been reduced to factions. Political stability was reasonably achieved after the Revolution but the rivalry, self-interest and intrigue of hardened politicians still contaminates public life. There is a crying need for leaders who really care for the people and do not simply indulge in shouting empty slogans. The danger is heightened by the fact that the masses are highly emotional and can be easily swayed by political agitators and stump-orators. They need careful and sober guidance. They need statesmen who can look ahead and put public welfare and national service above personal advancement and cheap popularity. One must have some semblance of unity in a country for democracy to function. Some politicians are at this very moment trying to sow discord between our people by exploiting provincial differences. These so-called champions of freedom are the most dangerous enemies of security and democracy.

A healthy Opposition and a free press are recognised to be the guardians of democracy. During the British rule many political leaders indulged in wholly destructive criticism. This attitude was adopted by them to drive out the foreigners. But after gaining independence they should have adapted themselves to a fresh and constructive outlook. They have not been fully able to rise to the occasion. The hope for a sober and constructive opposition lies in the new

generation of politicians which is gradually taking the place of the old ones.

The press is, on the whole, irresponsible. Its function is to lay the facts before the public, to analyse situations objectively and to help citizens to think clearly and make decisions with fuller understanding. In no country is such a press to be found but the degree of irresponsibility and sensationalism which our press frequently displays if it is left to itself, amounts to no less than an abuse of the privileges of democracy.

Religion plays an important role in the lives of our people. Theologians and religious leaders have gained political power through this source. Pakistan's intelligentsia and theologians are generally at loggerheads with each other. This has been one of the factors responsible for the delay in framing the constitution. It cannot be doubted that some of the insincere and half-educated religious leaders block and delay the much-needed reforms. Sectarian passions have occasionally flared up and mob-violence is sometimes instigated by orthodox demagogues.

Islam cannot be orthodox and modern ; the controversy is purely artificial. It is universal and for all times and is not opposed to democracy. Religious factions, religious superstitions and ill-informed religious leaders have many times proved an obstruction in the smooth running of political institutions and programmes.

Corruption is practically found in every society. But whereas in other countries it usually forms a nuisance, here it has become a menace. The disease of corruption is fast spreading in all branches of society and a corrupt society can never be democratic.

The Civil Servants inheriting the British tradition, have done little to bridge the wide gulf between themselves and the public whose servants they ostensibly are.

As Pakistan is gradually being lifted out of its economic abyss, as education is increasing and as poltical consciousness is steadily on the rise, there is every hope that rural Pakistan will come of age in the near future. It will then be possible to have a truly and completely democratic state. Democracy must enter the hearts and minds of a people before it can enter the precincts of parliamentary houses or be written in a constitution. It has to be cultivated as an attitude, formed as a habit and acquired as a way of life before it can be adopted in practice.

16. One thorn of experience is worth a whole wilderness of learning.

Finance and other services Examination, 1960

The young ack-ack gunner nervously patted his machine which he loved most in the world and then looked up in the sky for signs of an enemy air-craft. The sky was clear. There had been heavy air raids all last week and his job of protecting an important bridge was

harder than he had ever expected. He had gone down in weight by five pounds since the war started, had slept little and had lost his appetite. But he reflected, he had not done so badly at all. Though he had not been able to bring down any plane, he certainly had driven most of the air-raiders away.

Suddenly a message came from the radar station. Sulaiman dived into position and let out a barrage of anti-aircraft gun shots at the three bombers which had appeared in the air. As they buzzed off, Sulaiman sighed with exhaustion. He must fight his sleepiness. He could not afford to doze off although he had not closed his eyes for the last forty eight hours. He must not go to sleep. He must not... go...to....

The buzz of a jet plane awoke him with a start. Good God, he must have fallen asleep and missed the warning from the radar station. The plane was flying surprisingly low. Must not he let it run away ? With swimming head and red eyes, Sulaiman took hold of his gun and fired. A deafening roar, a ball of fire, and the plane went down. A kill, a kill ! Sulaiman's first kill ! He smiled and forgot his headache and sleep. He was not a greenhorn any more. Thank God, he had awakened at the right moment.

His thoughts were broken by a rush of feet. His colleague who was posted on the other side of the bridge, ran in, pale, angry, and frightened. "God damn you", he said hoarsely, "You have shot down one of your own planes. Are you crazy ?"

The smile froze on Sulaiman's lips. For a moment, the shock would not let him speak. "No", he cried in horrified disbelief, "no, no. I can't have. I..." He had not finished when three soldiers came into the hut and eyeing him with hatred, at once proceeded to handcuff him. The full enormity of his misdeed burst upon Sulaiman. Grief, terror, horror passed across his face. He was not thinking of what would happen to him but that he had proved a traitor. A few moments of sleep and one of their own planes—what a precious few they had—had been shot down. He wondered miserably which pilot he had killed. The tears were running down his face.

He was brought before a few grim faced officers. "Why did you do it ?" one of them shouted. "Sir, I......I thought...that it was an enemy plane", Sulaiman stammered.

"Why did you think it was an enemy plane ? There was no message from the radar station", again shouted the same officer. Sulaiman was too worked up to give a straight answer. "Lock the bloody fool up. Interrogate him later", the officer commanded.

When he was taken away, another officer who had watched the proceedings in silence, said in a sad voice. "Too bad, this business. He was one of my best students, a lad of promise. I suppose the usual thing will happen to him".

"Interrogation, court-martial, shot" said the first officer without mincing his words.

The ensuing weeks were a nightmare for Sulaiman. It was not that he was physically tortured. He was only interrogated. But the mental torture he inflicted on himself, the grief, sorrow and sense of remorse that he felt, aged him overnight. He loathed himself. He could not utter the name of his country without a spasm of pain. The tragedy on his face was appalling. He wished, he could be sentenced to be shot. He had no desire to live.

When the verdict came, it was a great surprise to him. He was suspended from service during the war. It seemed that the testimony of his teachers, friends, and colleagues and his honest, brilliant record of work and conduct had saved him. He wanted to die and so bury his shame, humiliation, and grief. But God had willed otherwise.

The war ended very soon. But he did nothing for days. The depth of sorrow in his eyes was strangely moving. He hardly ever smiled now. He was appointed manager of a factory producing cloth for the uniforms of the army, a very safe job with no chances of shooting down one's own planes. He reflected on his past experiences and the memory gave him a pang.

He worked at the factory for three years. It was dull job for a man who was trained to fight in the field with danger on all sides. However, he worked with fanatical zeal and efficiency. He brought about improvements and changes in the working of the factory. In fact, he worked with such a remarkable ability that the output of the factory substantially increased. But his heart lay in the field and he longed for active service.

The clouds of war were gathering again. Suddenly the storm burst and the enemy attacked the mother country. Sulaiman heard the news on the radio. He took his head in his hands and looked wistfully at the picture of the ack-ack gun above his bed. It was not for him to defend his country. He was not to be trusted.

It was with great disbelief, therefore, when, after two weeks of the war, he answered the summons of his former chief. He was told that there was a grave shortage of ack-ack gunners and he was to come back on duty. Only he had to take a short refresher course before going to the field. "But I......I...". Sulaiman could not help stammering. "You will do as you are told", his chief told him coldly. Then he added, smiling slightly, "Don't worry lad. I trust you".

With joy in his heart, Sulaiman rushed off to get his refresher course. His old teacher, who had done so much to save him, was again responsible for giving him this valuable training. He devoured every point, every instruction, every advice as if his life depended on it. He had realised the importance of being thorough and alert. Actually, he already knew perfectly well what he was learning. Before the great day when he was to go to the field, his teacher told the group of trainees, "Now, boys, you are supposed to know everything. When you go to the field you will feel you know nothing. But be calm, be brave and always be alert. Without these qualities you will be nowhere". "Alert", thought Sulaiman, "be alert. Yes, I know. Oh ! how I know !"

The battle raged furiously. The pounding, shelling bombing all merged together in one mass of chaotic and frightening sounds. Enemy planes came and made repeated raids. The air force came in to intercept them. In this confusion the ack-ack gunners with the army on the ground had a hard time ; they had to shoot only when the sky held enemy planes.

Covered with mud and dust, Sulaiman carefully surveyed the skies, listened to the messages and set his gun in position. Buzz—an important message. "Enemy planes approaching. Shoot until our planes come." Sulaiman sighted six of them. Muttering a prayer, he aimed and shot. Two of the planes ran away. One of them burst into a ball of fire. Sulaiman had repaid his debt to his country. He relentlessly carried on and shot another plane. Every nerve of his body was alert, every shot was a perfect mark.

In the next six days, he was not aware of himself or his needs. His life was just messages, his gun and the sky. Message, gun, sky—it formed a continuous circle. He never slept at all. Aim, shoot—that was his sole concern. He shot down five planes and drove away many others before they could do any harm. On the sixth day, he was ordered to go behind the line and rest. He had developed his stamina to such an extent that he did not want to leave his position and begged to be allowed to stay on ; but he had to go. Dirty, dishevelled, with swollen eyes and exhausted mind and body, he tottered away from his gun.

The sky was clear and cheerful. The gardens were gaily decorated. Soldiers and officers in neat uniforms, stood stiffly in line with the marks of the recent war on their faces, hands, and bodies. The Commander-in-Chief gave a speech and decorated the brave officers and *jawans* one after another. "For immense courage, remarkable alertness and skill and for shooting down five enemy planes", the announcer read from his list "Sulaiman Hafeez—Sitara-i-Jurat".

There is a proverbial dilemma about the devil and the deep sea. Which would you prefer in an emergency and why ?

Central Superior Services Examination, 1965

17. BETWEEN THE DEVIL AND THE DEEP SEA

At a first, superficial glance the choice between the devil and the deep sea seems to be grossly unfair. For one thing, there is a stigma attached to the name of the Devil. For this reason, human beings would like to play safe and be comfortable on the side of the accepted and conventional course. They would shun the devil like poison. That grand old gentleman—the Devil, notwithstanding his bold adventures and exciting exploits is said to have had a Fall, displaying a singular lack of common sense in so experienced a figure. Man prefers to have a Rise, and if that appears too ambitious, he at least wants to go steady. This being the case, the Devil starts with a handicap. The deep sea, on the other hand, brings to the mind visions of a vast expanse of calm, enchanting blue with green and

golden fish playing hide-and-seek among the weird red sea-weed and golden-haired mermaids, finned and fair, playing on their harps and singing their sweet melodies. Only the sailors know the rough side of the sea, and I am not a sailor. Then the sea also conjures up thrilling hopes (secret, of course, because there are so many modern realists around) of fabulous treasures and a magnificent wrecked Spanish galleon. The fact that all these things will be had by a dead person is dismissed as irrelevant and unromantic for the time being. Does not Ariel the sprightly spirit in Shakespeare's *Tempest* comfort Prince Ferdinand with a jovially cruel irony when he enumerates the privileges that his wrecked father was enjoying at the bottom of the sea ? :—

"Full fathom five thy father lies
Of his bones are coral made ;
Those are pearls that were his eyes :
Nothing of him that doth fade
But doth suffer a sea-change
Into something rich and strange ;
Sea-nymphs hourly ring his knell
Ding-dong
Ding-dong bell".

This dull and prosaic contention is also not worthy of consideration that gold coins and pearls and fair women at the bottom of the sea, even though they are mermaids, lead one unsuspectingly to the Devil. Another point in favour of the deep sea is that one can always take some deep-diving lessons, wear a frogman suit and swim around in the sea.

On closer examination, however, the odds in favour of the deep sea are not so great. Neither the fish nor the mermaids have been reported to know how to talk—at least not in Urdu or English—and a human being cannot stand silence. He must have some audience who can understand his incessant chatter. The presence of mermaids may even give rise to a grave situation—there may be an undeclared war among them to monopolise the attention of their lover. During meals almost all the dishes would be various kinds of fish and I do not like fish at all. Besides, they may not prove good for the figure.

The modern usage of the expression "between the devil and the deep sea" is only a choice between two equally dangerous situations. There is not now the same emphasis on the type of danger—spiritual or material—as there used to be in the past ages of religious belief. Perhaps this is so because it is such a long time since the Fall of the Angel occurred, and time being a great healer man has reconciled himself to this Fall. It is also possible that man may have discovered a psychological reason behind the Devil's behaviour and if the Devil is a psychic case, he needs sympathy rather than rejection and deserves acquittal on grounds of insanity. Whatever the reason, the idiom has become so common that a boy who apprehends punishment from his teacher, if he does not do his homework but is also afraid of missing his favourite television programme if he does it, claims that he is caught "between the devil and the deep sea".

Fundamentally, however, on deeper reflection, the idiom means a choice between spiritual hurt and physical hurt—whether one is willing to undergo hardship rather than forsake one's principles and values, whether one is willing to sacrifice one's conscience and character to gain material advantages and physical comfort. Crudely speaking, it is a choice between the body and the soul. Whatever the case may be, a sacrifice has to be made. An example of this dilemma would be the hard lot of a citizen who is in a position to unmask the corrupt activities of his influential boss. If he speaks out, he will lose his job and if he keeps quiet he will betray his own conscience. Another example is that of the poor man who is offered a bribe. If he refuses, his family starves; if he accepts, his soul is besmirched. In such and other cases like these it is easier to side with the devil. One can even argue that the wise and profitable course would be to give in to the devil. Let the dangerous situation pass and you can then undergo a dramatic change of heart, repent of your sin and stage a magnificent come-back to the ranks of the good. In this way, not only will the original situation be smoothly passed over, but there will also be greater gain for it has been said that there is more rejoicing in heaven over the return of one sinner than over ninety-nine who have never sinned. It will also be a noble act on the part of a penitent offender to give an occasion to the angels to have a happy time, especially in these days when the poor souls in heaven get only meagre chances to rejoice because of the hardened sinfulness of man. But people of character and conviction scrupulously refrain from treading the primrose path of yielding to a temptation and firmly avoid all compromise with the devil. They realise that if only once they make truck with the devil, he will never release them from his bondage. One should never forget that the devil clings very firmly to his votaries and has an unusually powerful record of gripping his disciples forever. The following unforgettable lines from Shakespeare's *Othello* show the incalculable value and importance of a clean reputation and honour :—

"Good name in man and woman, dear my Lord,
Is the immediate jewel of their souls :
Who steals my purse steals trash ; 'tis something nothing ;
'Twas mine, 'tis his, and has been slave to thousands :
But he that filches from me my good name
Robs me of that which not enriches him
And makes me poor indeed".

Mental and spiritual agony is harder to bear than physical discomfort. A conscience at peace, a personality developing, expanding, and reaching outwards to greater heights are the best assets of human beings. There is no sacrifice worse than the sacrifice of self-respect and character. Once the personality starts slipping downwards, it is very difficult to avoid the abyss. The ruin of one's soul is sure. Without entering into a theological discussion, the choice which is spiritually and ethically right is the choice to be preferred. Suffering, hardship, ridicule, discredit and even death—if all these things are undergone for upholding truth, justice, and honour, for defending self-respect and defeating evil, it is not a loss but a priceless gain to the personality. The dynamic Kashmiri leader Maulvi Farooq,

had a choice like Sheikh Abdullah and so many others before him, between conforming to India's political ideas and betraying his people or suffering in the service of truth and justice. If he had chosen the former path he would have been given riches and a high position—he had only to agree with whatever India said. He did not choose the devil. He preferred to remain loyal to his cause and now he is being tortured brutally by the Indians. But he has not betrayed his people. We salute him with tears and pride.

A strong, developed personality is capable of climbing miraculous heights. It is better to drown physically with one's soul and character intact than to burn in hell-fire for ever. The deep sea is preferable to the devil.

18. FRAILTY THY NAME IS WOMAN

Central Superior Services Examination

'Frailty thy name is woman'. When the hen-pecked, exhausted husband hears this statement, a picture comes to his mind of a stout, solid woman with a ready temper and a readier tongue which specializes in pouring forth a barrage of invectives, and he sighs with disillusionment and says, "The sages have not known life in its true colours". When the rigid, conservative politician, longing for the return of the old order, hears the words 'frail' and 'fragile' in connection with women, he is reminded of those suffragettes who valiantly faced torture, abuse, and mockery to achieve their rights and ceaselessly campaigned and canvassed till they gained their goal. He reflects gloomily that things have come to such a pass that a man cannot call even his vote his own. His soul had been requisitioned long ago but now the time has come when he must exercise his vote according to the sweet will of his better half. Charm has become a necessary qualification for a candidate if he wants to win female voters and, through them, their husband's votes. 'Woman is not at all frail, not at all frail', he explodes.

When the poets sing about the liquid brilliance of her eyes and the dazzling sweetness of her smile, they do not take into consideration the young and beautiful female who surveys you up and down, calculates your bank balance, and lays out plans to entangle you in her net with the keen instincts of a merciless huntress. The poets sing in blissful ignorance.

The gentlemen who regard the fair sex as weak and unprotected are the victims of a monstrous delusion. Except in the most barbaric societies no man uses his strong fist to strike a woman—her very weakness is her strength. When a girl's air of the helpless deer arouses the protective instincts of man the egoist, he comes forward as a gallant champion to defend her. This wave of sentimental recklessness is in reality a mark of colossal folly. It would turn him into a bankrupt, if it were applied by him in the field of his business. Actually a woman's strength is stupendous. No man can endure the throes of childbirth which has fallen to the lot of women, nor has he the patient forbearance needed for bringing up children and managing the house.

Much has been written about a woman's weakness for pretty things, for her love of admiration and praise. A woman's heart thrills with the allure of soft mink, glittering diamonds and rubies and emeralds, expensive scents and satins. Wrapped in the soft folds of silk and chiffon, she is carried away to a world of her own—a world of beauty and happiness, of warmth and glow, an idealistic world, temporarily free from the cares and chores of her mundane existence. There is not only an ardent worship of beauty but the effort to be beauty itself. Admiration, praise, compliments and craving for flattery are all absorbed in a vast ocean of self-adoration which is as strong in a woman as is egoism in a man. If all this is taken to be a weakness rather than a fundamental quality, it is not for men to say so because they enrich themselves the most by catering to this craving. A woman's so-called vanity is the livelihood of many men by being the basis of numerous flourishing industries such as cosmetics, fashionable clothes, hair-dressing, jewellery etc. Men cannot condemn it as a weakness on the one hand and encourage it on the other by subtle advertisement and large-scale manufacture.

As for frailty in the sense of inconstancy with which Hamlet accuses his mother, why a woman should remain faithful to the dead to the point of rejecting the living, is incomprehensible. Life with its irresistible force beckons; it has to be lived and the dead could best be left alone or at the most locked away in the heart. Shakespeare's disciples have discovered so many psychological reasons to justify Hamlet's conduct; they can surely advance one or two equally convincing reasons to justify the mother's behaviour. The barbaric institution of Suttee among the Hindus was the outcome of women's faithfulness to the dead. The abolition of this inhuman custom was hailed as a reform. As for constancy to the living, the frequent complaint is not of inconstancy but of too much constancy. In this age of jealousy and desire for monopolising love, most of the wives cling so tenaciously to their husbands that they practically allow them no time to themselves. They not only encroach upon their freedom but occasionally become veritable mill-stones round their necks.

Some gentlemen who are physically present in this century but spiritually live in the age of Shakespeare condemn the modern girl for not being a frail, delicate model of feminity as a girl of the past. They speak derisively of her bold, free gait, her load of make-up, her frequent meddling in politics and claiming equality with men and her frightfully unfeminine clothes like the slacks. But they seem to forget how Rosalind, Viola and Portia went about flirting in male attire. However, the truth is that the modern girl is an intelligent, free human being able to take care of herself, inspired with forward-looking ideals and much more interested in the events of the world than in the state of her health and physique as her delicate doll-like great-grandmother was. She has completely rejected the sentimental myth of frailty which misrepresents women in such a gross manner.

19. THE FORCE OF HABIT

Intermediate Examination, 1936

Habit is termed second nature, and indeed it is so. When once we contract a habit, it is almost impossible to give it up, and we are apt to regard it as a part of our nature. We should, therefore, be very careful in forming a habit for, when once formed, it is likely to be a life-long companion.

We have all possibly heard of the old man in *The Arabian Nights* whom Sindbad found so difficult to displace, when he clung to him. This simply illustrates the power which habit exercises over our body and mind. Unless we are very careful, a habit, innocent though it may seem at first, quietly and gradually takes possession of us, and when we realise its baneful effect and wish to get rid of it, we find ourselves inextricably entangled in its meshes. Let us, for example, take the habit of smoking. This is a habit which is in no way to be commended. In addition to halitosis, it is said to be the cause of several fell diseases. Many of us have tried to give it up yet how few of us have succeeded in steering clear of it. We may mention other habits, which, contracted in recklessness, are so injurious that they leave their indelible mark on the whole constitution. Drinking is a typical example of this. There is nothing in it to attract a person in the beginning, but when once a man tastes the pernicious liquid, he contracts the vicious habit of continuing his drinks, and eventually loses his manhood and becomes a slave to the demon of drink. It is because of its ruinous effects that it has been strictly tabooed in Islam. It has often been seen that a man does something wrong reluctantly at first, but a mere repitition of the act creates a habit in him which he finds very difficult to overcome. We should, therefore, be particularly careful not to allow this powerful adversary to have the upper hand, for should it succeed in enslaving us, we run the risk of wrecking our future happiness, as it is not easy to escape its vicelike grip Habit exercises considerable control over the formation of character. In fact, moral progress depends mainly on the cultivation of good habits. Wise parents should, therefore, inculçate upon the susceptible minds of their children the necessity of cultivating them.

Ridiculous fashions and modes! — invented by ignorance, copied by folly!

Civil and Foreign Services Examination, 1959

20. THE TYRANNY OF FASHION

The whirligig of time goes hand in hand with the whirligig of fashion. With the passage of time, the tyranny of fashion is becoming more and more conspicuous.

The tight frocks, shirts and shalwars in vogue these days are a great contrast to the dresses worn some years back. The sleeveless low-necked shirts are considered by women as the best means of exhibiting themselves. Most often the shirts are so tightly sewn that

the pleats are likely to burst open. There is a good deal of truth in the proverb : "Loose will wear, tight will tear". The skin-tight clothes not only hinder free breathing but also give an atrociously vulgar look to the wearer.

It is mostly the younger generation that is trying to imitate blindly the fashions of foreign countries without taking into consideration its own ideals, traditions and climatic requirements. The boys are intent on presenting a faithful picture of Rock Hudson while the girls wish to be the exact images of Elizabeth Taylor. The tight pants might suit Rock Hudson but how awful they look on a bulky boy who is trying to do twist—another undignified act—which lends an even greater prominence to his already obese figure.

The hair styles that are in vogue these days among the girls are another source of amusement for the onlookers. Instead of invoking admiration they not only make themselves a laughing stock but also a source of fright. Like Mrs. Hardcastle in Goldsmith's play *She Stoops to Conquer*, the new-fangled girls make it a point to study the fashions of London in *The Woman* and other current magazines. Little knowledge, it is said, is a dangerous thing ; this limited and half-baked information, therefore, produces the most fantastic results. Some walk around the place with pony tails or pigtails, others arrange their hair in a peculiarly funny style which gives the impression of a black mountain sticking out from the wearer's head. Some transform their hair into a mass of artificial curls which fall into their eyes and cover their faces bearing a close resemblance to the nest of a bird. The irritation that their silly appearance causes in others is enormous. One is always afraid that a crow might not hop on their head, mistaking it for its nest.

The high heels often more than three or four inches have frequently been the cause of foot sprains and ankle fractures but fashions seem somehow to have so enchanted everyone that even older ladies do not keep away from strutting on heels and thus making themselves physically insecure.

The artificial eye-lashes, the colourful eye-shadows, the long nails and dyed hair give a woman more the look of a cheap adventuress than that of a dignified lady. What a beautiful transformation ! The jewellery including heavy ear-rings, necklaces and bangles may add to the brilliance and lustre of the dress and may reflect wealth and high social status but they are always a source of danger for the wearer because gold is eyed with insatiable greed by dacoits and thieves.

These artificial means of fashion, all these superfluities in dress and decoration appeal only to the animal instinct in man and afford satisfaction to that part of his nature alone. Consequently, by the slavish imitation of fashions he gets into the habit of following the dictates of his animal nature while his reason and spirit are all the while thrown into the background.

21. The House I should Like to Live in.

Senior Cambridge Examination

Last night, I dreamt that I was wandering over a well-trodden road leading to a familiar house. It was the same house

that was printed on the card, my uncle had sent me. The picture of this huge mansion had always appealed to my mind and it was, perhaps, this same charm that was enticing me even in my dreams.

There was the long, curved avenue leading towards the white house that rose before it. On either side were the tall and stately pines, hissing and whispering in the breeze. I could see the children playing in the spacious lawn in front of the house. There was my sister picking the beautiful flowers. The green, velvet grass rolled under her soft feet ; the yellow and white chrysanthemums smiled as she passed by. The roses blushed while the narcissus acted as a host to the delicate butterflies. I turned from this delightful sight and viewed once again the tranquil front of the house. There were bougainvillaeas in one corner while the front was vine-clad. The bluebells over the wall were straggling and peering through their dark green leaves.

The placid dignity of the place had stimulated my curiosity. Opening the door softly, I went in and a fine picture met my eyes. The furniture of the drawing-room was polished and shining. Folds of scarlet drapery hung from the windows and doors. The decorative pieces and the large oil-paintings were adding to the magnificence of the room. Going into the dining room I saw the shining mahogany table and chairs. On the side-board stood the most expensive silver and china. The table was laid out and the eatables that stood there were most inviting. Voices were coming from the kitchen nearby. Peeping in, I saw the maid and the grinning face of the cook who first looked towards me and then turned his eyes to the dish he was cooking. Where were the others, I thought as I turned once again. Perhaps they are in the library, and passing the gallery, I entered that apartment. The room was brightly illumined and the thin blue curtains had been drawn. All the four walls had been provided with beautiful shelves. Sumptuous volumes on popular subjects such as literature, travel, and biography had been methodically arranged. Classics of international literature had been very artistically accommodated in a revolving, tasteful almirah of costly teak wood. Magazines, journals and periodicals with rich pictorial illustrations had been placed on the central table for light reading. Leaving the library, I entered one of the bed-rooms. It was beautifully decorated and well-lit. The pink roses in the vase looked delicately fresh and attractive in harmony with the green background of the walls, while the maroon curtains gave a look of indescribable serenity and calm. In a chair near the bed-head sat someone writing. Who do you think, she was ? My mother, no doubt. On seeing me, she kissed me as if I had returned after ages. She then asked me to wash myself in the adjoining bathroom and give rest to my aching limbs.

This was my dream. The viewless wings of fancy had transported me to my ideal home of bliss and comfort, where I have always longed to be.

22. My Favourite Author in English.

Some Aspects of Thomas Hardy.

Civil and Foreign Services Examination, 1958

Thomas Hardy, my favourite author in English, was born in 1840 in the heart of the woodland at Upper Brockhampton in Dorchestershire. It was here that he spent the whole of his life in a secluded manner writing about the life and scenes of that beautiful part of southern England for which he revived the old name of Wessex. He succeeded in building up this immortal region through his novels. The scenes and characters in all his novels are taken from the Wessex countryside. Hardy's perfect knowledge of rural life was his by inheritance and training. The walk from the market-town to Upper Brockhampton is delightful to those who love the green pageantry of nature. When we reach this place, the doors of the modern world swing to their close and entrance is gained into a region where life is hushed by the sway and tremble of leaves. Upper Brockhampton is but the germ of a village and continues to this day in a state of unambitious infancy without any visible hint of sophisticated desires. Hardy's cottage-home is there in its typical simplicity. In this primitive abode, Hardy was born and there his mother died. Hardy was so deeply rooted to the soil of his birth that the larger world had no attractions for him The secret of Hardy's unique power in rendering rural scenes is that they are essential to himself. They are a part of his own blood and fibre. They belong to his heritage as a peasant and woodlander and are expressive of his temperament.

The Nature-worship of Hardy controls and colours all his writings. Wordsworth has no deeper passion for the silent hills than he for the woodlands, valleys and wide heaths of Wessex. His men and women are not so many persons set against a background of Nature but they are its vital growths and manifestations. Nature interprets them and they interpret nature. The scenery of the woodland is essential to the understanding of such characters as Giles Winterbourne and Marty South. There is an actual link of sympathy between them and the woodland. The tree-roots know the touch of Winterbourne's skilled hand ; they will grow for him as they would not grow for another. Egdon Heath is a brooding and shaping presence touching the life of each character in *The Return of the Native*. Hardy's peasants are as much products of a particular soil as the glades in which they live. Nature herself breathes and speaks through them. Winterbourne and Marty South in *The Woodlanders* belong to one scene only and are inconceivable apart from it. This power of creating and maintaining perfect unison between the physical world and human character is a power which can be found, in varying degrees, in all Hardy's novels. His actual pictures of Nature have a rare exquisiteness of fidelity. It would be difficult to name any other English writer who has shown so true and fine a colour sense as he has done in his description of Egdon Heath in *The Return of the Native*.

As a countryman, Hardy belonged to the world that was passing. The rural England which was hallowed to him by every tie of childish sentiment was beginning to crumble before his eyes under the impact of the Industrial Revolution and the new machine age. The Darwinian theory of evolution and the modern atmosphere of doubt and apprehension had struck a blow to all religious and ideal interpretations of the universe. One of the imperishable beauties of Hardy's work is that he has preserved for us the idyllic simplicity of rural England and the rustic peasants inhabiting it.

An average intelligent observer notes small things and forgets most of them straight away. But an artist of Hardy's power not only absorbs minute details and changes in the world around him but also links them up with human personality with consummate skill. His delineation of landscape shows an accuracy of touch and tone which bespeaks an intimate knowledge of the country. The idyllic scenes in *Far From the Madding Crowd* are worthy of being compared with the most truthful pictures that English prose has ever produced in that line. In *The Return of the Native*, *The Woodlanders*, and *Tess* we come upon effects of rare quality, achieved with a sure and certain skill. Nature plays a larger part in his books than in those of any other English novelist The solitary wistfulness of the woods is the keynote of *The Woodlanders*. As its title suggests, the distinctive mark of the characters in this novel comes from the fact that they dwell 'under the greenwood tree'. The mystery and magic of the countryside communicated to us is not in the line of Flaubert or Tolstoy but in the line of Keats and Coleridge. *The Woodlanders* is one of the most beautiful novels in the English language. Within its pages we smell and hear, touch and see the woodlands, the soils and waters of Southern England. It brings to us the scent of the orchard in October, the fragrance of cut hay on the banks of the river in June. It carries to us the chants of the trees and the chorus of the forest.

By living the life of a solitary man Hardy learned to write with extraordinany mastery of that corner of the world which he knew but it was at the sacrifice of much that might have made him a happier man. Shakespeare owed much more to London than to Stratford. Hardy would have depicted life with a broader synthesis had he known the city as well as he knew the hamlet and the woodland.

Describing his art Hardy says : "My art is to itensify the expression of things so that the heart and inner meaning of life is made vividly visible." In other words his aim is the presentation of a special vision of reality. Hardy is not concerned with the everyday surface of things but with the deeper principles and forces that lie behind them. His creative and poetic imagination helps him to present a picture of life which is not only realistic but also essentially true. He never presents us with a mere record of his observations ; it is observation coloured with the vision of his personality and vitalised by the energy of his temperament. Hardy's books are always pictures and never photographs. We like them not only because they recall reality but also because they stir our emotions by their individual quality. The soul of an artist is neither a photographer, nor a moralist but a flame.

It is this flame-like quality in Hardy which gives him his special appeal and power. Hardy's imaginative range covers the struggle of mankind with Destiny as exemplified in the humbler ranks of a rural society. Even the people who do not wear fine clothes can feel deeply and this depth of feeling is the soul of Hardy's greatness as a novelist. Hardy sets himself a task which is not only meant to be an expression of his genius but a broad synthesis of human life. He propounds in his novels the eternal riddle of the universe. This spirit of dedication to his task produces an epic force which constitutes *the larger note* in literary art.

Hardy's conception of life was essentially tragic. For him happiness is an occasional episode in a general drama of pain. For Hardy, in the apparent peace of rural surroundings there is ample material for Sophoclean drama. All the passions that torture or deprave humanity lie like volcanic fire beneath the secular repose of these village scenes. According to all accounts of Hardy's early life, his was an extremely sensitive temperament easily moved to tears. The world he lived in had something to do with this. There was plenty of tragedy in the life of the Wessex labourer with its poverty and passion. He had a tender heart that was unusually responsive to the spectacle of suffering. Even as a little boy he hated seeing the boughs lopped off the trees. The first time he saw a dead bird, he was struck by an appalling and unforgettable chill of horror. As an old man of eighty, he exclaimed against Mrs. Hardy's speaking of 'a lovely frosty morning' as 'too inconsiderate of the birds' suffering.' Two of the most lasting impressions of his childhood were his painful remembrance of the frozen thrush and of the starved sheep-keeping boy. The pig-killing incident in *Jude the Obscure* evokes the reflection from him that there would be many more vegetarians in the world if every man had to do his own slaughtering. Tender-heartedness and sympathy were so deeply ingrained in his nature that they ultimately made him the greatest tragic novelist of England.

Tess of the D' Urbervilles is his mightiest production and Tess is his most moving heroine. When Tess was seduced at night in the wood, her experience was really like that of an animal caught in a trap.

Tess is, first of all, seduced by Alec. Later on she becomes engaged to Angel Clare who knows nothing of this unfortunate happening. After her wedding she tells him of this sad episode in her life. Angel is a doctrinaire idealist who loves her because she has been to him the incarnation of innocent virtue. Horrified at her confession, he deserts her. Alec comes back to her as a Revivalist preacher. Tess goes back to him in order to get money to support her poverty-stricken family. Finally Angel comes back penitent for his heartlessness and willing to forgive her. But before she flees with Angel, she murders Alec with a breakfast knife with the result that she is arrested shortly afterwards, and hanged at Winchester. This last section of the book is imagined with such intensity that on first reading, it sweeps us off our feet. Some of the critics remark that

the factual structure of *Tess* is not convincing and that it violates the demands of probability. But in offering this criticism they forget that the artist's first obligation is to his creative vision rather than to his reader's view of objective reality. His artistic inspiration dominates every other consideration. The beauty or ugliness of a character lies not only in its achievement but in its aims and impulses. Its true value lies not in things done, but in things willed. Judged from this moral standard, Tess gains the respect, admiration and sympathy of the reader. It is because of this basic nobility of her nature that Hardy pointedly describes her as a Pure Woman in the sub-title of his book. The artist has to be careful that he is not deflected from the truth of his creative vision by the demands of his readers. Hardy also drew upon his head a flood of invective by the publication of his *Jude the Obscure*. It was the misfortune of this book to be burnt by a bishop — probably in his despair at not being able to burn the author himself. This staunch champion of religion could not relish the deadly war which Hardy has so realistically depicted between the spirit and the flesh in this book. As a novelist Hardy sees no reason why he should not report the plain facts of life with uncompromising sincerity. In support of his point of view, he quotes a sentence of St. Jerome in his Explanatory Note to *Tess*: "If an offence come out of the truth, better it is that the offence come than the truth be concealed". No character in Hardy is more absolutely individual or more ineffaceably stamped on the memory of his readers than Tess because of the tenderness of feelings she inspires by the purity of her intentions and by her utter helplessness in the face of the terrible forces that work against her.

" Poor wounded name. My bosom as a bed
Shall lodge thee"—*Shakespeare.*

In this epoch-making book Hardy makes us feel that life is a little thing appointed to derision and disaster:

"As flies to wanton boys are we to the gods;
They kill us for their sport".

—Shakespeare : *King Lear.*

23. MY FAVOURITE AUTHOR IN ENGLISH (Continued)

Some More Aspects of Hardy

Hardy's characters have an immeasurable depth about them. Tess is sacrifice incarnate. It is usually said that women novelists can alone portray the characters of women successfully and faithfully because they understand their sex better. It is very true in the case of Jane Austen, Charlotte Bronte and George Eliot. Their men are dull and lifeless and even when they are successfully drawn, they are not masculine. But Hardy, like Shakespeare, is an exceptional writer whose woman-characters are not only true to life but also occupy an important position in his stories. In most of Hardy's novels, the women lead the stories and are much more attractively drawn than their male partners. For example *Tess of the D' Urbervilles* is the heart-rending story of Tess. In *Jude the Obscure*, Sue Bridehead plays an equally important role. She is intended to be a portrait of the

advanced woman of Hardy's day—neurotic and intellectual. *Far From the Madding Crowd* is the story of Bathsheba. Eustacia Vye with her 'matchless lips' is the dazzling queen of *The Return of the Native.* Hardy's women are unique. They are beautifully human. There is no question of good or bad. Generally they are both.

Hardy's skill at characterisation is remarkable. The character of Michael Henchard in *The Mayor of Casterbridge* is brilliantly portrayed. His recklessness, pride and unforgiving nature are shown to be the causes of his downfall and tragic end.

Hardy treats love as the major passion in life and constancy in love as the major virtue. Gabriel Oak in *Far From the Madding Crowd* is depicted as a constant lover whose devotion to Bathsheba survives all the changes and chances of life. Destiny and fate are, no doubt, extraordinarily cruel and pitiless in Hardy's novels, but in these delicate situations he brings out very skilfully the nobility of his characters who face all their trials with undaunted courage and fortitude. Hardy emphasises the fact that even those characters whom the world would call wicked are so much the creatures of circumstance that they are far more to be pitied than to be blamed. The forces of fate in Hardy's novels incarnate themselves in two guises—as Chance and Love. Jude's life is ruined because he has been endowed at birth with a sexual temperament which he cannot control and which proves his undoing. Chance plays a significant part in bringing about Tess's seduction and subsequent misery. She goes to sleep under the stress of fatigue in a lonely wood at the most critical period of her life. It is Chance that keeps Angel Clare from reading Tess's letter of confession which slips out of sight under the carpet where it remains concealed until found by Tess on the wedding morning. If he had read this letter, he might have forgiven her.

The range of Hardy's characters is limited on account of his philosophy and his attachment to Wessex but within these limits he has attained remarkable success. The characters of Hardy are made of solid flesh and blood. Giles Winterbourne in *The Woodlanders*, Gabriel Oak and Bathsheba in *Far From the Madding Crowd* are recognisable human figures who eat and drink and become irritable and excited like you and me. Giles Winterbourne tending the apple trees is a real, life-like English working man and not an idealised Corydon of pastoral poetry. Thomasin in *The Return of the Native* is tender, faithful, and timid, just like a heroine in the Waverley novels. But she is not insipid. Hardy's poetic faculty enables him to suffuse her personality with an innocent, romantic grace which is her special attraction. His visual faculty helped him here. He can give the charm of a woman's appearance. He makes his women actual and real. It is said that in the case of Tess, a face had suggested a person. It is this power which brings home to us the vital, full-blooded and essentially fine-hearted Tess who had inherited her prettiness and early womanly fulness from her mother.

The peasants of Hardy offer a humorous assemblage of curious and droll types exhibiting their shrewdness in a social drama of unique fascination. The veneer of civilization and progress lies uneasy upon

the farmers and hedgers of Hardy. Grace Melbury in *The Woodlanders* turns upon her father with a cry and says : " I wish you had never thought of educating me. I wish, I worked in the woods like Marty South. I hate genteel life. Cultivation has only brought me inconveniences and trouble". The timeless and changeless Wessex speaks in this simple and unsophisticated girl, revolting against newness and 'cultivation'. It is for this quality that we love and cherish the art of Hardy.

In spite of the gloomy and pessimistic picture of life presented by Hardy in his novels, he is not completely devoid of humour. Hardy's humour is mainly provided by his minor characters who are simple country-folk. Their humour is rustic and elemental. It descends directly from Shakespeare and the Elizabethans. It consists of jokes and anecdotes that enliven the evenings in cottage and village inn. Their primary aim is to make us laugh. The mood which inspires them is the countryman's relish of the absurd for its own sake. Hardy's mode of conveying this humour is also Elizabethan. It is leisurely. There is nothing sharp or slick about it. It is adorned with a flourish of whimsical fancy. Joseph Poorgrass in *Far From the Madding Crowd* is a typical representative of this delightfully refreshing rustic humour.

If in anything Hardy betrays authentic kinship with Shakespeare it is in this gift of humour. His peasants often seem to have stepped direct out of Shakespearean comedy. Joseph Poorgrass is as great a humorous creation as Bottom or Justice Shallow. He belongs, indeed, to the same England of Shakespearean comedy over which the steam-roller of advanced civilization has not passed. They have the whims and oddities of children who have not attained that stage of enlightenment when self-consciousness produces self-distrust and reticence. The language of all these worthies is full of scriptural allusions, almost always wrongly used. And underlying all this quaint jumble of ideas, there is a kind of wisdom, touches of shrewd observation and the plain man's philosophy based on hard experience. Hardy understood the Wessex peasant thoroughly and rendered him completely. He had the good fortune to know the countryside before education had drilled its inhabitants into uniformity. He caught the last fugitive gleams of a humour that will visit rural England no more. There are few more triumphant illustrations of humour than the speeches of Joseph Poorgrass. Hearing Gabriel Oak play the flute, Poorgrass thinks it his duty to thank " for our own wives and daughters' sake that God did not make Gabriel a loose low man instead of the good shepherd he is ". When lost in the wood, Joseph Poorgrass kneels before the gate and says all the prayers he knows because the door would not open. His shy and timid nature is reflected by his very name Poorgrass. His simple avowal that "blushes were in his family " and his admission that 'it was only blush, blush, blush with me when I saw Miss Everdene ' make the situation most humorous. The rustic simplicity of Joseph Poorgrass is highly amusing when he repeatedly addresses Bathsheba, the heroine in *Far From the Madding Crowd* as 'Sir'. It is characteristic of all these Wessex peasants that they are much concerned with religion. They are frequently in the

attempt to unravel the mysteries of life, and they are never more humorous than when so employed, because their reasoning has that delightful element of topsy-turvy logic which is so charming in childhood Perhaps this is the secret of their charm ; they are children, the ignorant, quaint children of Arcadia. They advance their views on the ways of God with all the irreverent frankness of children. They state with the utmost gravity, the most absurd propositions. Thus Mark Clerk in *Far From the Madding Crowd* says that the power of taking a sufficient quantity of drink is "a talent of the Lord mercifully bestowed upon us and we ought not to neglect it".

Opinions will be divided on the relative merits of Hardy's books but it may be confidently claimed that he has written at least five books which deserve to rank with the highest products of English fiction viz. *The Return of the Native*, *The Woodlanders*, *The Mayor of Casterbridge*, *Far From the Madding Crowd* and *Tess of the D' Urbervilles* ; and not far behind these come *Under the Greenwood Tree* with its inimitable country charm and *A Pair of Blue Eyes* with its pathetic note of tragedy. In these imperishable books, assuredly a rare genius is enshrined. These books will not be forgotten in any subsequent generation as the greater works of Jane Austen, Scott, Dickens, or Thackeray. It would, indeed, be difficult to name any books in which the art of fiction has been carried to a higher point of perfection. They are great alike in design and execution and display the fullest resources of creative art. Upon these books the fame of Hardy will rest as upon an impregnable foundation. As long as the mind of man is capable of being moved by a note of pure tragedy, as long as the pastoral drama has a charm and fascination, as long as enough sincerity remains in the reader to prefer the plain realism of life to its sentimental counterfeits, so long will the work of Thomas Hardy endure.

24. THE QUAID-I-AZAM.

A Politician above Politics

Muhammad Ali Jinnah was "the recipient of a devotion and loyalty seldom accorded to a man." This was the glowing tribute that President Truman of the United States paid to the Quaid-i-Azam. According to Allama Iqbal, Jinnah was "the only Muslim in India to whom the community had a right to look up for safe guidance." Aziz Beg, a top-ranking journalist and writer says in his admirable book *Pakistan Faces India* : "With the fire and faith of a Lincoln, the courage and conviction of a Napoleon, the shrewdness and statesmanship of Disraeli, Jinnah rose like a mountain which overshadowed his worst detractors." It was by his unflinching devotion and sincerity of spirit that he was able to wrench freedom from the unwilling hands of the Hindus and the British.

Quaid-i-Azam was a man of lofty character. All his life as a leader of the Muslims not for once did he exaggerate a situation in order to elicit a favourable political or social response. His love for truth governed his conduct. He spoke what he meant and never resorted to those underhand means which politicians generally employ to hoodwink the masses. His approach to a situation was

always methodical and rational. He steered clear of emotion and based his thought and action on realistic principles. No matter what the magnitude or nature of a situation was, he dispassionately analysed it to the last point and decided to follow the course dictated by reason and leading to a definite and concrete end. Mrs. Sarojini Naidu has rightly remarked : "He was pre-eminently rational and practical, discreet and dispassionate in his acceptance of life."

Quaid-i-Azam's honesty, integrity and argumentative skill were admired even by those who did not see eye to eye with him in political matters. Sir Stafford Cripps who arrived in undivided India in 1946 to negotiate with the Congress and Muslim League leaders regarding the political future of India was a pronounced pro-Congressite and had a firm determination to decide in favour of united India as the Congress desired it to be. His motive could not escape Jinnah's penetrating intelligence. With his sound and convincing arguments Quaid-i-Azam demolished the edifice of united India that Cripps had built. Although Cripps left India, a disappointed man, he could not help remarking : "It was the honesty of his convictions and the clarity of his purpose which marked him as a great leader of his people." He described him as 'a man of the highest probity and honour ; difficult to negotiate with, for the very reason that he was so determined in his purpose." Field Marshall Sir Claude Auchinleck said of Jinnah, "I admired him ; his tenacity and tremendous personality — his inexorable determination."

As a true Muslim and a sincere individual Quaid-i-Azam laid great stress on dignity and strength of character. It was this aspect of his personality which marked him out as a leader of undisputed influence and power. To him character was not a thing to be talked about ; it was the basis of all human conduct. Addressing the Muslim Youth's League at Aligarh in October 1942 he said : "Build up your character, that is more than all the degrees. All degrees and no character is a mere waste of time. You should also develop a keen sense of honour, integrity and duty." On a different occasion in 1946, he defined character as the 'highest sense of integrity, incorruptibility and readiness to efface oneself for the collective good of the nation.' His own life was spent in accordance with these ideals and it was because of his firmness of character that he stood out against the Hindus and the British and ultimately emerged triumphant as the Creator of Pakistan.

Apart from being a man of outstanding character, he was also endowed with a piercing intellectual vision. No other Muslim in his time could visualise the plight of the Muslims in case the British left the subcontinent in the hands of the dominating Congress party. Slowly and steadily, the utterances of the Hindu leaders made it clear to him that once the British left, the Muslims will not be treated as a respectable community but as second-class citizens. He could perceive the Banya designs that they did not have any sincere desire to promote the welfare of Muslims but were determined to dominate those who had ruled over them from the very first day of their entry into the subcontinent. But for Jinnah's astuteness and foresight, the Hindus would

have succeeded in turning the tables on the Muslims of India. Nehru seemed to be so deliriously happy at the realisation of his dreams that he claimed: "There are only two parties in the country, the Congress and the British." Jinnah lost no time in issuing a rejoinder: "There is a third party, namely, the Muslims. We are not going to be dictated to by anybody. We are willing to cooperate with any group of a progressive and independent character provided its programme and policy correspond to our own. We are not going to be camp-followers of any party. We are ready to work as equal partners for the welfare of India." The apathy and ignorance of this vile Hindu planning on the part of Muslims pained him beyond measure.

He decided to lead and organize the Muslims not because he had any personal ambition but because the Muslim Nation stood in need of a leader who could guide it sincerely at that critical time and protect it effectively against the evil designs of Hindus and the positively unsympathetic attitude of the British. While working for the Muslim League he was not aiming at the projection of his personal image but was selflessly working for the attainment of Pakistan so that the Muslims of the subcontinent could have a country which they could call their own. He thus succeeded in rescuing his nation from slavery and servitude.

After 1940, when the Lahore Resolution demanding Pakistan had been passed, he was faced with great opposition from all those who did not wish that the Muslims should once again lead an independent and respectable life. Despite the overwhelming magnitude of this opposition, Quaid-i-Azam did not for once resort to questionable political tactics to evoke a favourable response from his opponents. The means that he adopted to achieve his purpose were as above-board as the end he had in view. The efforts he made for the attainment of Pakistan were based on conviction and not emotion. Unlike the Hindu leaders, he had a great abhorrence of appealing to emotions of the masses and exploiting religion for political purposes. He believed that to stir the masses by way of their emotions was a sin. This was the hurdle that drove a wedge between him and Gandhi whom he described as 'a Hindu revivalist.' Gandhi did not sense the peril in releasing his thoughtless policy of paralysing the Government among millions of untutored and superstitious people. Diwan Chaman Lall, a distinguished Indian barrister, has recalled the scene during the Congress meeting at Nagpur when Jinnah protested against Gandhi's extreme measures of passive resistance and non-cooperation with the British Government. Jinnah said: "Your way is the wrong way, mine is the right way—the constitutional way is the right way." Speaking of Jinnah, Diwan Chaman Lall says: "He was a lovable and unsophisticated man. And he was unpurchasable."

Quaid-i-Azam worked day and night to win his powerful adversaries by strictly constitutional methods and the merits of his case. He never for once excited the Muslim masses; he only guided them. He taught them to be conscious of their rights and realise their plight in case the British left them in the cruel clutches of the Hindus. He gave them the tools and training for the battle that lay ahead of them by organising the Muslim League on a sound basis and by consolidating their political power. Reason and logic always governed his personal and political life and underhand means had no attraction for him. Con-

demning the emotional approach to politics he said to the Hindu leaders: "You try to find out what will please people, and you act accordingly. My way of action is quite different. I first decide what is right and then I do it. The opposition vanishes." He was himself the most outspoken example of the advice he gave to the students at Aligarh University in 1938: "Think a hundred times before you take a decision, but once a decision is taken, stand by it as one man." If we analyse his political development we find this principle underlying all his activities. In the early stages of his political career he was a torch-bearer of Hindu-Muslim unity. His faith in Hindu-Muslim unity was not shaken even by Iqbal in 1930. Captain Saeed Abbas, a young Muslim League member describes Jinnah's power over the students in the following words: "I first saw Mr. Jinnah when he visited Allahbad. For us Muslim students he represented the spear-head of the Muslim renaissance all over India. For Hindu students he was an incorruptible fighter for freedom. He was met with the biggest reception ever given to a political leader—including Gandhi." When all unity-efforts failed and the evil designs of Hindus became clear to him, he had the greatness to accept Iqbal's point of view. In the beginning he did not yield to Iqbal's arguments but finally he was "led to Iqbal's conclusions as a result of the careful examination and study of the constitutional problems facing India." Once Quaid-i-Azam was convinced of the authenticity and value of Iqbal's proposals he carried them to the fruitful conclusion of the achievement of Pakistan with the unique zeal, argument and ability of which he was the master. It must go to the credit of the Quaid that he never interpreted Iqbal's proposals as his own and always paid him the tribute of giving the right guide-line. After the Pakistan Resolution was passed in 1940 he had the nobility of character to say: "Iqbal is no more amongst us, but had he been alive, he would have been very happy to know that we did exactly what he wanted us to do." He gave every one his due share of praise and never tried to get credit which he did not deserve. Such an example of honesty and sincerity would be rare to find in any great politician's life.

Absolute honesty of purpose guided the conduct of the Quaid. Mr. Ispahani in his book *Quaid-i-Azam as I Knew Him* narrates an incident which amply illustrates Quaid's sense of integrity in political life, though honesty in politics appears to be an amusing paradox in modern times. Mr. Ispahani says that he was contesting an election as a nominee of the League. In 1942-43 Muslim League did not have overwhelming support of the people that it enjoyed a couple of years later and the League leaders were all out to project their party for the good of the Muslims. In these circumstances, Mr. Ispahani's supporters approached his opponent and asked him to withdraw so that Mr. Ispahani could be elected unopposed and the League reputation enhanced. The opponent agreed to do so provided Mr. Ispahani paid him Rs. 250/- which he had deposited as a security deposit. Mr. Ispahani's supporters were very happy at this bargain and informed Mr. Ispahani of this arrangement. Incidentally the Quaid was also present when the situation was being explained. He immediately became annoyed and remarked rather sharply: "Pay money—in-

directly bribe a candidate to withdraw!" Then he turned to Mr. Ispahani and said to him : "My boy, morality in politics is even more important than in private life, because if you do something wrong in public life you hurt far more people who depend on you." There was in Quaid-i-Azam an unfailing love of truth which dominated all other considerations. To him man was nothing if dishonest for in honesty lies character and what is a man without character ?

25. A FEW EPISODES FROM THE LIFE OF QUAID-I-AZAM

The following incidents and aspects of Quaid-i-Azam's life mentioned by Hector Bolitho in *Jinnah : Creator of Pakistan* not only illustrate his frankness, independence and honesty of purpose but also the humanity and liveliness of his character :

1. The following incident gives expression to Jinnah's love and devotion to the Holy Prophet. "In an address to the Karachi Bar Association in 1947, Jinnah recalled, 'I joined Lincoln's Inn because there, on the main entrance, the name of the Prophet was included in the list of the great law-givers of the world. He spoke of Muhammad (peace be upon him) as 'a great statesman, and a great sovereign.' His appreciation of the Prophet was realistic ; perhaps his political conscience, as a Muslim, had begun to stir, while he was in England."

2. The following episode relates to his impatience of literary embellishment and rhetoric. Jinnah was never to become excited by the charm of words ; his prose, written or spoken, was bald and factual. Once when he was drafting a statement with the help of Liaquat Ali Khan and one of his secretaries, he became impatient with their search after fine sentences, and said, "I don't care for beautiful language : I only wish to see my idea come through."

3. The following event illustrates the development of his courage and his personality. "James Macdonald,' a Scotsman was a very important person—manager of all the affairs of the Bombay Corporation. There was a big case being tried in the High Court of Bombay and the place was so full that the doors had to be closed. Inside the court was an enclosure reserved for the lawyers. When Jinnah arrived—there was no chair for him to sit. He saw that James Macdonald was occupying one of the chairs reserved for the lawyers and he asked him to move. Naturally, he refused, so Jinnah went to the Clerk of the Court and demanded that Macdonald be removed. The Clerk was reluctant, until Jinnah threatened to appeal to the judge Then the wretched Clerk simply had to go and ask Macdonald to yield up his place to Jinnah. Macdonald must have been an unusual sort of man. Instead of being furious, he gave up his chair, asked Jinnah's name, and, soon after, appointed him to act for the Corporation for a fee of Rs. 1000/- a month."

4. "Jinnah's faith in himself was incredible. You must have read the story of his reply to the judge who said to him :

"Mr. Jinnah remember that you are not addressing a third-class magistrate." Jinnah answered, "My Lord, allow me to warn you that you are not addressing a third-class pleader."

5. The following incident illustrates Jinnah's sense of self-respect and unimpeachable honesty : "There was a client who was so pleased with Jinnah's services in a case that he sent him an additional fee. Jinnah returned it with a note. 'This is the amount you paid me—. This was the fee—. Here is the balance—.' "

6. "I admit that Jinnah's methods were sometimes extraordinary. A judge once asked him to 'speak up.' 'We cannot hear you, Mr. Jinnah', he said. Jinnah replied, 'I am a barrister, not an actor.' The judge was patient, but he had to interrupt again—'Mr. Jinnah, I must ask you to speak louder.' Jinnah answered, 'If you will remove that pile of books in front of you, you might be able to hear what I have to say.'

7. The following episode goes to illustrate Quaid's high sense of probity and honour. "There was a well-known businessman, Haji Abdul Karim, who had to appear in a court on a serious charge. He went to Jinnah and asked him how much it would cost to take up the case. Jinnah answered bluntly : 'Five hundred rupees a day.'

"The businessman was cautious and asked, 'How long will the case go on? I have five thousand rupees with me. Will you accept this to cover the whole of your fees?'

"Jinnah answered, 'I am not prepared to accept this amount. Five hundred rupees a day is my fee, and you must engage me on these terms or find another lawyer.'

"Abdul Karim accepted the terms and Jinnah won the case in three days. He accepted his fee of fifteen hundred rupees with good grace."

8. "Mohammad Ali Jinnah became one of the elected members of the Imperial Legislative Council by choice of the Muslims of Bombay at the age of thirty-three. He was not an intimidated novice : almost immediately he crossed swords with the Viceroy, Lord Minto, during a debate regarding the plight of Indians in South Africa. This was his first essay in political duelling : he treated the incident with the aggressive self-confidence he had always displayed in the Law Courts of Bombay. Jinnah said : 'If I may say at the outset, it is a most painful question—a question which has roused the feelings of all classes in this country to the highest pitch of indignation and horror at the harsh and cruel treatment that is meted out to Indians in South Africa.' The Viceroy interrupted :

'I must call the Honourable gentleman to order. I think that is rather too strong a word, 'cruelty'. The Honourable Member must remember that he is talking of a friendly part of the Empire, and he really must adapt his language to the circumstances'.

Jinnah replied :

'Well, my Lord, I should feel inclined to use much stronger language, but I am fully aware of the constitution of this Council and I do not wish to trespass for one single moment; but I do say this, that the treatment that is meted out to Indians is the harshest which can possibly be imagined, and, as I said before, the feeling of this country is unanimous.' Next morning, the Indian newspapers made much of the story and, from then on, Jinnah was treated as news, although his manner with reporters was as brusque as with other men. To the end of his life, he made no effort to court popularity or to appease the press. His scorn of pressmen had loosened many crisp anecdotes among the newspaper offices in Bombay. The journalists respected Quaid-i-Azam, but as one of them recalled, "He never tried to cajole us. He was the most difficult of all politicians to deal with : he was fastidious and proud with us: he would summon us to his house, but he would never offer us a cup of tea or a cigarette. He was even above such trivial bribery as this."

9. "The degree of his honesty is revealed in the story of Jinnah, talking one day to an important member of the firm of Tata. Jinnah complained that Tatas gave opportunities to young men of every faith except Muslims. The representative of Tatas answered : "But there are no educated Muslims whom we can take into the firm.' Jinnah scoffed at this and said that there were many worthy of the opportunity. The representative said, "Then choose me six and I will take them.' It would have been a feather in Jinnah's cap, among the leading Muslims, had he named six of their sons. He refused and answered, 'No, I won't select them just to catch their favour. You choose them yourself."

10. "The difference between Gandhi and Jinnah was revealed on an occasion when Jinnah considered that Gandhi had broken a promise. Gandhi claimed that his 'inner light' had ordered his change of mind. Jinnah turned to his secretary and said : "To hell with his inner light : why can't he be honest and admit that he made a mistake ?"

11. "Mohammad Noman the Secretary of All-India Muslim Students Federation was a graduate of Aligarh University. Among Mohammad Noman's talents was mimicry. His imitation of Jinnah was delightful—the raised finger, slicing the air with emphasis ; the voice and the solemn look. But the talent — which he perfected while still at college — once led him into alarming embarrassment. One day Jinnah sent for him and said : 'I am told that you mimic me with great skill. Show me how you do it.' Mohammad Noman had to stand before him and do his best. At the end of the impersonation, Jinnah took off his astarkhan hat and monocle, and said, 'Very good. Take these ; they will make it more authentic in future !"

12. Mohammad Ali Jinnah's personality can be better understood in contrast with Gandhi, his political adversary in the struggle for Pakistan. "These men could not have been less alike : they clashed in mind, temperament and method. While Gandhi lived in a world of vague, philosophical absurdities and played upon the emotions of the people, Jinnah appealed to reason and shunned emotion and sentimentality. In his political career Jinnah was to share many talks with Gandhi, but the cleavage remained and revealed itself in facetious exchanges of mockery and sharp answers. One day Gandhi said to Jinnah. 'You have mesmerized the Muslims.' Jinnah answered. 'You have hypnotized the Hindus.' Another day when they appeared together before an attack of reporters and press photographers, Gandhi said to Jinnah, 'You like this, don't you ?' Jinnah answered, 'Not as much as you do !"

13. Begum Liaquat Ali Khan has recalled her memories of Quaid-i-Azam in the following words. "Of his integrity, every step he took was on this basis. I remember the time when the Muslim League wished to dispense with annual elections for the Presidency and make Jinnah's appointment permanent. He answered, 'No. Annual elections are important. I must come before you each year, to seek your vote of confidence'. People sometimes complained of his brusque manner : this too arose from his honesty and lack of pretence. Once, when some members of the Muslim League told him he should travel third-class on the railway, as Gandhi did, he was furious. He said, 'Do not dictate to me what I should do or should not do. It is not your money I am spending, and I shall live and act as I choose!' "

14. He jealously guarded his dignity and status. "There is a story told of Quaid-i-Azam's anger when he was called to the telephone by the Secretary to the Governor of Bombay. He protested, 'If His Excellency is too big to come to the telephone, so am I.' Then he rang off."

15. One of his friends remarks : "The flashes of temper in him were superficial ; in his heart he was a man extraordinarily free from pettiness and small prejudices—especially over racial differences. I went to him once, at the height of the enmity between the Muslims and the Hindus. Jinnah had a Hindu butler, and I said, rather as a joke, 'Aren't you afraid he may do you an injury or something ?' He answered, 'Oh, no. I like him and I trust him. These days, he seems to be taking an interest in Congress activities, but he is a very good fellow really !' "

16. Mr. R. G. Casey, Governor of Bengal met Quaid-i-Azam and appreciated his character and valour in the following words : "Mr. Jinnah is the only outstanding Muslim of all-India stature in Indian politics today. He appears to have the legal mind : he holds his cards very close

to his chest. He is not a warm man. However, there is something in his eye that hints at a sense of humour. But he is a man of iron-discipline and has denied himself the luxury of any qualities that might loosen his concentration upon his purpose. A vast responsibility rests on the shoulders of Mr Jinnah. A very great deal depends on his handling of the affairs over the next year or so — the biggest case he has had. My wife and I dined with him and his sister at Government House in Karachi in March, 1948. At this same dinner my wife made some comment about someone or other being 'a fanatic'. Jinnah said, 'Don't decry fanatics. If I hadn't been a fanatic there would never have been Pakistan !' "

17. Mrs. Sarojini Naidu has recorded her impressions of Quaid-i-Azam in the following words :"The true criterion of his greatness lies not in the range and variety of his knowledge but in the faultless perfection of his subtle mind and spirit; not in a diversity of aims and the challenge of a towering personality, but rather in a lofty singleness and sincerity of purpose and the lasting charm of a character animated by a brave conception of duty and an austere and lovely code of private honour and public integrity."

If we follow in his footsteps, there is no reason why Pakistan should not be able to attain the stature which he had visualised.

CHAPTER XXVIII

SAMPLE ESSAYS

26. QUAID AS A MAN BY Z.A. SULERI

(Men and Matters Section)

Adapted from The Pakistan Times Sunday, December 25, 1966.

When the Congress claim to represent the Muslims foundered on the rock of the League's resurgence, the ubiqitous Hindu propaganda machinery fixed on one target, the personality of the Quaid. Suppression of the emergence of Pakistan hinged on breaking him. He began to be painted in most lurid colours. He was described as a dictator, vanity personified, inordinately ambitious, proud as a Pharaoh, undemocratic, a British stooge, 'not a good Muslim'. Even his clothes were made a point of ridicule.

The depth and scale of this campaign can be vividly imagined when it is considered that the hundreds of journals, daily and periodical, of all outstanding languages, dozens of books, thousands of political pamphlets were all hurled into action to do one thing, to decry the Quaid. This propaganda was not confined to the sub-continent alone, it was carried deep into Britain and the United States, in parliamentary and journalistic circles where British and American friends avidly joined hands to do their worst to create the blackest of black images for the leader of the League Movement. That image is still sustained there by hostile elements on the assumption that if the creator of Pakistan could be shown in bad colours, his handiwork could be proved no better.

Upright Gentleman.

Actually, the Quaid had long before established his credentials as a statesman of distinction, independence and character. In his long political career the seven years of the Pakistan Movement are but a moment, though a crowning and glorious moment. He had a reputation of being a charming personality. He was extremely courteous and polite. He was a fascinating conversationalist. He had a great sense of humour. He was entirely honourable. Not a breath of suspicion marred his life. No one ever accused him of double-dealing or under-hand tricks. He was completely incorruptible. There was a general and known consensus that whether one agreed with the Quaid or not, he was a gentleman to his finger-tips. For his dedication and untiring efforts to bring about a League-Congress rapprochement Mrs. Sarojini Naidu called him "the Ambassador of Hindu-Muslim Unity".

During the forties, however, the picture dramatically and diametrically changed. There was no fault of manner or matter which was not fastened upon him. What was the reason for this somersault? It could not be that all of a sudden the Quaid had changed his fifty years' firmly formulated public conduct in his old age. It was because he took up a cause which dashed the dream of the Hindu Raj. The Quaid's sin was that he did not surrender.

Abuse of the Quaid was purely politically inspired. It was a mark of Hindu and British frustration. It sought to distort the sharp contours of his unique personality. The effort was nonetheless awkward because the switch in their estimation of him was startlingly sudden. What happened was that the Pakistan Movement developed phenomenally, beyond the wildest imagination of the Hindu leaders. After the 1936 elections, the Congress had emerged so powerful that while on the one hand it had no doubt whatever of coming to terms with the British who were only too keen to enforce the federal part of the 1935 Act, on the other hand, it saw no party as its peer. No wonder Nehru declared that there were only two forces in the land, the British and the Congress. The Muslim mass contact movement was started in that vein of arrogance. The demand on the Muslim League in the U.P. Assembly to liquidate itself for the gift of two seats in the Ministry also arose from the same haughty certitude. All seemed set for smooth sailing. The war clouds on the horizon only brightened the prospects of ultimate victory.

Third Force.

Within three years of the election, however, a new phenomenon appeared. Not only was the Quaid able to muster vast and solid support for the Muslim League but he had laid down a clear line of thought and action—Pakistan on the basis of self-determination for the Muslims as a separate nation. From then onward the Muslim League went from strength to strength until the 1945-46 elections proved up to the hilt its unchallenged position as the only representative organization of the Muslim nation. Thus in a short period of seven years, the political situation underwent a cataclysmic change. A third force was inexorably emerging. Just as the plum of supreme power was within the grasp of the Congress, the Muslim League arose as an irrepressible bulwark against the consummation of the British-Hindu understanding.

The lightning brevity of time in which the revolution occurred was a rude shock. So long as the Hindus with the British connivance could say that the Muslim League did not represent the Muslims, the argument had some force against the demand of Pakistan. But when that argument no longer held good, the only thing left for the Hindus and the British was to heap abuse on the Quaid's head, but for whom everything was going their way. Thus was built an unsavoury image of the Quaid. And all the harshest things were said.

To the Quaid fell the tremendous task of reviving and resurrecting the political Muslim entity which had been destroyed in the early twenties by Gandhi's capture of the Khilafat Movement. The Muslims were in complete disarray. In contrast the Congress was on the

rampage, the British were in a hurry to go while the going was good. The time at Quaid's disposal was crucially short. And time was the essence of the struggle. He was called upon, in his old age and uncertain health, to organise the Muslims from scratch to a pitch of assertion and authority when no one could challenge the representative character of the Muslim League.

He was called upon to make the Muslim League in three or four years what the Congress had become in an uninterrupted career of fifty-five years, not to speak of the accession of the strength it had received through British patronage and recognition. And there were powerful factors of obstruction in the way. Neither the British nor the Hindus wanted a spanner thrown in their works. Therefore while the Congress pitted the so-called nationalist Muslims against him on the one hand the British put up their stooges in the Punjab and Bengal, the two key Muslim provinces, to frustrate his aim. The Quaid could deal with the British and the Congress but the Muslim quislings presented the most formidable problem.

In these circumstances exposure of those who claimed to represent the Muslims in the Congress Camp was the most important immediate objective. He could give them no quarter. When Azad wanted to negotiate with him he told him quite bluntly: "I have received your telegram (which the Maulana had asked the Quaid to treat as confidential). I cannot reciprocate confidence. I refuse to discuss with you anything by correspondence or otherwise, as you have completely forfeited the confidence of Muslim India. Cannot you realise you are made a Muslim show-boy Congress President to give it colour that it is national and deceive foreign countries? You represent neither Muslims nor Hindus. The Congress is a Hindu body. If you have self-respect resign at once. You have done your worst against the League so far. You know you have hopelessly failed. Give it up". It is that dogged spirit which ultimately beat the enemy.

Humane and Magnetic.

The black picture of the Quaid drawn by his bitter opponents, the Hindus and the British during this life-and-death struggle, contrasts sharply with reality. The Quaid was extremely humane in his social and political contacts. No one could come in touch with him without falling under the spell of his magnetism. He was always accessible to anyone who wanted to meet him; he was especially devoted to young people. He rarely declined an invitation to meet and address them. He was never tired of explaining his point of view. He was unfailingly patient with questioners. Above all he was utterly democratic and constitutional. Whatever power he possessed he drew from the sanction of the Muslim League. He refused to be elected permanent President. He insisted on annual elections. He always took his colleagues into full confidence. Not a single decision was taken by him arbitrarily. He always placed his views and case before the Working Committee of the League before a final decision was taken. He refused to accept the Partition plan on his own—on which Mountbatten was insistent—without first the Working Committee and later the Muslim League Council giving its verdict.

He was without cant. His words could be taken on their face value. There was nothing hidden or surreptitious about him; he employed no trick, no subterfuge. He did not strike a pose for the benefit of others nor for that matter for posterity.

No Abuse of Power.

The Quaid was never puffed up. The tremendous power he came to wield over the nation never went into his head. While he did utilise it to put his case effectively in confrontation with his adversaries, he never abused it in any personal manner whatever. He never recommended any one for a job or a post. He always referred such matters to the people concerned for due process. While he liked a demonstration of Muslim solidarity, he was always unaffected by personal praise.

He never budged on a point of principle. In political negotiations, the people found him cold and to the point. He did not allow any room for evasion of the central theme. Mountbatten could not divert him by the charms he specially cultivated for the occasion. The Quaid kept his nose to the grindstone. The Viceroy decided to cut a whole day's conference to half its length.

Once he visited us at the Delhi *Dawn* office when Pothan Joseph was the editor. Referring to the current political talks he said with severe asperity that Sapru owed him replies to two letters, as if the heavens had fallen. Bad faith in politics was utterly abhorrent to him. To a Swiss journalist at his London Press Conference who said: "Mr Jinnah, were you not once in the Congress?", the Quaid gave the shattering retort: "I was in primary school once". I met that journalist off and on during the last twenty years. He never forgot this experience.

Passion for Clarity.

I think the Quaid's greatest passion was clarity, clarity of a point of view. To its articulation went not only his amazing power of analysis but the whole might of his character. Every dot and comma mattered. He set himself such a high standard of clear thinking that only a perverse person could mistake his meaning. Gandhi's metaphysics appalled him but also provided a measure of the contrast between the two makers of the sub-continent.

Long before he led the battle for Pakistan, the Quaid was known as a statesman who loved liberty, wanted the land to be free and who set great store by clear political aims and clean political tactics. So long as the political future was uncertain, he believed that if the Muslims and the Hindus joined in political action, the British could be made to give in. The Lucknow Pact was his making. In the forties, however, there was no manner of doubt of what was coming. The plan for the establishment of the Hindu Raj had matured. The threat was tremendous. The time was short. The stakes were high. The Quaid knew he could not afford to fail. Until the end, efforts were being made to bend and break him. Joint governor-generalship was the last ruse to deprive the Muslims of their sovereignty. In that

moment of supreme crisis, two things were required above all, steadfastness of purpose and a refusal to be brow-beaten. The Quaid came up fully to the challenge of the moment and won his people the peerless gift of freedom.

It often happens in human history that a short elusive moment decides the fortunes of a people for centuries. It fell to the Quaid to preside over that juncture of the Muslim nation which was pregnant with the ultimate decision. We owe all we possess today in Pakistan to him. He perfectly answered the definition of the *Mard-i-Momin* in the Quran :

"Hard against the unbelievers and merciful among themselves" which Iqbal beautifully renders thus :

جس سے جگر لالہ میں ٹھنڈک ہو وہ شبنم
دریاؤں کے دل جس سے دھل جائیں وہ طوفان

Like the dew which cools the tulip's heart, yet also like the tempest which strikes awe into the hearts of the seas.

27. TRENDS IN PAKISTAN'S FOREIGN POLICY

(*Central Superior Services Examination, 1966.*)

"The world will find us frank and honest in our dealings with it. An undertaking, once given, shall be honoured whatever the cost. Pakistan expects the same from others", said President Ayub. This remark reflects the foreign policy of Pakistan.

The foreign policy of a country is always the expression of its independent sovereign character. It is usually based on the following five principles :

(i) that the country's image is suitably projected abroad,
(ii) that it is held in proper esteem by all nations, particularly its immediate neighbours and works for the maintenance of peace in the region concerned,
(iii) that it enters into such pacts and alliances as guarantee security on its borders and help in the defence and economic growth of the country without jeopardising its independent character,
(iv) that it builds up commercial links with other countries in order to find a suitable market for its commodities abroad and
(v) that it is always ready to assist those countries which have pledged their support to it.

There may be other vital considerations that may influence the formulation of a country's foreign policy, but the points outlined above are the most significant.

As a nation, Pakistanis are a straightforward, sincere and brave people who are willing to sacrifice everything in order to honour a commitment to which they are a party. Basically they are a peace-loving people who have no expansionist or territorial ambitions. Their relations with other countries are, therefore, based on amity and mutual co-operation. They believe in a spirit of give-and-take.

The most important consideration governing a country's foreign policy is the maintenance of peace and order in the region to which it belongs. In view of this, Pakistan has always endeavoured to develop friendly relations with all the neighbouring countries. Our friendship with Iran and Turkey is exemplary, our relations with Afghanistan have improved tremendously in recent years and our contacts with the Chinese are known all over the world for their sincerity and stability. The only neighbour that has been suspicious of Pakistan and has been persistently hostile to it, is India. The responsibility for maintaining peace is not one-sided and no self-respecting country can bear to humiliate itself before a bellicose neighbour in the name of peace. Honour and justice stand so high in the estimate of Pakistan that it cannot accept the principle of peace at all cost.

Of all our neighbours, India alone has shown continued hostility to Pakistan. It has, therefore, compelled us to give defence and national security top-priority in our foreign relations. No country can risk its security with an ever-threatening neighbour across eleven hundred miles of its frontier. We simply cannot overlook the danger, particularly after our experience of the past three years. The reasons for Indian animosity are not far to seek.

The first reason as to why India is not friendly towards Pakistan is that we, Pakistanis, have a strong and uncompromising sense of justice. This, however, is contrary to the designs of the opportunist diplomacy of the Indian Government whose basic purpose is to have its expansionist and territorial policies fulfilled irrespective of any sense of justice. As was pointed out by President Ayub on the 6th September at the outbreak of the Indo-Pakistan War, the other chief reason of the hostility between these two countries is the deplorable fact that Indian leadership has never been reconciled to the establishment of Pakistan and has always visualised that some day the partition would be annulled. With this view in mind India set aside all the principles of equitable partition and grabbed the state of Jammu and Kashmir without even caring for the verdict of the people to which it was committed by its own solemn pledges to UNO.

Pakistan had not anticipated this vicious attitude from India in 1947. The first trend in its foreign policy was to be friendly with all the countries and at the same time project its newly formed image abroad. As a new country it had to face quite a number of problems including financial difficulties, but hard work and the unerring political foresight of the first Prime Minister, Liaquat Ali Khan, saw Pakistan through a most critical period in a respectable manner. Before he was martyred in 1951, he had established friendly relations with all the countries of the world and had toured the United States of America. His visit to America brought the two countries closer to each other. It was also during the time of Liaquat Ali Khan that the famous UNCIP (United Nations Committee for India and Pakistan) resolutions were passed under which India pledged to the United Nations to hold an impartial plebiscite in the State of Jammu and Kashmir under the auspices of the Security Council. In the course of his visit to USA Liaquat Ali Khan was understood to have been

assured that the United States would support the UNO resolutions over Kashmir.

After the death of Liaquat Ali Khan, Pakistan's foreign policy virtually developed on the same lines on which it had been initiated by him. Pakistan felt so confident of American support that it failed to realise the value and importance of closer relations with USSR and China. We not only trusted the Western Powers too much but also aligned ourselves with SEATO (South East Asia Treaty Organisation) and CENTO (Central Treaty Organisition) which were mutual defence pacts. These pacts were interpreted too optimistically by us and we were greatly disillusioned by the disparity between word and deed in our September 1965 War with India.

In fact, these defence pacts initiated a fluctuation in the political climate of this region. Capitalising on these pacts between us and the West, India sought moral and material aid from USSR. The USSR not only despatched arms and ammunition to India but also promised to support the Indian stand on Kashmir at the United Nations. Things went even further. Pandat Jawahar Lal Nehru, the then Prime Minister of India, made Pakistan's membership of these pacts an excuse for openly repudiating his solemn pledges on Kashmir. The Russian support emboldened India to such an extent that it publicly set aside all its commitments on Kashmir and went ahead to integrate the State.

We were naturally disappointed at this grave turn of affairs. The United States policy also took an unexpected turn. As it did not want a big country like India to go into the lap of USSR, it began to cultivate more friendly relations with India. USA considered it inexpedient to incur the displeasure of India in order to secure the friendship of Pakistan. A hypocritical and expansionist India was preferred to a sincere and honest Pakistan, simply because the former was a bigger country. This situation naturally frustrated Pakistan.

India's opportunist leadership soon perceived this American trend. It realised that USA could be made to agree to any proposition once the danger of China was magnified. This scheme worked very well and they received arms aid from USA on such a large scale that Pakistan became naturally apprehensive. In order to justify the continuation of this massive aid and exploit the American Sinophobia to the fullest extent, India initiated a duel against China in the winter of 1962. It did so because it did not realise that China could not only repel its aggression but also give a tit for tat. As events took place, India was completely flabbergasted. It had to face an ignominious defeat.

But this was not all. India exploited the situation and started obtaining the benefit of defeat. The fear of China was exaggerated beyond all measure in order to elicit more arms aid from the West. The real object of this build-up was to intimidate and silence Pakistan over the Kashmir issue. The Pakistanis knew the Indian designs pretty well and were justly apprehensive of India's growing might.

President Ayub voiced the nation's feelings when he repeatedly drew the attention of the Western Powers that India's fear of China was actually a smokescreen to get more arms in order to silence Pakistan over the Kashmir dispute. Unfortunately, his timely notice went unheeded. But the President was absolutely correct as the later events proved. He had obvious reasons to believe that the Indian fear of China was only a bogy. In a broadcast to the nation in October 1963 he said : "A development of immediate concern to us has been the arming of India by the Western countries and the USSR. India has declared a state of emergency to enable the Government to assume dictatorial powers. She has increased her warlike preparations as if a major war were on. These preparations are said to be against China. Yet China declared ceasefire unilaterally and withdrew her forces from the conquered territory in December 1962, when the whole of Assam lay at its feet as a victor. That there is no possibility of a major war between India and China is accepted even in the capitals of those countries which are rushing arms aid to India. Then why are they doing so ? The reasons are best known to them. But we can see that they presumably want to take advantage of anti-China feeling in India in order to align her to the West or at least to range her against China. They are sadly mistaken in this. China and India are the giants of Asia. They know that they will destroy each other if there is a major war. Sooner or later India will find it expedient to come to terms with China. If the present warlike preparations go on in India, her leaders will have to justify the expenditure of nearly 1.9 billion dollars a year on these preparations to the nation which is groaning under heavy taxation and inflation. If the military build-up of India continues what would be more natural than a war of conquest by India against her smaller neighbours and we have, therefore, every reason to protest and feel anxious". The prophecy made by the President came true exactly after two years. By not heeding the sane and realistic arguments of President Ayub, the West continued to build up the arms-aid to India which was utilised against Pakistan in September, 65.

It was extremely fortunate that at the time of these happenings Pakistan was led by a soldier-politician who sensed the peril and visualised the consequences of these events. When President Ayub became convinced that all sense of justice was being seriously jeopardised by the West in favour of India, he sought for friends elsewhere. For the first time after the establishment of Pakistan, we took a firm and resolute step. The first move in this direction was to improve our relations with China with whom we share about 600 miles of border. Pakistan's concept of self-respect was appreciated by the people of China and we were soon able to settle our boundary dispute amicably. From then, Pak-Chinese relations never looked back. Visits were exchanged by the two heads of States which further cemented the bond of friendship between the two countries. The President's next step was to initiate a regional alliance between Pakistan, Iran and Turkey in the form of RCD (Regional Co-operation for Development). It was a historic decision by the three countries on July 21, 1964 when RCD came into being. The alliance promised that the member

countries would help one another in their hour of need, and it was no verbal help but a real material and moral support which was given to Pakistan during the September 1965 War. The other great move was to promote friendly relations between Pakistan and other Muslim countries, particularly Saudi Arabia, Indonesia and Jordan.

The USA had not anticipated this action from Pakistan. It was suspicious of Pak-China friendship. To express her annoyance, the USA decided to hit Pakistan on the economic front. It initiated the postponement of the aid to Pakistan by the Consortium, scheduled to meet in July 1965. This hasty step gave another set-back to Pak-US relationship. President Ayub reacted with vigour and said that Pakistan would forge ahead with its plans irrespective of what might happen. He also said, "We need friends and not masters" and remarked that Pakistan would maximize its resources for its development. We were answering all these challenges in a self-confident tone, conscious of our national dignity and self-respect.

Pakistan's fears of the Indian build-up came true in September 1965, when India intoxicated with the massive aid it had received from USA, UK and USSR by putting up the bogy of Sinophobia had the audacity to cross the international boundary of Pakistan and attack this country treacherously. Had we not been prepared for this, God alone knows what would have happened. By God's grace we were able to repel the aggression with such vigour and determination that India which had sought to restore its distorted image after the crushing defeat by China, suffered another terrific humiliation.

The Indo-Pak war of 1965 gave a new outlook to Pakistan's foreign policy. This war proved a touchstone by which we were enabled to differentiate between our so-called friends and real allies. Pakistan's alliances with the Muslim world and its friendly relations with China proved to be of invaluable assistance. The RCD alliance showed its worth and Turkey and Iran gave us active moral and material support. Help from Saudi Arabia and China demonstrated that friends in need are friends indeed. The war has confirmed that we are now following a realistic foreign policy of unity with the Muslim countries and China.

This confirmation of our successful foreign policy has given us greater self-confidence. We are now prepared for all eventualities and it is indeed a very hopeful sign that we have realised the value of depending upon ourselves and our sincere friends in times of peril.

United States Government's recent decision to stop arms aid to India as well as Pakistan has come as another severe blow and Pakistanis are surprised to find that the aggressor and the victim have been categorised in the same class and equal punishment has been meted out to both of them. The United States decision is distinctly advantageous to India which has been receiving arms from a number of countries while Pakistan had depended for its supply of essential weapons on USA alone. Even *The New York Times* has quoted the American officials as saying that effects of the curtailment of weapons would be "more serious to Pakistan than to India since the Pakistanis were cut from the principal source". *The*

Washington Post confirmed the same view when it said that while Pakistan was dependent upon the USA weapons, India's arms sources were diversified.

Pakistan has taken this news with a dignified calm despite the fact that it has to tap its resources for the arms-supply elsewhere particularly when India is planning to become a nuclear power. We know that with such a hostile neighbour we can never afford to take chances with our security and the President has very aptly remarked that we could not rely on any single country for our supply. "We have already suffered on this account and we cannot afford to repeat the mistake".

Pakistan is a peace-loving country and would always remain as such. But Pakistan cannot neglect her security. The price of freedom is constant vigilance. Peace does not mean cowardice. It has to be in consonance with justice and honour. We would never give up anything which is ours by international justice, no matter what sacrifice we have to make in order to hold it. Kashmir is a matter of grave concern to us and its occupation by India is unauthorised not only according to the principles of partition but also according to the UNCIP resolution to which India is itself a party. If this dispute is not resolved amicably and India continues to be hostile, we shall have to be extremely vigilant as far as our defence is concerned.

28. A BRIEF LIFE-SKETCH OF SIR SAYYID AHMAD KHAN

Born of a distinguished family of Delhi in 1817, Sayyid Ahmad was brought up under the care of his mother and went through the customary schooling. He started his literary career in 1856 when he began to write for his brother's journal, *Sayyid-u-Akhbar*. After the fashion of the time he took to composing poetry, but the hobby did not hold his interest for long. His first occupation was a petty job in a civil court under the East India Company at Delhi. He earned promotions by sheer merit and served first at Agra and then at Fatehpur Sikri. In 1846 he was sent back to Delhi at his own request. Before coming to this place he had composed a few tracts on such diverse subjects as history, science, theology and civil law. In addition to his official duties at Delhi, he re-read intensively a number of Muslim classics, sat in the company of prominent poets and men of letters, and busied himself with the first round of his researches in history which culminated in his book Asar-ul-Sanadid (آثارالصنادید), a work which would do credit to any professional historian. After seven years' stay at Delhi, his employers transferred him to Bijnaur as a civil judge. The rising, prejudicially termed as the Mutiny of 1857, broke out while he was stationed there. The rulers foisted the responsibility for this on the Muslims and singled them out for a fierce vendetta. The Muslim losses by way of seizures, confiscations, and malicious persecutions were colossal. In Sayyid Ahmad's own words, "Scores of illustrious families were laid low. Theirs is a harrowing tale. I was heedless of my personal sufferings, grievous though they were. I was seized with despair. I lost all hope of the Muslims ever rising again and

recovering their departed grandeur. I stood aghast at the tragedy. I could not stand Muslim tribulations. The gnawing agony aged me prematurely. I wanted to say good-bye to the country of my birth and settle down in a foreign land. However, I realized that I should not desert my post but stand by my people in their ordeal and sink or swim with them."

Sayyid Ahmad viewed the so-called Mutiny as an outcome of racial misunderstanding and administrative blunders. After the outbreak had been quelled, he threw himself heart and soul into the task of bringing about a better understanding between the British and the Indians and between the British and the Muslims. His thought-provoking book on the causes of the revolt belongs to this period. He anticipated his educational work by setting up two schools in the cities of Muradabad and Ghazipur. In 1864 he founded the Scientific Society, almost the first learned body in Northern India. The periodical of this Association, *The Aligarh Institute Gazette* was noted for its sober tone and objective reporting. Three years later, Sayyid Ahmad found himself involved in an unedifying but highly essential wrangle with the protagonists of Hindi who were determined to do away with Urdu as the language of the law-courts in Upper India. This together with his visit to England in 1869-70 gave a fresh orientation to his ideas and a new direction to his efforts and he dedicated himself to the social and intellectual regeneration of the Indian Muslims.

On his return to India, Sayyid Ahmad brought out his magazine, the *Tahzib-ul Akhlaq* (تہذیب الاخلاق). This bright periodical had a chequered career and ultimately its publication ceased in 1893. Sayyid Ahmad was its chief contributor. The essays that he wrote for it are universally acknowledged among the classics of Urdu literature. They examined the foundations of Muslim Society and subjected Muslim institutions to a powerful searchlight. He applied to them the test of reason and religious sanction. *The Tahzib* gathered round it a select and highly discriminating readership which shared Sayyid Ahmad's zeal for reform. It countered on the one hand the forces of scepticism and irreligion unleashed by Western influences and on the other beat down the firmly rooted opposition to Western education. Towards the end, Sayyid Ahmad devoted himself more and more to Muhammadan Anglo-Oriental College which was a remarkable educational experiment intended to develop into a character-building residential institution. The College produced a unique community of alumni and in due season Aligarh became the political and educational capital of Muslim India. The cognate organization, the All-India Muhammadan Educational Conference, founded by Sayyid Ahmad in 1886 became a lively forum for the discussion of social and educational questions and proved to be an important factor in promoting Muslim solidarity in the sub-continent.

Sayyid Ahmad resolutely declined to be drawn into politics. "Educate, educate, educate" was his watchword. His decision to hold aloof from the political movement at this critical juncture for the Muslims has been often cruelly misunderstood as a counsel of political

reactionism. The misunderstanding arises primarily from an attempt at studying his ideas out of their proper context and disregarding the circumstances of the times. A more realistic appraisal of his political creed leads us to the conclusion that Sayyid Ahmad's political testament prevented the absorption of the Muslim community into Hindu nationalism and finally resulted in the partition of the sub-continent into its Hindu and Muslim zones. He was knighted in 1888 and after a long intellectual and political career passed away at Aligarh in 1898 at the ripe age of eighty-one.

29. SAYYID AHMAD AS A HISTORIAN

Sayyid Ahmad had the intellectual make-up of a true historian and his entire thinking was coloured with a deep sense of obligation to the past. He did not become an unreasoning worshipper of the past like Burke. He could distinguish between its healthy and injurious legacies. He viewed political and social problems in the light of history and his ideas bore a close resemblance to the findings of the historical school in Political Science. As a historian he was concrete and objective. His monograph on the history of the Mutiny in the district of Bijnaur opens with the following observations about the responsibility of a historian :

"The contents of this book mostly deal with what I saw with my own eyes and did with my own hands. I have taken great pains to ascertain the truth of events and incidents beyond my own experience. Tampering with historical truth is a fraudulent enterprise. It damages the truth and its evil influence works for ever."

Asar-ul-Sanadid (آثار الصناديد meaning, the relics or monuments of the Princes i.e. former Kings of Delhi) is an enlightening historical writing of Sayyid Ahmad. صناديد is an Arabic word, plural of صنديد meaning a brave or noble person, a prince. The word صناديد also occurs in the well-known Persian couplet :—

از نقش و نگار در و دیوار شکسته
آثار پدید است صنادید عجم را

The book deals with the ancient buildings and historical monuments of Delhi and its suburbs. The city of Delhi is one of the oldest capitals and can boast of a hoary antiquity. It is the graveyard of dynasties and empires. Time has hallowed every bit of its territory. When Sayyid Ahmad entered the field of historical research, he was fascinated by the wealth of Delhi's unexplored archaeological remains. He personally surveyed some one hundred and thirty sites, measured their dimensions, transcribed their inscriptions and reconstructed their original plans. He spun the data thus collected into a lively narrative of an almost encyclopaedic range. The book was translated by a French orientalist and introduced Sayyid Ahmad to the scholars of Oriental history in Europe.

Sayyid Ahmad next turned his attention to *Ain-i-Akbari* (آئین اکبری), the principal source book for the colourful reign of Akbar who presided over an administration remarkable for its efficiency as well as

complexity. The land-revenue system built up under the British was faithfully raised upon the foundations laid in the reign of this renowned monarch. But the available copies of this classic were full of errors and were positively unserviceable for an understanding of an important epoch. Sayyid Ahmad sought to establish the text of this great work. He collected all the manuscripts within his reach and prepared his own version in which he corrected all the inaccuracies including those of the author himself. All this represented an immense improvement upon the utility of the original work But unluckily a good part of the manuscript together with its printed portions was destroyed during the Mutiny.

Tarikh-i-Sarkashi-i-Bijnaur (تاریخ سر کشیٔ بجنور) is a history of the Mutiny in a particular sector. This is, in fact, an uninterrupted day-to-day diary maintained by Sayyid Ahmad dealing with the events that took place in the district of Bijnaur between May 1857 and April 1858. He recorded all that he witnessed and preserved all that he wrote amidst the death-dealing conflagration. He had numerous enemies about him and lived in hourly peril of his life. One has to be a historian to the marrow of his bone to enter into the stream of history with a stoic indifference to one's personal circumstances.

Risalah-i-Asbab-i-Baghawat-i-Hind (رسالۂ اسباب بغاوت ہند) was the next outstanding contribution of Sir Sayyid to contemporary history. The pamphlet represents an important landmark in the evolution of Sayyid Ahmad's mind. His former concern with history was in the nature of a disinterested, intellectual and cultural pursuit. But the horrifying and humiliating consequences of the Mutiny taught him to resort to history for practical ends. The aim of this new motivation was to promote accord between the rulers and the ruled.

The British rule in India has a credit as well as a debit side. However, admirable the qualities of the British mind, it has been too sensitive about its own prerogatives and too much off the balance to make a fair estimate of the intensity of Indian feeling and sentiment. Like all foreign masters they were prone to dwell glibly on the benefits and blessings of their own domination but their claims were summarily dismissed by the Indians as mere hypocrisy. In this book Sayyid Ahmad spotlighted the errors of the administration of East India Company and brought home the manifold Indian grievances against foreign rule. He called attention to the unrestrained zeal of the Christian missionaries who followed in the wake of the conquest and the mistaken enthusiasm of the Company in helping the missionary propaganda. This inflicted a mortal injury on the pride of a people who were deeply attached to their religious creeds. In the economic sphere, the Company rule had created financial and fiscal monopolies. The local industries had been crushed out of existence to create a market for British imports. The officials of the East India Company showed little sympathy for the people over whom they ruled. They loved to assert their authority and suppressed all manifestations of discontent. Sayyid Ahmad explained all this without mincing words and attributed the outbreak to the ferocity of the British rule. His book was a powerful plea for humanising the administration and making it responsive to the urges of the people.

Freedom of expression and opinion was unthinkable in those autocratic times. It was an act of cold courage to have drawn up this indictment. Any Englishman who read it was likely to brand it as treasonous and inflict direct chastisement upon its author. Sayyid Ahmad was on the point of sending the pamphlet to the Viceroy and members of the British Parliament when some of his friends dissuaded him from the course. But Sayyid Ahmad disregarded the friendly pressure though he experienced some difficulty afterwards in clearing himself of the charges of disloyalty brought against him by the British rulers.

After the Mutiny, Sayyid Ahmad was engrossed more and more in the advancement of social reform and the preaching of political quietism. But a subtle sense of history pervades all his later writings. Sayyid Ahmad discovered new uses of history. He informed one of his friends from abroad that the vilification of Islam and the distortion of its history in the West were directly responsible for the political adversities of Indian Muslims. He felt that a more objective approach to the past would go a long way in conquering the deep-rooted aversion of the West for Islam and its followers. In his estimate it was also necessary for the Muslims to realise their own ideals in thought and practice. As a people they had to rediscover their own identity and their lofty principles. What can be done depends much upon what has been. It was under the stimulus of this goading thought that Sayyid Ahmad became instrumental in getting that revolutionising poetic masterpiece produced which goes under the imperishable name of *Musaddas-i-Hali — The Rise and Fall of Islam*. History thus became an instrument of Muslim Renaissance in Sayyid Ahmad's hands. He was probably the first man of letters in India to make out a case for the reformulation of historical values. He made a sharp distinction between history and fiction. The two belonged to different departments of literature, each with a method of its own. Historical romance was fatal to history and fiction alike. The mere stylist must never be entrusted with the job of putting history into shape. He may be tempted to sacrifice accuracy for the sake of smart phrases. Sayyid Ahmad did not have a high opinion about Macaulay's talent as a historian, because he (i. e. Sayyid) did not look upon history as an affair of chiselled idiom. According to him, the historian must cultivate the art of expressing himself in inornate and exact prose.

Sayyid Ahmad's own contribution to history was not inconsiderable. But the inspiration which Shibli received from him in this direction is equally important. Shibli was a professor of Oriental languages at the M. A. O. College Aligarh when he first came into contact with Sayyid Ahmad. At that time Shibli was deeply imbued with the orthodox tradition. But he gradually outgrew his narrowness of vision under the liberalising influence of the Master. In addition to a comprehensive biography of the Prophet, he wrote a series of works on some of the leading personalities of Muslim History such as the Caliph Umar, al Mamun, Rumi, al-Ghizali and the like. He had to undertake an expensive journey to Turkey and other Muslim countries in search of material for his volumes. Shibli's work had a great vogue and constituted an important force behind the Muslim Renaissance in India initiated by Sayyid Ahmad and his Aligarh movement.

30. SAYYID AHMAD AS A REFORMER

Sayyid Ahmad was the first Muslim thinker who undertook to reinterpret Islam in accordance with the new ideas. The political rivalry between Islam and Christendom was a legacy of the past. The Crusades had deepened the fissure. The European powers felt the Turkish conquest of Constantinople as a thorn in their side. European scholars presented Muslims as blood-thirsty destroyers of the peace of the world. With such prejudices, the British rulers became strongly suspicious of Muslim loyalty towards the new order. There was also much in Muslim thinking and conduct to confirm their misgivings. The Hindus who had lived under Muslim rule for many centuries and nursed grievances against their former rulers were attracted by the opportunities of advancement provided by the change of masters. They went forward to meet the British conquerors more than half way. The alliance was advantageous to both. The Muslims were slowly crushed between the two pincers. The British ignored the very existence of Muslims and felt no qualm in sacrificing Muslim rights to advance Hindu interests. As Hindu subjects drew closer and closer to the British rulers, the Muslims drifted apart. In course of time, the estrangement was complete and the two found themselves separated by an unbridgeable gulf.

Sayyid Ahmad was a realist. He had been through the Mutiny and had watched at close quarters the outcome of the conquerors' unappeasable wrath against the Muslims. He had witnessed vast sections of Muslim aristocracy being either obliterated or utterly impoverished. He was convinced that the British had come to stay in India and their supremacy could not be challenged in any foreseeable future. The Muslims must, therefore, refashion their lives as Muslims If they did not, they would go deeper down into the morass of degradation. In his opinion the Christian-Muslim rancour was merely the result of mutual ignorance and prejudice. His effort to mediate between the two religions took the form of a commentary on the Bible which sought to establish that both Islam and Christianity were fed from the same spiritual spring.

The Muslim society in India tabooed social intercourse with Christians under a mistaken interpretation of religion. In order to remove this barrier, Sayyid Ahmad wrote a pamphlet explaining that Muslim law does not prevent Muslims from dining with Jews or Christians, provided prohibited foods or drinks are not served.

Periods of transition are inevitably attended by confusion and perplexities. New education was thought to be opposed to existing religion and ethics. As Hunter had put it in a disgustingly strong language : "No young man passes through our schools without learning to disbelieve the faith of his forefathers. The luxuriant religions of Asia shrivel into dry sticks when brought into contact with the icy realities of Western science".

There is nothing unusual in a conservative community rejecting all new ideas which threaten its homogeneity. The older generation among Muslims had no breadth of vision. It considered all current scientific ideas to be incompatible with Islam. While the Hindu

took to the new education avidly, it stuck in Muslim throats. This was the way to extinction. With his unusual foresight Sayyid Ahmad grasped the nature of the issue and devised a solution. He attempted a synthesis of religious thought in Islam with the acquisition of modern education. He showed that Islam was not opposed to the study of science and had nothing to fear from its impact. Secondly, he conceived of a new system of education in which the scholars would receive instruction in Islam along with a grounding in Western sciences. This was the basic principle of Aligarh education which brought influential elements in the Indian Muslim Society into the current of modernism. He had not set his heart on a total breach with the past. He advocated a harmonious blending of the present-day educational requirements with allegiance to Islam. The M. A. O. College gave religious education alongside the usual courses in Western literature and sciences.

The proselytizing activities of the Christian missionaries were giving an acute cause of anxiety to the Muslim society. They enjoyed Government patronage and used a variety of methods to secure conversions. They spread a network of schools where the Bible was placed in the hands of young pupils and its study encouraged by pecuniary rewards. Their hospitals gave free medicines to visiting patients along with doses of Christian teaching. Islam was an unfailing target of their platform invective. It was also vilified in leaflets and pamphlets. The core of missionary teaching was that Islam had outlived its day, that it could not stand scientific and intellectual scrutiny, that its appeal lay to the grosser impulses of human nature and that it had kept the Muslim communities all over the world in a state of chronic backwardness. *The Life of Muhammad* written by Sir William Muir, at the instance of a veteran missionary amplified this thesis.

Sayyid Ahmad wrote a powerfully convincing refutation of this book under the title *Essay on the Life of Muhammad and Subjects Subsidiary Thereto*. This was a scientific and historical study characterised by rigorous reasoning. It is rightly regarded as a specimen of the author's ripe scholarship. The materials needed for this work could not be found in India and Sayyid Ahmad undertook a voyage to Britain where he studied in the British Museum and the India Office Library. The work proved costly. He had to sell his household effects and borrow heavily to meet the expenses of the publication. Sayyid Ahmad was of the opinion that religion needed to be combed of all exotic ideas and placed in its proper perspective. In questioning sanctified opinion Sayyid Ahmad emancipated the Muslim thought in India from the bondage of prescription and in this lies his monumental achievement.

Sayyid Ahmad can justly be regarded as a maker of Urdu prose and the first real prose-writer in this language. Urdu is a cultural heritage of Muslim rule in India. But it was as yet in a state of comparative infancy. Its thought had been enriched by a long line of illustrious poets. Its prose was, however, undeveloped. Its intellectual content was small and its vocabulary could grapple only with a narrow range of subjects like religion, history and mysticism. Written in rhymed prose, the early Urdu books abounded in similes

and metaphors and represented an unscientific and lifeless assemblage of facts with a strong didactic and other-worldly flavour. Sayyid Ahmad worked a veritable revolution in literature. Primarily a reformer who wanted to raise his community to the intellectual level of the more advanced Western peoples, he sought to propagate his ideas through workmanlike, unvarnished Urdu prose. The language was stripped of its ridiculously artificial trappings and invested with a sufficiently sensitive and expressive vocabulary to absorb and expound all shades of meaning on different subjects connected with contemporary life. He made his first effort in this sphere by founding the Scientific Society at Muradabad in 1864. The Society ran a weekly journal, the *Aligarh Institute Gazette* in which appeared articles of popular interest on social, educational, and scientific subjects. Master of a smooth and matter-of-fact style, he never burdened his writings with unfamiliar terminology. As he wrote, he appeared to be engaged in an intimate conversation. Sayyid Ahmad made no direct contribution to poetry. With him, and after him prose became a vehicle of Muslim awakening and instruction. It was he who transformed an undeveloped dialect into a language pulsating with life and capable of meeting the demands of a complex modern society.

Sayyid Ahmad was fully imbued with the impatience of a zealot and the fervour of an iconoclast. In one of his best-known essays he remarks : "One who wishes well of his people must come out in the open, break his own chains and put heart into others to do the same." In his reformist programme he included freedom of opinion, a critical approach to religion, the discarding of social evils imbibed from Hindu contacts, the elimination of less desirable traits of character such as flattery and insincerity, proper observance of cleanliness of person and the recognition of women's rights and the simplification of current forms of address in our correspondence.

31. SAYYID AHMAD AS A POLITICIAN

Sayyid Ahmad never presented himself as a politician. At the conscious level, his life-work was primarily educational and reformative. For one thing, Sayyid Ahmad was often reticent on politics. But whenever he spoke he was far from disputatious. His political opinions were characterized by the same candour which permeated his discussion on social and religious questions. A recent Indian publication has pointedly stated that each one of Sayyid Ahmad's major projects i.e. the Scientific Society, the M.A.O. College, the Commentary on the Bible, the Plea for Social Reform, the Commentary on the Quran was inspired by political considerations and was designed to lead to the political rehabilitation of the Indian Muslims. This view is correct, if the term politics is meant to include all that it conveyed to the ancient Greeks. But if we choose the narrower meaning of state-craft, Altaf Husain Hali, his friend and biographer, has rightly said that Sayyid Ahmad's love of Islam was the only dynamic force behind all his activities. The loyalty to the British of which he spoke was the loyalty of free men and not of slaves. His liberalism has an objective stamp which will be recognised by anybody who follows his opinions carefully.

In post-Mutiny India, the ruling class, with rare exceptions, displayed abnormal racial arrogance. In part this could be attributed to the Mutiny. Old memories rankled on both sides. The Indians soon reconciled themselves to the British rule as a decree of fate. But the British drunk with the pride of conquest treated their Indian subjects as half-savages and were quick and demonstrative in heaping indignities on their heads. No Indian was allowed to enter restaurants, public parks or railway compartments frequented by Englishmen. If he did so, even unwittingly, he found himself rudely thrown out. The passage of time did nothing to soften the haughtiness of the ruling class. Sayyid Ahmad reminded them of this fault of theirs in 1877 in these words: "For a whole century and more, you gentlemen, have lived in the same country; you have breathed the same air; you have drunk the same water, you have lived on the same crops that have given nourishment to the millions of your fellow Indian subjects, yet the absence of social intercourse which is implied by the word friendship between the English and the people of this country has been most deplorable." The controversy which centred round the Ilbert Bill (a legislative measure which sought to extend the jurisdiction of Indian magistrates and judges of a certain standing by investing them with the power of trying European criminals) called forth an aggressive agitation from the British community in India who thought that the world would end if a white man were made to stand before a magistrate with a tanned complexion. Sayyid Ahmad, according to them, committed an irremediable sin by recording his vote in favour of the bill. In the course of his speech before the Legislature he observed: "I am convinced that laws based on racial discrimination will prevent the growth of friendship and amity between our two peoples. Political equality is born out of subjection to a uniform system of law. It is true that all subjects of the Crown, Hindus, Muslims, Europeans, Eurasians should enjoy the same political and constitutional rights." Sayyid Ahmad's dealings with the British fail to corroborate the legend of 'servility' circulated by an extremely vocal coterie of propagandists. His opposition to certain policies of the Government was constant, consistent, and unsparing. He never hesitated to cross swords with insolent and ill-mannered bureaucrats and was impatient with the widespread habit of suffering official high-handedness meekly. He advised his countrymen not to put up with injustice and indignity even if it came straight from Caesar.

Sayyid Ahmad was the first Muslim to sense the political implications of the linguistic wrangle. The Urdu-Hindi controversy forced itself on public attention in 1867. The Hindus were determined to undo Urdu and have it replaced by Hindi as the language of the law courts. They opened the front at Benares. Gradually their demand by which the friends of Hindi pursued their ends ripped open the wounds of the past and portended the inevitable conflict. Sayyid Ahmad abandoned all hope of co-operation between Hindus and Muslims and read with uncanny sureness the writing on the wall. His oft-quoted letter written from London in 1869 in which he talked of Hindus and Muslims parting company for good can be read as a veritable prophecy about the 1947 partition of the Indian sub-

continent. As time went by, the so-called Indian National Congress became exclusively the market-place of Hindu ideologies and the forum of Hindu aspirations. Sayyid Ahmad counselled Muslims to keep away from the Congress for several cogent reasons. In education and enlightenment they were sadly behind the times and were not experienced enough at the game of politics. They had large gaps to fill. Politics at this stage would prove a distracting pursuit and upset plans of educational reform and social uplift. There was nothing baneful in asking an educationally backward and economically poor people to attend to first things first. He further argued that no political movement in India could be depended upon to produce worthwhile results in the face of growing estrangement between Hindus and Muslims. Fruitful politics could only be raised upon consensus of opinion. He expressed this line of thought in one of his articles thus: "I seriously pondered over the suitability or otherwise of the representative system of government in India long before the Congress took up the matter. Having gone through the opinions of John Stuart Mill, I am convinced that where majority vote is a decisive factor in a political system, it is essential for the electors to be united by ties of race, religion, manners, customs, culture and historical traditions. In the presence of these conditions, representative government is practicable and useful. In their absence, it would only injure the well-being and tranquillity of the land. India's size and racial and cultural diversities will always militate against the success of Western democratic institutions in this country. The Muslim community cannot agree to sacrifice its historical and cultural identity at the altar of a nationalism with which it has no affinities." That the Muslims form a nation by themselves by virtue of their common adhesion to Islam is the most recurring strain in Sayyid Ahmad's speeches and writings. A typical extract culled from his address to the Muslim students at Lahore is as follows: "I use the word community to include all Musalmans. Faith in God and His Prophet and proper observance of the precepts of the faith are the only bonds that hold us together. You are irrevocably lost to us if you turn your back on religion I want you to dive deep into European literature and Sciences but at the same time I expect you to be true to your faith".

32. THE FAIRY TALES OF SCIENCE
(*Punjab University B.A. 1937*).

Children cling with affection to the knees of their old grand-mothers, bent double with years and listen to the stories of fairies and elves. The story of Cindrella is familiar to us all. It is the story of a little girl who is employed as a drudge of the house. While she is busy in her housework, her elder sisters go to the balls and enjoy life. At length, a fairy enables her to go to the Prince's ball. The Prince falls in love with her and marries her. Similar is the story of The Sleeping Beauty. It is the story of a Princess who is shut up by en-chantment in a castle where she sleeps a whole century during which period a thick forest grows around the castle. At last she is disen-chanted by a young Prince who marries her. Fairy tales include stories not only of elves and fairies, but also of ghosts and hobgoblins, giants and superhuman beings, of magic, enchantment and romance.

Good and loving grandmothers tell, therefore, different tales to entertain the little ones. At one time they tell stories of the heroic deeds of Sohrab and Rustum, at another they relate the stories of the love-adventures of Laila and Majnun. Sometimes they enthrall the children by narrating the tales of Aladdin and Sindbad the Sailor from the *Arabian Nights Entertainment* and at other times they turn to some old familiar story of ghosts and fairies from the popular folk-lore current in the neighbourhood.

We, older people, cannot revive the good old days of childhood. As a result of the change in tastes and temperaments, we do not turn for entertainment to Firdausi's *Shah Namah*, Burton's *Arabian Nights* or the fairy tales collected by the German scholar Grimm. and Perrault, the French story-teller. The age we live in is an age of science. The stories of inventions and discoveries in science read as well as the most exciting tales of fairies or the great deeds of great heroes in Homer and Greek mythology. Stories of scientists and their achievements have the same thrill for modern society as the tales of magic and romance for the children.

Carlyle said long ago : "Man is a tool-using animal. By the use of tools, the granite melts into dust before him ; he kneads glowing iron as if it were soft paste ; seas are his smooth highways ; winds and fire are his unwearying steeds. Nowhere do you find him without tools. Without tools he is nothing, with tools he is all " These words of the great English writer read like an ode in praise of Science.

If we look at the scientific achievements of man — the glory of our modern intellectual life — we find that he has substantially conquered time and space by quick means of travel. Fatal diseases such as bubonic plague, small-pox and cholera have been effectively controlled through the scientific achievements of man. He has discovered marvellous anaesthetics by which pain has been diminished and surgery enabled to accomplish miracles.

Let us revolve in our minds how we get today cheaper and better clothing than our ancestors could get in the days of Akbar or Aurangzeb. The first looms were worked by men and men were replaced in England in the 18th century by horses moving round in a circle. It was Arkwright who first suggested that water could be used as a source of energy. With water came another element, wind, as a rival source of power But neither water nor wind was dependable and later both water-mills and wind-mills were replaced by those worked by steam. This advance in the conquest of nature has steadily continued and is still on the march. Today everywhere in the world – at Lyallpur as well as Manchester, cloth-mills are worked not by steam but by electricity, for man has found that electricity is a much more economical source of power than even steam.

When we visit the big industrial centres of the scientifically advanced countries of the present-day world we are reminded of the famous words of Bessener : "As certainly as the age of iron superseded that of bronze, so will the age of steel reign triumphant over iron." Wilkensen, Bessener, Nasmyth and Mandslay are some of the greatest inventors of England who have made iron and steel our servants. The

engines of motor cars and aeroplanes and railway rails are all made of iron converted into steel. The story of steel-manufacture reads almost like a tale of adventure in which the hands of the trained mechanic work like the wings of a fairy.

An evening at a cinema is, perhaps, the commonest and most pleasant diversion at the present day. But few of us in our raptures over our favourite star on the screen, Sophia Loren or Elizabeth Taylor, remember that Thomas Alva Edison, the great scientist of America was the first to invent the photograph and the cinematograph. The idea of a phonograph dawned on him as he was trying to get a better transmission of the messages. The idea of cinematograph or a moving picture had been long in the field. Edison aided by French inventors like Armat and others greatly pushed forward the idea, and by means of projectors gave it a practical shape. Most of us have forgotten the long romantic tale of inventors who by, patient co-operation produced in 1928 the first talking picture.

The motor car and the aeroplane are the two new means of transport in the twentieth century and the story of each has a thrill of its own. It was towards the end of the nineteenth century that they rapidly improved and today they have become a part and parcel of our everyday life. The credit of inventing them does not belong to a single individual or a single nation. Englishmen, Americans, Frenchmen and Germans have all had a contribution to make towards their perfection. Today Henry Royce of the Rolls Royce Limited and Henry Ford of America and Austin and Morris of England are some of the outstanding designers of engines and chassis (base frames of motor cars) and if Ford has popularised the motor car as a means of transport, the rest have made travelling a luxury.

The aeroplane has infinite possibilities. One may say that if airships and balloons represent the theoretical or academic aspects of aviation, the aeroplane represents its practical side. Countless experiments are made with untiring zeal and records are continually set up to be broken by new seekers of adventures. The story of the aeroplane is as romantic as that of the air-ship or the balloon. After numerous experiments with box-kites and gliders by Lilienthal, Langley and the Wright brothers the aeroplane is now widely used in both civil and military aviation. In 1929, the British air mail was brought from London to Karachi for the first time and today air mail and passenger services are quite common in Pakistan as elsewhere.

The people of undivided India, being a subject nation, have not much romance about science to tell. Still a few stories of the scientists of India and Pakistan are as interesting as the story of the Sleeping Beauty or Sindbad the Sailor. Long before Marconi discovered his wireless, the great scientist of Bengal Sir Jagdish Chandra Bose, first discovered the power of electro-magnetic waves through which sounds could be transmitted from one place to another. Later the same scientist invented the famous instrument known as *Crescograph* by which the ascent of sap in a plant can be measured. It is made of springs of watches besides the subtle and ingenious loops and wires. Professor Kashyap of the Punjab, a pioneer in the systematic Botany of the Himalayan plants often wandered gipsy- like amongst

the foothills of the Himalayan range. With the passion of a lover, he chased and labelled and classified the Northern Flora of India. Sir C.V. Raman, a winner of Nobel Prize, at first experimenting in the Physics of sound, at last stumbled upon what is known as the Raman effect which is regarded as a notable contribution to Physics. Dr. Abdul Salam, Scientific Adviser to the President of Pakistan has brought great credit to our country by his original researches in the domain of Physics and is perhaps the youngest FRS (Fellow of the Royal Society) of the world. The work of Dr. Sultan Ahmad, Head of the Department of Botany in Government College, Lahore has also won international recognition in his subject.

In fact, every article of necessity or luxury in modern life has a romantic tale of science behind it. From the manufacture of a button and the sewing machine, from the preparation of ice-cream on summer-evenings in Pakistan to the atom bomb which destroyed the cities of Hiroshima and Nagasaki in Japan, everywhere there is science as well as romance. Space conquest and landings on the moon are also the present-day marvels of science. Scientific discoveries and inventions are all made in the loftiest moments of creative thought. If all the stories of inventions and discoveries are told, they would form an enormous collection, more stupendous than all the tales of folk-lore current among the savages and civilized people of the world.

33. OPTIMISM IN LIFE AND LITERATURE

(Punjab University B.A. 1941).

There are in the world two types of men who have two distinct attitudes towards life. Some men always look to the bright side of life. They are full of hope and are not easily depressed by the disappointments and failures of life. They are the optimists. There are others who always look to the seamy side of life. They are full of disgust and put a gloomy construction on every little incident of life and read into it the curse of God. They are the pessimists. An optimist is sometimes defined as one who believes that this world is the best of all possible worlds while a pessimist is described as one who believes that this world is the worst of all possible worlds.

In every age and in every land, there have been optimists as well as pessimists. In every literature these two views on life have developed and expressed themselves in different accents. But if we read aright the history of the world, we find that in some nations optimism is the dominant note, while others develop a pessimistic bias. In Hindu and Budhistic thought pessimism predominates over optimism. Most Hindu philosophers regard the world as essentially evil and life as eternal suffering. They, therefore, recommend different methods of escaping from evil and suffering. Islam, on the other hand is a religion of hopefulness, struggle and optimism, upholding the spirit of progress with an unfailing faith in God. One of the outstanding verses of the Holy Quran declares : " Despair not of the mercy of Allah, Who forgiveth all sins. Lo ! He is the forgiving, the Merciful". Iqbal, a great exponent of Islamic thought and Quranic teaching, announces in poetical accents his creed of optimism in these stimulating words :—

(1) "Life shines forth in the will to conquer."

(2) "Let your heaven within be created from this Earth for life is action".

Robert Browning the great Victorian is, perhaps the most optimistic of all English poets. His optimism springs from an undying faith in life hereafter and a deep-rooted belief that the high ideals and aspirations of man which are not fully realised in this life on earth will be completely fulfilled in the life to come. This is the recurring strain in his poetry.

Browning's optimism is the outcome of his unflinching faith in God. He advocates a spirit of continuous fight against suffering and adversity throughout his poetry. In *Rabbi Ben Ezra*, he stresses the value and importance of struggle in the following forceful lines :

"Then welcome each rebuff
That turns earth's smoothness rough
Each sting that bids nor sit nor stand but go !
Be our joys three parts pain !
Learn, nor account the pang, dare, never grudge the throe."

George Meredith, the most intellectual of English novelists is a prose Browning and his phrases are often as haunting as those of Browning. Optimism is the pervading quality of his work. He writes constantly as one for whom human life is a boundless good. He is infinitely vivacious and witty. He is so fertile in jest and epigram, that even the nimblest intellect finds it difficult to keep pace with him.

The Ordeal of Richard Feverel by Meredith is a great book because it contains a note of profound wisdom and optimism. There are sayings in it which cannot be forgotten because of their optimistic teaching. They are as memorable as the sayings of Gautma or Confucious, of Marcus Aurelius or Augustine and might be taken as suitable texts for great sermons.

How profoundly religious and optimistic are these aphorisms :

"Expediency is man's wisdom. Doing right is God's."
"Who rises from prayer a better man, his prayer is answered."
"The compensation for injustice is that in the darkest hour we gather the worthiest around us."
And this most perfect of lover's petitions :
"Give me purity to be worthy of the good in her and grant her patience to reach the good in me."

The women characters of Meredith breathe a spirit of radiant optimism. His charming heroine Diana of the Crossways expresses the philosophy of optimism in a nutshell : "Who can really think and not think hopefully?" Women of this type stand as beacon-lights in the storm and turmoil of life. George Meredith's women are full of the zest of life and are always optimistic in their approach. Through all his probings to the lowest depths of human behaviour in his epoch-making novel, *The Egoist*, Meredith retains his geniality, his faith in God and man, his hope for the world. He tells us that the only

chance of happiness is the belief that this world is well-designed. Pessimism is the disease of shallow minds, a complaint which attacks mainly the less forceful natures of the race. The wider and deeper natures have too strong a vitality to be its victims. Go deep enough and you will find that the sources of hope and vital joy have not dried up. Despair is a disease. The sane and sound nature must needs be hopeful. A little thought, like a little learning is a dangerous thing. It breeds pessimism. A little more thought takes one out of the storm-belt into the far-reaching sunlight. "I think it always the right plan in a dilemma" says the wise Mrs. Berry in one of Meredith's novels "to pray to God and walk forward." No better plan can be invented for the guidance of bewildered souls. Prayer supplies us with a steady flow of sustaining power in our daily lives.

Both Meredith and Browning are sturdy optimists. There is, of course, a thoughtless optimism—the optimism of those who recognise no problems or dilemmas in life and whose gaiety is the mere frisking and frolicking of the happy animal. But the glory of George Meredith's optimism is, that having seen the worst, he believes in the best. Having touched the lowest depth, he still has eyes to discover the starry height and ears to hear the music of the spheres. In this resolute and intelligent optimism he and Robert Browning once more find themselves akin. This spirit cannot be better expressed than in the following well-known lines of Pope:

"All Nature is but Art unknown to thee
All chance direction thou can'st not see,
All discord harmony not understood
All partial evil universal good."

—*Pope*.

The dominant note of European poetry and philosophy is that of optimism; it always triumphs over pessimism and cynicism. The famous German philosopher, Leibnitz, was the first to express in philosophical terms the optimistic view of life and Schopenhauer was the first German philosopher to build his philosophy on pessimism. In 1877 James Sully wrote a book entitled *Pessimism* in which he discussed optimism and pessimism in their philosophical bearings. He concludes the inquiry with the remark that optimism and pessimism are both deep-rooted tendencies of the human mind. But while optimism is essentially needed for the all-round uplift of man, pessimism fosters an unwholesome approach to life and only adds to human misery.

At the conclusion of the first World War in 1918, when the League of Nations was set up, people became optimistic about the future of the world. They thought that an era of eternal peace would dawn. With the declaration of the Second World War in 1939, people relapsed into pessimism and lost faith in the League of Nations. Again with the setting up of the United Nations Organization, the nations of the world, great and small, were buoyed up on the full tide of faith, hope and optimism. Charles Mackay, a Scottish journalist voiced this happy ideal in these encouraging words:

"There's a good time coming boys,
A good time coming ;
War in all men's eyes shall be
A monster of iniquity,
In the good time coming.
Nations shall not quarrel then
To prove which is the stronger
Nor slaughter men for glory's sake
Wait a little longer.

From what is happening in the world today, we sadly feel that this dream has not been realised at all. The UNO and other forces working for peace are finding themselves utterly helpless in the face of the self-aggrandising and militant spirit of man. As in international affairs, so in private life, optimism alternates with pessimism, hopes with fears, and joys with sorrows. Life is, in fact, a long struggle. The way is dark and difficult. The crown of success is at the journey's end. The buffetings of misfortune drive the weaker minds into pessimism and the pessimist votes life a failure. But the stronger folk in the world are the majority. They look facts in the face, weigh them in the balance and at last develop the reasoned optimism which is to them a source of never-failing strength and inspiration. The ideal of making life better is the constant urge as well as aspiration of the optimist. As Clough sings :

"In front the Sun climbs slow, how slowly
But westward, look, the land is bright".

34. THE STUDY OF HISTORY

(Civil and Foreign Services Examination, 1958.)

Punjab University B.A. 1937.

To understand the present correctly and to have some foresight of the future, one must know the past, for yesterday, today and tomorrow are but points in the continuous flow of time. History is a record of the past doings of men and women. The dominant tendencies of the present day cannot be measured and estimated with precision without a thorough knowledge of the past. History has, in the main two distinct lessons to teach. First it tells us, how in spite of superficial changes, a nation maintains a uniform tradition throughout the ages. The roots of such a tradition go deep down into the life and experience of the people. Throughout the political changes and chances, the democratic tradition has been an almost permanent feature in the life of the English people. Secondly, it sometimes tells us how a nation after a violent revolution, almost totally breaks with the past and creates a new tradition of thought and experience. In either case, a knowledge of the past helps us to follow the nation's endeavours in the sphere of social, political and economic planning.

A material function of history is permanently to record the great deeds and the ideals of the men of the past, and this record has undoubtedly a repercussion upon the present. Great deeds and noble thoughts, great sacrifices and efforts against overwhelming odds are a

great stimulus to even greater efforts in the future. No nation is so poor that its history does not contain many such examples, and the boy in school and the man on his duty are influenced, consciously or unconsciously by these achievements. History is, therefore, a prolific source of inspiration.

Even an apparent dearth of such inspiring deeds and thoughts may act as an incentive. What man taking pride in his nation and generation, does not desire that in his time something worthy of permanent record may be inscribed in the chronicles of all time? Thus history is a spur to national pride and enlightened patriotism.

History has yet another value, no less important. From it we learn what has been attempted by our forefathers and by the generations that preceded ours, not only in our own land but in all the world. We can learn the degree of failure or success and the reasons why such attempts turned out as they did. In this respect, success is probably of less importance than failure, because we learn from the causes of failure in others what to avoid ourselves. We learn to avoid mistakes, and, profiting from the difficulties of our predecessors, we steer the ship of state in our own generation clear of the dangers that may end in destruction. The poet has said :

"Men rise on stepping-stones of their dead selves to higher things"

In other words, we stand where we do today upon the accumulation of the experiences and actions of the past and the deeds of dead generations are the stairs by which we raise ourselves still higher.

The past, therefore, which is known to us only through history, whether it be printed in books, or repeated to us by word of mouth, is the basis on which we stand at the present and on which we build for the future. We judge what may happen in the light of what has happened. Our judgment may not always be correct, but without that light, how could we judge at all?

What memory is to an individual, history is to a people. The Hindu harks back to the days of Vikaramaditya or Asoka the Great. The Muslim loves to look back to the days of Babar, Akbar, Shah Jahan and Aurangzeb in the pages of Lane Poole, the Gibbon of India, and Sir Jadunath Sarkar. He may take himself in imagination to the period between the 9th and 12th centuries when the Ottoman Empire extended as far as Spain and numerous Universities disseminating Islamic culture were set up at Cardova and Granada, Toledo and Seville.

In history, if there is a continuity of tradition, a reverence for long-standing institutions, there are also sharp bends and sudden upheavals. According to Lord Bertrand Russell, the modern civilization of which the people of the West are proud is about four hundred years old. It is the result of the sudden birth of scientists like Galileo, Newton and Kepler. Of Sir Isaac Newton, the outstanding mathematician and scientist, Alexander Pope has significantly said :

"Nature and Nature's laws were hid in night
God said, 'Let Newton be' and all was light."

The French Revolution of 1789 was a sudden and pitiless break with the past. Louis XVI was beheaded, the Bastille was broken and a whole people became free. The Russian Revolution of 1917 was a total wrench from tradition and prescription. The Czar was killed and Rasputin, the High Priest of Czarist Russia, was murdered and a Bolshevist regime was set up after a hard tussle between the Rightists led by Trotsky and the Leftists led by Lenin. The startling conditions resulting from the Russian Revolution have been graphically described in the epoch-making novel, ***Dr Zhivago***, by Boris Pasternak for which he was awarded the Nobel Prize in literature but which he could not accept because of political reasons. America's participation in European conflicts—reluctant in the case of the First World War of 1914-18 but gleeful in the case of the Second World War 1939-45 were a total departure from the Monroe Doctrine which forbade America to go beyond the Atlantic in search of other people's foes. Lastly who could imagine that in China—soon after Dr. San-Yat Sen's political reform there would arise two powerful generals, Chu-Teh and Mao Tse-tung leading millions of armed forces against Japan.

There are three conceptions of history. In Carlyle's view history is nothing but a biography of great men. Rousseau defines history as "the art of choosing from among many lies that one which most resembles the truth." Macaulay conceives the ideal historian as one who tells the upper currents as well as the under currents of society and represents the spirit of an age in miniature. To our mind Macaulay's conception of history as a story of men, both big and small, imaginatively constructed and dramatically written is the best. But it has to be admitted that an imaginative and dramatic presentation of history is likely to detract from the objective dispassion which is an essential attribute of a really great historian. Even eminent historians like Sir George Travelyan and Alfred Toynbee have not been able to achieve this ideal of objectivity to the fullest extent because of the insuperable difficulties involved in an absolutely detached interpretation of the various events and trends of life. It is for this reason that our eminent leader and historian, Sir Sayyid Ahmad Khan, does not give a high place to Lord Macaulay in the rank of distinguished historians. James Anthony Froude's style is, however, simple and unadorned in dealing with historical topics as compared with that of Macaulay. In his writings Froude has demonstrated the truth of the dictum, "The last art of profundity is simplicity." A historian, however great, is not a Prophet. He cannot exactly prophesy the future. The members of the Security Council, just like the members of the League of Nations cannot chart, far less control, the events that are yet in the womb of time.

35. LIFE IS ACTION, NOT CONTEMPLATION — *Goethe*.

(*Punjab University B.A. 1937.*)

The greatest religious teachers and philosophers of the world have always enjoined a life of action and service, condemning flight from the world or retirement in seclusion and self-isolation. *The Quran*, *and The Bible* have the same message to offer. "Those who believe and do good have a reward never to be cut off," thus reads a verse in the Quran. Another highly significant verse of the Quran says : "The

believers are those who believe in Allah and His messenger and afterwards doubt not, but *strive* with their wealth and their lives for the cause of Allah. Such are the sincere." If we reflect on the import of these Quranic verses, we realise that Islam only repudiates that type of negative contemplation which preaches pessimism and leads us to turn our back upon the world and active life. But the Quran is not opposed to a progressive and constructive type of contemplation which is the corner-stone of faith in Allah and His messenger. Thus Islam condemns asceticism but upholds the dynamic type of reflection and prayerfulness (ذکر و فکر) which pave the way to a life of fruitful action, for no action of the right type can be performed without an unshakable faith in God and His Holy Prophet. This is the lesson which all really worthwhile Muslim philosophers and poets teach in different accents. "Thou shalt work always, careless of the fruit of thy labour," is the teaching of the Gita, the Bible of the Hindus. It differs from the Islamic teaching because the Quran promises a rich reward to those who live and die for Islam and truth.

Iqbal is the greatest exponent of Islamic ideals in recent times. He upholds the harmonious blend of progressive contemplation and action leading to the perfection of human personality. The whole of his poetic message is directed to the attainment of this great end—the sublimation of human character through self-realisation and ***purposeful action***. Although he was a great artist in the domain of poetry, yet all his musical appeal and richness of expression is subordinated to the higher purpose of living for great causes and sublime ends. He repeatedly repudiates 'Art for Art's sake' theory as is evident from the import of the following verse :

نغمه کجا و من کجا ساز سخن بهانه ایست
سوئے قطار می کشم ناقۂ بے زمام را

What have I to do with melody ? The composing of poetry is only a pretence. I want to drag the reinlesss dromedary back into the line. Again he says :

میری نوائے پریشاں کو شاعری نہ سمجھ
کہ میں ہوں محرم راز درون مے خانہ

Do not consider my disorderly melody to be poetry for I am aware of the internal secrets of the tavern (I have a complete insight into the innermost mystery of life).

پس از من شعر من خوانند و دریابند و می گویند
جہانے را دگرگوں کرد یک مرد خود آگاہے

After my exit from this world, the people will read my poetry, fathom into its meaning and declare : "A whole world was revolutionised by this man who had a complete realisation of his own self" Iqbal considered Art for Art's sake to be sheer dilettantism and petty aesthetic gratification. His is, not the tinsel glory and cheap glamour of mere rhythm and flow of words, but his poetic message is primarily meant to uplift and galvanise the Muslim nation, crushed by an utter lack of confidence and complete forgetfulness of its great

heritage. This harmonious blending of high content-value with perfection of form in Iqbal is a rare achievement in the field of poetry. His poetry is not the song of lotus-eaters tending to sleep and indolence. His is the message of ever-advancing action and never-ending progress in the attainment of great goals and purposes. Islam calls for brave and sturdy men who can unsheathe their swords in the cause of truth and righteousness. Islam condemns the cowardly spirit of taking cruelty and injustice lying down and strongly advocates the ideals of religious and national honour. To turn one's back upon the enemy and run away from the battle-field in panic is an unpardonable sin in Islam :

من آن علم و فراست با پرکاهے نمی گیرم
که از تیغ و سپر بیگانه سازد مرد غازی را

I am not prepared to accept that knowledge and wisdom for a blade of grass which deprives a fighter for freedom of his power to wield the sword and the shield effectively.

And yet in spite of persistent emphasis on a life of action by great men, both individuals and nations sometimes forget this ideal of constant action and social service and consider it inferior to the cult of self-isolation from society. In the Middle Ages there arose many monasteries in the West as well as in the East, where friars and nuns practised piety in seclusion. Monasticism is the general name given to an organized life of asceticism. It includes the idea of a withdrawal from the world and dwelling apart. As Harnack points out, Christianity, rightly understood inculcates the spirit of social service and a life of useful and beneficent action, but in the Middle Ages Christianity was deeply influenced by Eastern religious ideas emanating from Hinduism, Budhism and other creeds of that nature which preached asceticism of the most rigorous type. If we read the story of the good Samaritan in the New Testament carefully, we realise that Christ's mission had social service as its cardinal principle. But as a result of other extraneous influences, St. Benedict of Nursia, established monasteries at several important places. They branched off during the later Middle Ages into abbeys, priories, nunneries and convents. A large number of them exist even today in England as elsewhere in Europe. The members of these religious bodies live in cloisters and practise all sorts of unreasonable austerities. This sort of monasticism is utterly alien to the genius of Islam. Some misdirected Muslim mystics who have not entered into the spirit of the Quran and Islam have been taking recourse to it in direct defiance of the principles of life laid down by the Holy Prophet. Iqbal has condemned this soul-crushing tendency in the following forceful lines :

نکل کر خانقاهوں سے ادا کر رسم شبیری
که فقر خانقاهی هے فقط اندوه و دلگیری
تیرے دین و ادب سے آ رهی هے بوئے رهبانی
یهی هے مرنے والی امتوں کا عالم پیری

Come out of the monasteries and revive the tradition of Husain by sacrificing your life in the cause of truth. The spiritless asceticism practised in these hermitages brings nothing but sorrow and grief. Your religion and literature smell of asceticism which is a marked charateristic of decadent and perishing nations.

In Europe the reaction against a life of static contemplation divorced from action began in the eighteenth century. In this century Voltaire vehemently condemned superstition and unreason. He was the negative genius of the age. Goethe was the positive genius of the nineteenth century and the age that followed. When he said "Life is action, not contemplation," by 'contemplation' he meant sterile brooding and not that forward-looking and fruitful contemplation which was the motive-force behind all his own great achievements. A distinguished philosopher has truly observed that Goethe's poetry and philosophy as revealed in *Faust* contain the seed of all that we boast of as modern civilization and culture. Iqbal's '*Piyam-i-Mashriq*' is in response to the message of Goethe in his poetry. When. therefore, Goethe, prefers a life of action to a life of contemplation, he merely puts on record the inward bent and temper of the modern mind.

Tennyson, an eminent Victorian poet, has written two beautiful poems, *The Lotus-Eaters* and *Ulysses* in which he represents two contrasted moods. The Lotus-Eaters of Tennyson follow a life of inaction and dreamful ease while Ulysses is an embodiment of the Victorian passion for knowledge, adventure and action. The chief lesson of Tennyson's poetry is that man should not lead a self-centred life of stagnation but devote himself to a life of action.

While Tennyson's man of action has his goal in the pursuit of knowledge and experience, the Quranic man of action as visualised in Islam and illustrated in the life and achievement of the Holy Prophet has as his first goal, the realisation of God and truth in one's own life and then the dissemination of that vision of Truth and God in the whole world. Rumi has expressed the Islamic goal of action in the following unforgettable words :

نقش حق اول بجان انداختن
باز او را در جہان انداختن

The stamp of truth or God should first sublimate the self and then it should be propagated throughout the world.

Iqbal has expressed the strong and soft fibres of the Islamic man of action in the following verse :

ہو حلقۂ یاراں تو بریشم کی طرح نرم
رزم حق و باطل ہو تو فولاد ہے مومن

In the circle of friends, a believer in God is soft like silk but he becomes invulnerable like steel in the struggle between truth and falsehood.

Sir Sayyid Ahmad Khan, the illustrious founder of Aligarh University, inculcated the same ideal with untiring energy. In a life

of action the mind enlarges and the spirit abounds. Detached from action the highest impulses and the noblest aspirations weaken and wither. It is through action that the loftiest ideals given to man fulfil themselves and man feels 'rich beyond the wealth of kings.'

36. JOURNALISM HERE AND ABROAD

(B.A. Examination of Calcutta University, 1927, 1929)

The history of journalism is a romantic tale. It is said that about two thousand years ago Julius Caesar ordered the publication of a kind of official gazette in which were printed the speeches of the Roman Senators. In China, printing from movable types had been practised many years before the system was actually re-invented in Europe. In the early centuries of the Christian era, it is claimed, a sort of newspaper was in circulation.

One interesting principle emerges out of the above historical facts. The newspaper, first appearing as an official gazette, later developed into a record of contemporary events for the consumption of the public. In India, at the present day, journalism has made rapid strides. *The Tribune*, a Hindu daily in English which used to be published in Lahore in pre-independence times is now published from Ambala and its sphere of influence and readership is confined to the East Punjab. *The Statesman* is simultaneously published from Calcutta and Delhi. *The Times of India* of Bombay and Delhi, and *The Hindustan Times* of Delhi and *The National Harold* of Lucknow are some of the most important English dailies in India. *Amrit Bazaar Patrika*, one of the oldest and most outstanding dailies of India is published from Calcutta. Besides these English journals, there are numerous dailies, weeklies and monthlies published in important Indian languages such as Hindi, Bengali, Urdu, Gujrati, Marhatti, Malyalam, and Kanarese. The two English monthlies, *The Indian Review* and *The Modern Review* published from Madras and Calcutta respectively, compare favourably with their counterparts in England and America. Sir Rabindra Nath Tagore, an outstanding poet of India and a Nobel Prize Winner, patronized *The Modern Review* with his contributions and Sir C.V. Raman, the great Indian scientist patronised the *Indian Review* with his articles and researches on Physics. *The Illustrated Weekly of India* published from Bombay is an extremely popular journal of India.

The circulation of the British papers is, per capita, the largest in the world. This is because of the long political training and enlightenment of the British people. But the Soviets claim that the circulation of *Pravda*, a daily organ of the Government of USSR published from Moscow is the largest in the world. *The News of the World*, a weekly journal relating to sex and crime published from London is considered to be the largest circulated weekly journal in the world. It is more than six millions. But the importance of a newspaper is not to be judged from its circulation ; it should be gauged from its impact on the policy-making bodies and institutions of the country. For instance, *The New York Daily News* has the largest circulation in USA but it has little impact on the politics of the country. In contrast to it, *The New York Times* with

a relatively smaller circulation has the greatest impact on the politics of the country. Its readership comprises the intelligentsia and highly placed Government and public leaders who are responsible for formulating the nation's policies. Similarly, the comments and observations made by the British newspaper, *The Times of London*, are given serious thought in business and political circles whereas the comments by the *Daily Mirror London* which has the largest circulation as a daily publication in England, receive little attention from the policy-making bodies of the Government. Sometimes the criticism of the Government policies by *The Times of London* has brought about several healthy reforms in the administration of the country.

To take an example from the Urdu newspapers of Pakistan, while *Kohistan*, *Jang* and *Mashriq* have created a vast readership among the masses by appealing to the popular leanings, *Nawa-i-Waqt*, a primarily political paper, is frank and dignified in its tone and is read chiefly by the intelligentsia and Government officials.

The Pakistan Times is not only published in Lahore but is also the only English newspaper which is published from the interim national capital of Pakistan — Rawalpindi. In this respect, it deserves to be called the national newspaper of Pakistan, the status which was previously enjoyed by *The Dawn*, when Karachi was the capital. There was a time before it was taken over by the National Press Trust, when *The Pakistan Times* was considered one of the best produced leftist newspapers outside the Soviet Union. After 1959, the newspaper underwent certain changes and its standard declined in certain aspects while it improved in other directions. As *The Pakistan Times* is owned by the National Press Trust, it rightly supports the Government and justifies its actions and policies. *The Pakistan Times* was originally started under the blessing of Quaid-i-Azam Muhammad Ali Jinnah. *The Morning News* published simultaneously from Karachi and Dacca is also owned by the National Press Trust and is a supporter of Government policies. The daily *Dawn* Karachi is an independent newspaper and invariably supports the Government policies. The newspaper was founded by Quaid-i-Azam as a weekly paper in 1942. It developed into a full-fledged daily newspaper to promote the cause of the all-India Muslim League and the materialisation of Pakistan.

The National Press Trust (NPT) was founded by the leading industrialists of the country in 1963 with a view to improving the standard of journalism in Pakistan. The main purpose of the formation of the National Press Trust was to control the press which, as a whole, had come out against most of the domestic policies of the Government after the Martial Law had been lifted in 1962. During the brief span of the freedom of the press-July to December 1962—the Press became so strongly hostile and played up the opposition in such an effective manner that the party in power had to enact laws that could protect it from the mounting criticism of the press. This was achieved through the enforcement of the new press-laws which restricted the role of the press in national life on one hand and took over the management of a number of newspapers through the courtesy of the

National Press Trust on the other. Thus the National Press Trust which has boosted up, to some extent, the standard of journalism in Pakistan has chiefly become an instrument for exercising a sobering influence on the press. If it succeeds in raising the tone and standard of the newspapers it is controlling and helps all the dignified and decent newspapers in a constructive and liberal spirit, it can render a valuable service to the country and the Government.

The first great name in Muslim journalism in recent times is that of Maulana Hasrat Mohani. A man of austere simplicity and unimpeachable integrity, he gave a tough time to the British Government by his fearless campaign for promoting the cause of freedom. He was one of the pioneering fighters in the cause of liberty and Islam. He was jailed frequently by the British rulers for his staunch anti-British and pro-national views. He was the editor of a publication — *Urdu-i-Mualla* and ventilated his independent ideas through that periodical. Being an eminent poet, he also proved a great promoter of Urdu and a loyal supporter of Islam and truth. He was one of the privileged few who had a free access to Quaid-i-Azam Muhammad Ali Jinnah and sympathised with him in his aspirations to help the Muslims in their final fight against the British and the Hindus.

Abul Kalam Azad, the Editor of *Alhilal* and *Albalagh* was also a prominent figure in pre-independence Indian journalism. He was a man of profound learning and wielded a style of unusual power and felicity in Urdu. It is a pity that a person of such eminent literary and intellectual stature was lost to the Muslims of the sub-continent because the Hindus succeeded in winning him over to their side.

Maulana Muhammad Ali Jauhar was the most dynamic and capable figure in English journalism in pre-independence India. He was a veritable force to be reckoned with, and commanded a singularly racy and incisive style in English. The files of *The Comrade* bear ample testimony to his marvellous achievements as a Muslim journalist in pre-independence India. " Muhammad Ali " as an eminent Englishman said, "had the heart of Napoleon, the tongue of Burke and the pen of Macaulay." And, what is more fortunate, he had also the faith of a true Muslim.

Maulana Zafar Ali Khan, Editor daily *Zamindar* in Urdu was a great torch-bearer of freedom and a master of fiery eloquence. He was a veritable terror to Sir Michael O'Dwyer, the then autocratic Lt. Governor of the Punjab.

Mian Sir Fazl-i-Husain the leader of the Unionist Party and the Chief Minister of the Punjab Government enlisted the support of Abdul Majid Salik and Ghulam Rasul Mehr as editors of the daily *Inqilab* to support the cause of the Government and the policies of the Unionist Party and counter the ruthlessly powerful onslaughts of Maulana Zafar Ali Khan in his *Zamindar*. Both Abdul Majid Salik and Ghulam Rasul Mehr were eminent masters of a chaste and simple style in Urdu and there was a pronounced tinge of wit, humour and irony in their writings in the daily *Inqilab*.

Hamid Nizami, the founder-editor of daily *Nawa-i-Waqat*, stands as a great landmark in the progress of Urdu journalism before and

after the advent of Pakistan. His premature death is an incalculable loss to Pakistan and his memory as a unique upholder of the dignity and honour of the press against all sorts of regrettable pressure will always be enshrined in the hearts of the people of his country.

Although the present state of affairs is not very encouraging, there is no occasion for despair for the future of journalism in Pakistan. With so many persons of light and learning such as Mr. Abdul Majid, Mr. Muhammad Shafi and Mr. Z. H. Suleri among us, the future of journalism in this country is likely to take a happy turn in the long run and assert its old traditions of public service and devotion to Islam and Pakistan.

Of the British weeklies, *Punch* published in London has made a name by its original wit and humour. *John O'London* is another British weekly periodical with special literary flavour and insight.

Of the United States Magazines, *Life* and *Time* are considered to be exceptionally informative by the Pakistani general reader and the candidates for the competitive examinations will find both of them and *The National Geographic Magazine* (Washington) very useful for keeping them abreast with the times. They contain a good deal of enlightening material on the world current affairs and other topics of general interest.

Of all the foreign journals, *Reader's Digest* published by the Reader's Digest Association Limited, New York, in English and thirteen other languages including Arabic is the most popular in Pakistan. Its total circulation exceeds 30 million copies.

Reader's Digest provides its readers an assortment of articles on a wide range of subjects—social, educational and scientific. This magazine fulfils the need of modern times when life has become so busy that people with an inherent will to gather knowledge do not find enough time to read large volumes on subjects of their interest. The Soviets have brought out *Sputnik* to counter the ever-increasing readership of the *Digest*.

The Urdu Digest published in Lahore under the able editorshop of Mr Altaf Hasan Qureshi is planned in accordance with the pattern of *Reader's Digest* and is quite popular in West Pakistan.

At the present day, the newspaper is a powerful weapon in the hands of the people. The functions of a newspaper are numerous ; its responsibilities are great. The chief function of a well-edited newspaper is to furnish the public with the latest news of the world. As modern science has annihilated both time and distance, it is not difficult for a good newspaper to provide the subscribers with the latest news.

The sporting columns publish news about sports while some space is reserved for the stage and screen. The Editor of the paper writes the leader for the daily in which he comments on subjects of topical

interest, social, political or economic. Several columns—sometimes even whole pages are set apart in a newspaper for advertisements. The advertisements are usually of a large variety ; they include advertisements of posts, legal notices, announcements of goods on sale, notices of auctions and obituary notices as well as announcements of births, betrothals, and marriages. The newspaper list of births, engagements, marriages and deaths is sometimes humorously described as the column of *hatches*, *catches*, *matches* and *despatches*. We see how a good newspaper has to cater for the needs and interests of a wide variety of people.

Napoleon truly observed : "Four hostile newspapers are more to be feared than a thousand bayonets!" The press is at the present day, a great power in the land. In spite of a fairly strong control, the Pakistani press is the potent voice of the people. The editors' conference always fights for the freedom of the press. The press does, in fact, educate the conscience of the people, discusses the measures and policies of the Government, exposes the defects in the social, political and economic structure of the land and guides and moulds the conduct of the Government as well as the people. The freedom and dignity of the press may be truly called the standard by which a nation's greatness should be judged.

37. WELCOME AND UNWELCOME GUESTS

Man is a gregarious animal and sociability is his second nature. He associates with those persons for whom he has some liking and whose company he can enjoy. But this is not always the case. There are times when he has to meet people and receive visitors whom he does not like, because courtesy demands of him that he should be polite and tolerant to his unwelcome guests.

There are reasons why certain visitors are welcome and others are unwelcome. A person is liked for his habits, personality and character. To be a really welcome guest, one has to be a man in the true sense of the word. A considerate, loving and sacrificing guest is never a burden to the host. It is a delight to have him near you and his presence is like sunshine in the house. He keeps in mind your difficulties and he cheerfully accepts the hospitality that you offer him. He is always helpful and never burdens you with his own work. What a pleasure it is to receive such visitors. These welcome guests have a great sense of proportion and never prolong their stay beyond reasonable limits. They know how to cheer up others by their lively sense of humour and comfort them in their hours of trial and difficulty.

Your unwelcome guest visits you without giving you any previous notice like thunder or hailstorm. He comes at will and, what is worse, departs at will! From the small hours in the morning to midnight, there is no time sacred to him nor any place. He startles you in your drawing-room, hunts you in your bath-room and surprises you in your dining room.

In the afternoon of a hot summer day, when the weather is very trying and the inmates of the house are taking their post-luncheon nap, the door-bell rings Its sharp clang rouses the sleepers. On opening the door, one finds the most talkative lady of the neighbourhood standing at the door. She is let in, and the first thing she says on entering the drawing-room is : "Oh! were you sleeping? I am so sorry to distrub you. I was returning after shopping and thought of dropping at your house and having a word or two with you." She stays at your place for nearly the whole afternoon and when you have developed a headache, and cannot listen to her anymore, she leaves you.

Then there is the guest who, like Coleridge's Ancient Mariner requires a listener to relieve his obsessed mind. He pours such dull and uninteresting tales into your unwilling ears that for the hundredth time you wish that he should wind up his yarn and allow your overstrung nerves some rest. But more annoying than these types is the guest who seldom thinks of departing once he steps into your house. He smokes all your best cigarettes, borrows all the stamps you have, and takes away your mackintosh when he finally decides to go.

The guest who comes with the avowed purpose of borrowing money from you is a familiar type. After asking you, "How do you do and all that," he starts such harrowing tales of his misfortune that you begin to doubt whether he is in his senses. It seems that he has lost all his fortune, has incurred loss after loss, and will be certainly ruined unless you come to his rescue. When you regret your inability to help him, he hints that you would be none the worse for lending him twenty or thirty rupees. Feeling that giving him the desired loan is the only way of getting rid of him, you unwillingly part with the money and write it off as a bad debt.

The guest who awakens you out of your bed at the dead of night represents another undesirable class. Just when, after tossing on your bed for two or three hours, you are about to enjoy a wink of sleep, the cruel call-bell begins to ring. You think it is the next house. But no ; there it comes again. Next, some one calls your name at the top of his voice. Rubbing your eyes and muttering an oath, you come out to find that it is Mr. So-and-So who has just arrived by the 12-30 Express. Now begin your troubles. You must not only provide him with a night's lodging but also tolerable meals. After making a few futile efforts to awaken your servant or wife, you decide to serve the food yourself. Yet mark the unreasonableness of your mid-night tormentor ! Instead of thanking you for all that you have done for him, he wonders why your servant or wife should have gone to bed so early !

Again there is the guest who comes presumably to while away an hour or two in idle gossip. He talks of things at random, discusses politics and the international situation, and while getting, up chances to look at a new volume in your new almirah, pounces upon it with the quickness of a bird of prey, "Ah ! here is *Inside Europe* by Gunther ! that is the book I have been looking for," exclaims he. And before you can remonstrate that you have not even cut its leaves, he is off with it down the street.

But most of these are male guests. What about the female ones? A middle-aged woman with half a dozen of squeaking and shrieking children takes it into her head to pay a visit to your wife. The moment she enters, peace and harmony depart from the house. Your drawing-room is turned into a regular battle-field where books are used as missiles and chairs as shields. The ill-mannered children meddle with every decorative piece in the drawing-room and spoil as many things as they possibly can. There are yells and shouts and the little soldiers are seen flying at one another's throat. They smash your furniture, tear your magazines, spill your ink, break your pictures, and like demons of destruction spread misery and ruin wherever they go. If they get hold of a pencil, they scribble on the walls and disfigure them altogether. At their departure, you find yourself shedding tears over your ruined treasures and watching the wreckage like a sailor after a shipwreck.

The visitors who flatter one are the most irritating. All the time they are with you, they are eulogising you in most unreasonable terms. Sometimes they extol you to such an unbelieveable extent as if you were an angel from heaven who had graced this earth by mistake. It is all the more regrettable that behind all these obsequious comments, there generally lurks a mean motive to take an undue advantage of you. Such people are positively low and vulgar.

Thus there are guests and guests. Those who are noble in spirit are a source of bliss and comfort. Those who are not up to the mark in their habits and behaviour have also to be tolerated because of the supreme importance of etiquette in every-day life.

38. FLOODS

(*Punjab University Intermediate, 1936.*)

This subject can be treated in a variety of ways. We may give scientific explanations of the causes of floods, of how they may be resisted, and so on. We may, on the other hand, give descriptions of various floods. The following essay contains both exposition and description, but chiefly description.

Outline.

I. How floods are caused.

II. The effects of floods.

III. Description of a flood.

(*a*) The rising of the waters of the Ravi.

(*b*) The anxious waiting.

(*c*) The catastrophe.

(*d*) The flight for safety.

(*e*) The return.

When heavy rains fall, or when the snow on the hills begins to melt with the summer's heat, rivers get swollen. When this continues for some time, the waters rise beyond the banks of rivers and overspread the neighbouring ground. In Pakistan and India this happens

frequently during the monsoon. The rains keep on pouring for days, especially in the hills where rivers rise, and huge quantities of water find their way into the rivers. The rivers swell rapidly; sometimes the water rises six to twelve feet in one or two hours.

When the rivers are not heavily flooded there is no great danger. In fact, flooded rivers help to make the country on either side of them fertile by depositing alluvial soil. But when the floods rise higher they do untold damage to life and property. Houses are washed away; crops are destroyed; trees are uprooted; cattle are killed; and even human beings are caught in the torrents or all killed by falling houses.

It is difficult to realise the horrors of a flood unless we see one for ourselves. Some time ago I witnessed the terrors of a flood in my village The river Ravi which flows by our village was in flood. The sky had been heavily overcast for many days, and it had been raining ceaselessly for over a week. Away in the hills probably it had been raining ceaselessly for almost a month. The river Ravi was rising rapidly and perceptibly, and many were the anxious prayers our villagers offered to propitiate the God Almighty.

Then came the terrible day. The whole day it had been raining as if the heavens were descending upon us in the form of water, and from our house we could see the swollen river coursing rapidly along, and as far as the eye could see there was nothing but water everywhere. The familiar islands and the fields were gone—there was only one great mass of water, reflecting the dull grey of the sky. The little fishing boats that were our delight lay for a while in the midst of the waters, tossing about aimlessly and were soon gone, for they had been cut adrift from their moorings. My old grandfather, who had witnessed just such a flood years ago when he was a little boy, shook his head, and anxiously said that the Ravi would play us false, if we did not take care.

That night we sat up for a long time listening anxiously to the revelry of frogs and the pitter-patter of the rain as it fell on the roof of the house. The cattle had been brought to the verandah for safety. We went to bed, but lay awake, waiting for the breaking of grey dawn. Then we all started up in a mad hurry, for suddenly the alarm had been raised and the whole village was in a panic. The water had risen beyond all bounds, and it appeared as if our village would be washed away.

The rain had ceased, but the night was dark and the incessant croaking of frogs, the lowing of the distressed cattle, and the shouts of men filled the air. A chill wind was blowing. Our courtyard was filled with running water, almost knee-deep, and the water was still rising. We could distinguish, in the dim distance, the dark forms of some barges going up and down rescuing the villagers and their cattle, and carrying them to some place of safety. We shouted to them and waited, shivering and anxious. At last two barges came to our courtyard too. We got into one, and the cattle were put into the other, and then we steered out into the open. The current was in our favour, and so we glided along without much difficulty, though

when we saw the huge forms of some uprooted trees floating towards us, we were filled with fear. At length, without any mishap, the barges reached a place of safety, and disembarked a host of bewildered men and women, weeping children and terrified animals. We lifted up our voices in prayer to the Almighty Who had saved us from terrible death.

We had stayed there for about three days, leading a very rough and uncomfortable life indeed, when report was brought that the floods had gone down considerably, and that we could return. We looked forward expectantly to reach our dear homes. But when we went there, what a sight it was that met our eyes ! Our fair village lay almost ruined. Many of the houses on the banks had totally disappeared, and those that remained looked as if they had been untenanted for years. As we went along we saw various household articles lying about spoilt and broken—some even floating on the river. Our own house, which was on a higher level than most others, was safe, though the cowsheds and one side of the house itself were badly damaged.

It took us a long time to recover. Many were the lamentations of the poor who had lost their all in the floods. None of us have yet forgotten the grim terribleness of that awful night, and even now, as we lie awake on a dark and stormy night, listening to the patter of the rain, we shudder and think of the cruel flood that overwhelmed us five years ago.

39. ALL THAT GLITTERS IS NOT GOLD

Outline :

I. The meaning of the saying :

(a) Cheap things may look like genuine gold.

(b) Appearances are deceptive.

II. Illustrations.

III. The modern distrust of authority.

IV. Appearances of men unreliable.

V. The unsatisfactory nature of life itself.

VI. The need for trust and faith, in spite of everything.

Brass may be polished up and made to look like gold in all its outer qualities. Children and others may be deceived by the appearance of cheap metals made to resemble gold in colour and brilliance. Most people, however, can distinguish gold from base metals. Even very clever people may, however, be deceived by glass and other substances polished up, and made to resemble precious stones. I could not, even if my life depended on it, tell an imitation pearl from a real one.

The fact that men are often deceived by false appearances has given rise to the saying : "All that glitters is not gold". Appearances are deceptive : bright and pleasant-looking things may not be as good as they look. Appearances are external ; what really matters

is the real inner self. Everything must be closely examined before it is accepted as genuine. Life is full of cheap substitutes. Hence, the warning : Beware of imitation.

In some very old ponds and tanks a kind of moss grows in plenty. The moss covers the surface of the water so completely that it makes the pond look like a green field. When the surrounding ground is covered with green grass, it happens sometimes that men and animals unwittingly walk into the pond thinking it to be a part of the firm earth they walk upon. Marshy lands are similarly deceptive. On the surface they look firm enough, but step on them,—and down you go into sticky mud. They present an external aspect which is not a true indication of their real nature.

Some time ago a large elephant went mad. He played havoc in fields and villages, destroyed walls and houses and killed men. Many attempts were made to trap him. Pits were dug and covered with sticks and leaves, so that the elephant, mistaking them for firm ground, might walk on them and fall into the pits. Once he did fall into one of them but managed to get out of it again. Since then, it is said, the elephant became very cautious He carried a stout branch of a tree in his trunk and prodded the ground with it every now and then to make sure that he was not walking into another pit. Never again, until he was shot dead, did he fall into a pit. One bitter lesson had taught him that appearances are not true indications of what lies beneath.

One of the characteristics of the modern age is its distrust of authority. Most men now desire to examine and verify things for themselves before accepting them on the word of others. Many an idea and institution that was formerly considered good and permanent is no longer regarded so. We question everything and teach others to question. Undoubtedly, all this is the result of the fact that men have repeatedly found that appearances are deceptive. It does not mean, of course, that all men look at things with a scientifically critical eye but there is a general lack of faith and trust among men.

The reasons for this attitude of distrust and irreverence are not far to seek. For one thing, man cannot trust his fellowmen. As Shakespeare said, "A man may smile and smile and be a villain." A thoroughly wicked man may have a very pleasant and innocent-looking face. There are so many wolves going about in sheep's clothing. There is dishonesty and selfishness even among men in the highest stations of life. Robert Louis Stevenson has brought out this dual aspect of the character of man in his *Strange Case of Dr. Jekyll and Mr. Hyde*. Illustrating this duality of human nature, Pope refers to Bacon as 'the wisest, brightest, *meanest* of mankind.' When a man's personal interests are in danger, he changes his aspect : the softest paws are found to hide the sharpest claws. Of how many men we have met can we say that they are reliable to the uttermost? No, neither things nor men are what they seem.

Turning from men to life itself, how often do we find that the pleasures and pursuits of this world give us no lasting happiness. The

search after wealth and power, and even the desire for limitless knowledge, are often followed by a sense of emptiness and disillusionment and we are tempted to cry "All is vanity !" Ends and purposes that seem fair and attractive when far off, are found to be poor and empty shows when attained. We cannot trust appearances.

Nevertheless, life would be impossible if we did not trust anything or anybody at all. Life demands faith and trust in all its walks. We have to trust our fellowmen to some extent at least. We have to believe that somehow good will be the result of the pursuits of men. If all men lost their faith in the world and turned ascetics, human life on this globe would soon be extinct. All that glitters is not gold. Let us not be too ready to take things or persons at their face value; but let us recognise that real gold can be found if only we seek it.

40. THE NEED FOR WOMEN DOCTORS IN PAKISTAN

Outline :

I. (Introduction).

The reasons why Pakistani women do not get proper medical attendance :

(a) Superstitions.

(b) Social customs make it difficult for women patients to go to men doctors.

II. The advantages of women doctors in attending to female patients.

The purdah women.

III. The usefulness of women doctors in preventing disease among women and thus maintaining a high standard of health among them.

IV. Help to children.

V. How the need is to be met? (Conclusion).

The science of medicine, we are told, had reached a high stage of development in the East in ancient times. But the professors and practitioners of the science kept their knowledge secret, and taught it only to a select few. Healing soon became a mysterious art, and was mixed up with witchcraft. Superstition and ritualism so dominate the life of the common people of Pakistan even to this day that they often try to cure illness by the most absurd methods. Superstition has its strongest hold on women. They are less willing than men to give up their old customs and rites. The result is that instead of going to a doctor for consultation in a case of illness they often call in quacks or sorcerers to perform some obscure rites.

Women are the worst sufferers in Pakistan. For, apart from the evils of superstition, the social customs of this country make their life a difficult one. Women—the women of the villages and of the poorer classes especially—lead a life of their own of which only a small part is understood by men. Most of the doctors are men, and the women of Pakistan, on account of their natural modesty and shyness, find it

very difficult to confide in a man. Only when compelled by unbearable suffering do many women take their troubles to a doctor.

Under these circumstances women doctors are a great boon. They can go to the suffering women easily, and the women can approach them without reserve. The suffering women can frankly tell all their little troubles and ailments to one of their own sex. Many of the illnesses of women can be then brought under effective control. Hospitals for women, under the charge of women doctors are a great necessity in this land.

In parts of Pakistan where the purdah system is still practised, women doctors are absolutely essential. The women in purdah, restrained and covered up, suffer untold ills Women doctors alone can adequately meet their requirements. The women doctors can go to the purdah women and examine them as men doctors cannot. The women in purdah very often wait till their ailments become unbearable before going to a doctor. This is because the doctors are men. If there were women doctors easily accessible, this evil could be lessened ; the women could go to the doctors or call them as soon as any trouble began.

Prevention is better than cure. A large number of lady doctors could not only cure many of the illnesses from which the poor women of Pakistan are suffering, but could also help to prevent a great deal of suffering in the future. The women of the villages need guidance in hygienic ways of living—in the care of their bodies, in keeping their homes and surroundings clean, and in taking care of their children. This cannot be achieved by magic lantern lectures or by articles in the newspapers; for the women of the poorer classes and, for that matter, even of the middle classes, either cannot or do not read the papers. The prevention of disease among the women—and, as a result, among the children and men, too—must be undertaken by women themselves. What we need is the assistance and guidance of women doctors; and they must not flock together in cities as the men doctors tend to do, but make themselves available to the villagers and the poor people.

The children of the villages too would get far better medical treatment than now if a large number of women doctors were available. The men of the villages, and of the working classes in cities too, are usually busy with their work and are away from their homes for the greater part of the day. Children are, therefore, practically always under the care of the women alone. When anything goes wrong with the children, the women are either helpless or resort to wrong methods of treating disease. The result is that many children die in early infancy, or become weaklings. If a lady doctor were nearby the women could take their children to her without any awkwardness and surely fewer children would die as a result of bad medical treatment. How much would this land of ours benefit if the women and children were protected from illnesses and given facilities for rational treatment of disease!

In obvious ways like these, and many other subtle ways not easy to recount, the people of Pakistan would benefit by having a

large number of women doctors. How is this need to be met? There are at present only a very few medical schools and colleges for women in Pakistan. A large number of similar institutions is necessary, so that more girls may conveniently study medicine and fit themselves for medical practice. The state has a responsibility in this matter. Greater facilities for the training of women doctors and nurses should be provided. An infinitely greater number of hospitals should be established in rural places, and these hospitals should be mainly staffed by women doctors and nurses with adequate training. A public spirit and a sense of duty to the country are necessary on the part of the women who come out of the various institutions qualified to be doctors, and the practice of medicine, whether private or under official employment, should be undertaken primarily for the good of the people.

Great is the need and the supply must be adequate. We need not only many women doctors but also good and able women doctors. They can bring about changes in the life of Pakistan which many political reforms and legislative measures cannot. Our country needs women with the calibre and drive of Florence Nightingale to educate and train our women to acquire higher standards of hygiene and health.

41. EXAMINATIONS

(*Civil and Foreign Services Examination, 1958.*)
(*B.A. Examination 1965*)

Hints.

The subject may be treated in various ways. We may give an account of the various kinds of examinations. We may examine in a very scientific fashion how far they fulfil the purpose for which they are intended. We may merely collect together a number of anecdotes about examinations and make fun of the system of examinations. The following is one method. In it attention is paid to matter, but the same attention is given to manner also. The subject is not treated in a scientific or a farcical manner; nor is the essay a vehement and one-sided denunciation of examinations.

Outline.

I. April, the month of examinations, when students must disgorge what they crammed during a month or so previous to the examination.

II. The attractions outside the examination hall which have to be disregarded.

III. The absurdities of examinations.
   (a) The kind of questions asked.
   (b) The kind of students who succeed.

IV. The justification of examinations.
   (a) Quick thinking and the capacity to select the important points demanded by examinations.
   (b) Ability to express well and to the point encouraged by them.

Points.

1. Examinations are a terror and a curse to students.
2. Examinations are a necessity; they are held to judge and assess the ability of students and they are a spur to work.
3. It is sometimes objected that examinations are not a reliable test of ability.
4. Examinations exert an exceptional strain upon the minds of students.
5. Happy-go-lucky students are never affected by examinations. To them success or failure means little.

Comes the month of April, and with it comes the greatest ordeal of the students' life—examination. April is the month of examinations in Pakistan. Why the examining bodies have chosen April, we do not know ; perhaps they wanted a month that was hot enough. A month or so before the examination the student begins to burn the midnight oil and cram the things he ought to have assimilated in one or two years. Feverishly he crams from hack books and 'made-easies' —there is always a plentiful supply of these. At last the fateful day arrives, the day of days for the student, when he must disgorge the matter he has crammed. Many are the anguished hearts on that day.

Outside, the sun shines brightly and the birds fly about. The trees sway gently to the breeze. But inside the halls, scratching their heads and sweating all over, sit the poor examinees, scribbling, scribbling. Far rather would they go out into the fields and play, or roam with their friends. But they must go through this ordeal. They are the victims of a system they do not love.

Examinations are regarded as a curse by the students, and in a sense they are a curse. As a matter of fact, examinations are the only worry of the students, their only anxiety ; examinations are an ounce of sour in a pound of sweet because they are the only unpleasant experience in an otherwise happy and carefree life. The bugbear of an examination interrupts the smooth course of a college career. Games, musical concerts, debates, meetings of various societies and clubs in a college and other extra-mural activities are all stopped for some time as the students are busy making preparations for the examination. The students are not well-represented at the cinema-houses, restaurants and other places of entertainment during the examination days. No groups of boys are seen engaged in gossip in the college or hostel compound, nor are boys free to chase the girls on bicycles, tongas or on foot.

Examinations can be easily made fun of as being very stupid things. Why, the greatest fool can ask questions that the wisest man cannot answer. What a student is supposed to have learnt in the course of a whole year, he is expected to give out in the course of three hours. In three short hours the examinee must write down the highest truths that took great philosophers many long years to think out. The examiners seem always intent on finding out the weak spots in the examinee's learning, and the examinee's attempt is to hide

his ignorance. "Estimate the importance of" this; "trace the development of" that; to what extent, when, how, why, who?—such are the examiner's favourite questions. The tortured student curses this inquisitorial curiosity to know the when and wherefore of things.

Again, what kind of students come most successfully out of this ordeal. The men who score first class marks and win the prizes are sometimes not the men who know most. There are many students who know far more than the scorers of first class marks and prize-winners, but are placed far below them in the list of successful candidates. These victims of the unpredictable factors in the examinations deserve a far better reward than what they get. Those who really care about history and philosophy often fail to satisfy the examiners in those very subjects. The person who succeeds is the clever fellow who can conceal his ignorance and make a good show of his little knowledge.

Examinations, it may be argued from these trends, are no test of the ability of students. A student may mug up certain portions of his books and if a goodly number of questions is set from the portions he has prepared, he will no doubt secure good marks, while another student, brighter and more intelligent than the first, may not show brilliant results because he did not specially prepare the questions which were set in the examination. The element of chance, therefore, plays an important part in the examination. Similarly, it may be said that the standard of marking all the papers is not the same, because different examiners mark different papers in different moods. Most educationists now agree that a single crucial examination is certainly no test of ability; they insist upon a series of periodical tests of knowledge and intelligence evenly spread over a period of two or three years. The results of all these tests, they say, should be taken into account while judging a student's ability. The argument has, no doubt, a good deal of truth in it but, on the whole, it may be said that good students do not usually show bad results nor do slackers or negligent students generally pass. Besides, there is no other dispassionate and impartial way of assessing the knowledge, ability and intelligence of students. The scheme of sessional tests and the award of marks on a terminal basis has failed in Pakistan because of the evils of favouritism, adverse prejudice on an individual basis and clerical tampering with the term marks.

It cannot be denied, however, that examinations do exert an unusual strain upon the minds of the students who lose all their zest for life under the stress of an examination. A house examination is not so serious an affair as the University or Board Examination which marks a stage in their career and, therefore, receives far greater attention. During a University or Board Examination, they are a sight worth seeing—they have unshaven beards, dishevelled hair, careworn and haggard faces. They eat less, sleep little and take no exercise. The girls shed many tears because they feel certain of their failure. Tutors are engaged, notes and guides are purchased, guess-papers are bought, special lectures are attended, coaching academies are visited;

in short, all possible measures are taken to get through the examination. The reason for all this is that throughout the term they pay little heed to their studies and near a test they concentrate all their energies upon their books. A steady and tactful vigilance should be exercised over their activities. Study hours should be fixed when no student should be permitted to waste his time. If a student works steadily and regularly, he would have no reason to dread an examination.

But though it is easy to ridicule examinations, we must bear in mind that we have no satisfactory substitute for them ; and surely there is something to be said for a system which rewards quick thinking and rapid expression. A clever fellow may achieve a success for which he has no real qualification ; but examinations help to promote the capacity to select the outstanding and important points from among a crowd of unimportant ones and to do this in the minimum of time. The man who knows very much does not always succeed in an examination because he lacks the power of selecting the points that are strictly relevant and that really matter. His faculty to discriminate the essential from the inessential is cramped and his learning is too cumbersome for him to use it to any purpose. Life constantly presents occasions when we have to pick and choose, when we have to think and act quickly. Success in life depends, to a large extent, on the ability to seize the main issues and act quickly as circumstances require, instead of being for ever lost in sweet, silent thought. Examinations are a severe penalty for waste of time. Whatever may be said against them, this must be said for them that they encourage punctuality and careful use of time.

Examinations are held to test the students' ability, to check up the work they have done during the term, to judge what progress they have made and to see whether they have been utilising or wasting their time. Examinations are, indeed, a necessity because it is only the fear of examinations that makes the students work. They know that if they keep on neglecting their books, they will be exposed in the examination. They are aware that their results will be sent to their guardians who will take them to task if the results are not satisfactory. They also know that if they fail they will have to face a feeling of humiliation. All these things combine to urge a student to hard work. Examinations are, therefore, a spur to effort, an incentive to work. If there were no examinations, the merits of various students could not be judged, nor would the majority of students take any interest in their studies.

Further, examinations demand an ability to use our words well. Between two men who have assimilated the same stuff, the man who succeeds is the one who can express himself to the point in effective words. "In your own words" is the slogan of most examiners and they can always detect the student who has merely borrowed other people's phrases. To be able to make a few clear statements in one's own words is far better than to have a confused knowledge of a mass of things. Surely, those who, in the midst of the hurry and anxiety of the three hours of writing, can bear in mind a few essential facts and use them to some effect, are the persons who are likely to be

useful for the practical business of this world. In stressing the dangers of wasting one's time and of being too full of words, examinations perform a very necessary function.

There are some happy-go-lucky, irresponsible devil-may-care type of students who are not afraid even of examinations. The smooth course of their life is in no way interrupted by the approach of examinations. They do not give up their pastimes or diversions. It matters little to them whether they fail in an examination ; indeed they would prefer to fail in order to prolong their stay at the college. They come of rich families and studies have no importance in their eyes.

42. THE VALUE OF SPORTS AND SPORTSMANSHIP

(*Punjab University B. A. 1936.*)

Points.

1. The chief object of sports is bodily exercise. Sports combine the advantage of physical exercise with excitement and thrill.
2. Sports are valuable for developing in us the spirit of sportsmanship which consists in fair play, team work and a sense of discipline.
3. It is said that the Battle of Waterloo was won on the playing fields of Eton. This shows the great importance of sports.
4. It is wrong to attach too great an importance to studies. In educational institutions perfect harmony should be maintained between sports and studies.

The chief object of sports is, of course, bodily exercise. "A sound mind in a sound body" is a well-known saying. The health of the body is essential for success in life. An unhealthy man is always sad and gloomy, and therefore, loses confidence in himself. To keep healthy one must take an active interest in sports. Thus, sports fulfil a great purpose in life because they ensure good health and build a fine physique. If one is bodily fit, one feels capable of hard endeavour in life and life without endeavour is useless. The great advantage of sports is that they combine exercise with thrill, excitement and sensation In order that we should readily take exercise, exercise should be made interesting and, as everybody knows, practically all kinds of games devised by man possess a certain degree of interest Hockey, football, cricket, tennis, badminton, rowing, swimming—all these and others not only give exercise to the limbs but also provide a good deal of amusement, excitement and entertainment. It is for this reason that sports form a very important part of education. A bookworm who takes no interest in sports is physically weak and all his mental excellence cannot make up for his physical deficiency.

Besides this great advantage of sports, there are several other considerations which entitle sports to a high rank in life. It is by taking part in sports that we develop what is called the spirit of sportsmanship. Sportsmanship is a complex term. It means a number of

qualities that are acquired on the play-field. It implies in the first instance team-spirit or the spirit of working in co-operation with others for a common end. For instance, in football, cricket or hockey, a fixed number of people play against one another. If a particular member of a team does not play in active co-operation with the rest of the team, that team has little chance of success. Again, every game is governed by certain rules which are strictly observed by all the players, taking part in the game. The referee or the umpire supervises the game and enforces the rules of the game. It is his business to see that there is no foul play. Submission to the rules of the game teaches the value of discipline and fair play. The spirit of sportsmanship also engenders confidence in oneself so as to accept a defeat cheerfully. It is by means of sports that we cultivate the sporting spirit. A sportsman playing on the field is not expected to play foul ; he must co-operate with other members of the team ; he must obey his captain and, finally, if his team suffers a defeat he must not lose self-confidence but must shake hands with his adversaries cheerfully. When a sportsman has acquired these qualities on the play-ground, he will naturally exhibit them in the wider sphere of life. The training and discipline acquired through sports will remain a valuable asset with him throughout life. If he has truly imbibed the lesson taught to him by sports, he will be honest and fair in his dealings with other people. He will never hit his enemies below the belt. He will always obey his superiors. He will sincerely co-operate with his colleagues to make a success of his job. He will never feel heart-broken on account of the disappointments and set-backs in life. If he shows these qualities in his general conduct, he has learnt, how to live truly. His life is ideal and he will be admired everywhere.

Judgment, quickness of understanding and decision, precision and accuracy and acceptance of defeat with a smile are the essential virtues that sports have to teach.

Sports may be grouped under two heads : outdoor and indoor games. Outdoor games may, again, be subdivided under two heads : the manlier games include football, hockey, cricket, polo etc. while the more gentlemanly games include Tennis, Badminton etc. Indoor games also admit of a two-fold classification : the more active games include ping-pong and billiards while the more intellectual variety comprises chess and bridge. Lastly, there is a class of sports known as aquatic sports. Aquatic sports are greatly encouraged in East Pakistan while games like Cricket, Tennis and Hockey are played with enthusiasm in West Pakistan. Every sport, whether played in water or on land, manly or gentlemanly, outdoor or indoor, teaches two virtues : discipline and the capacity to accept defeat with courage and good grace.

Besides games there are athletics. Athletics include the sprints, the high jump, the long jump and the hurdles. The commonest event in school and college sports consists of sprints. The high jump is an event in which girls excel, not because they jump higher than the boys, but because they jump more gracefully. The different kinds of athletics

also teach more or less the same virtues of character. No less important are the qualities of the body such as suppleness and agility of the physical frame which are required in most kinds of games and athletics.

Sports are a great leveller of personal vanity. A sportsman is an optimist; if he fails in the first round, he is not discouraged. He is neither a visionary nor an idealist; he is a realist and faces boldly the realities of the play-field. Though there is an element of chance in every game, outdoor or indoor, yet personal endurance is a more decisive factor than mere luck. It is said that the Battle of Waterloo was won on the playing-fields of Eton, which means that the English heroes who fought and won the Battle of Waterloo had developed the spirit of endurance and sportsmanship in their school-life when they used to play games at Eton (the name of a famous English Public School). This shows how great an importance the English people attach to sports. Indeed sports mould and influence the whole character of a man. We in Pakistan have yet to learn this lesson. Our country is deficient in the spirit of sportsmanship because here the educative value of sports is not yet fully recognised.

In Pakistan at the present day, greater attention is being paid to sports in schools, colleges and universities than before. Of all the universities in Pakistan, the Punjab University of course leads in sports. The greatest danger in sports is professionalism. Professionalism is, in fact, the bane of sports in Pakistan as elsewhere in the world. Those who look upon sports as a career miss the very spirit of sports. Professionalism breeds jealousy, rivalry and personal ambition. Sports should always be regarded as an exhibition of mental powers and animal spirits according to the rules of the games with no material object in view. The Annual Olympics and other games and athletics should, therefore, be always conducted on amateur lines.

In an ideal college, there should be a perfect harmony between the class-room and the play-field Mere academic learning is of no avail in life. If the boys and girls at schools and colleges imbibe the true spirit of sports, they can well apply it to life In all spheres of life, social or political, sportsmanship is a great source of strength and inspiration.

43. SCIENCE AND TRUE HUMAN HAPPINESS.

Or

THE VALUE OF SCIENCE IN EVERYDAY LIFE.

Or

SCIENCE IN THE SERVICE OF HUMAN COMFORT.

(*Punjab University B. A. Examination, 1963*),

(*Central Superior Services Examination, 1962.*)

Points :

1. Introductory paragraph.
2. Science has proved a great blessing to mankind.
   It has revolutionized life.

3. Advances in medicine and surgery. Conquest of disease.
4. Science in industry and agriculture.
5. The means of transport and communication.
6. The increase of conveniences and comforts in human life.
7. The increase in means of entertainment.
8. The dark side of science.

The modern age is an age of Science. The machine plays a very important part in modern life. People's wants at the present day have multiplied and our lives have become enormously complex. Two or three generations ago, the lives of our forefathers were comparatively simple; their wants were few and could be easily satisfied by manual labour.

Science has proved a great blessing to mankind. It has revolutionized life. If a man of the 17th or 18th century were to pay a visit to the world of the 20th century, he would simply feel dumbfounded. He would think that every work was being done by magic. Indeed, the world has made rapid strides during the last hundred years and the process of change is not yet over. New scientific inventions appear from time to time and quickly become a part of the normal life of humanity.

In the world's history, if the eighteenth century was an age of steam, the nineteenth and twentieth centuries have been an age of electricity. Electricity has provided us with domestic amenities like light, fan, stove and heater. Modern conveyances like the tram-car and the railway train are electrically controlled. In comparatively underdeveloped countries the railways are still controlled by steam. In England and the more advanced countries of the West, railway trains are electrically controlled. Again when we ring up the physician at the dead of night or send a telephone message from Lahore to London, we feel how deeply science has penetrated everyday life. The conveniences and luxuries of life have been multiplied hundredfold. Electricity is proving a boon of incalculable value. The electric lamp, the electric fan, the electric heater, the electric press, and a hundred other electric appliances have been introduced into daily life and have made life really worth living. One really wonders how one could live in a world without these scientific inventions that have contributed so immensely to the comfort of human life. Life would appear dull and barren without them.

One of the greatest blessings of science is the invention of rapid means of travel and transport. Distance has been utterly annihilated. Journeys that previously took months together are now made in days and even hours. The bicycle, the motor-car, the railway train, the steam-ship and the aeroplane represent a wide range of the modern means of travel. Nor is it only the speed of travel that has been increased; the modern means of travel are very comfortable and luxurious. Travelling in a car or an aeroplane is a pleasure in itself. The means of communication too have greatly progressed. The telephone, the telegraph, the postal system, etc., have made it very easy

to communicate with friends and relatives living at a long distance.

The advances in medicine and surgery are really remarkable. There was a time when even the causes of certain diseases were unknown. Now not only have the causes of several diseases been discovered but the remedies have also been found. Immunity against such fatal diseases as plague, cholera and typhoid can be guaranteed by means of inoculations. Vaccination is proving an effective safeguard against the scourge of small-pox. In addition to this, painless surgical operations for appendicitis, hernia, piles and a score of other diseases are performed and a new lease of life is granted to the patients. Plastic surgery and the art of fitting artificial limbs to the human body has also considerably advanced. In short, science is instrumental in relieving the physical suffering of millions and saving the life of thousands of human beings. The conquest of disease is one of the noblest achievements of science.

The nineteenth and twentieth centuries are an age of factories. Formerly everything was made by the hand : at the present day machines manufacture everything. Butter, oil, rice, wheat, cloth and the rest of the necessaries of life are all now produced by mills for the consumption of man ; and the mills are run either by steam or electricity. When we contrast our life with the life of our ancestors, we feel how science has taken hold of the minutest details of our everyday existence. Suppose one is going to build a house for oneself. The building materials—the bricks and the cement, the iron beams and logs of wood—are all made ready for use by the aid of science. In Russia, even agriculture is done on scientific lines ; a small aircraft whirs over large acres of land and sows seeds over an extensive area. The whole process by which the products of the soil are first taken to the factory and then thrown into the market for human consumption is controlled by science.

To what extent science has increased the production of various goods is inconceivable. Industries of all kinds are working by means of scientific machinery. Human labour is no longer necessary. All work is done by machines Cloth, sugar, steel articles, paper and many other goods are being produced on a mass scale. Scientific implements are being employed for agriculture so that the soil may yield maximum crops. As a result, the world has grown more prosperous and the standard of living has risen.

In the morning when we get up and have a glance at the world's news in the newspaper, few of us imagine what great benefits the invention of the printing press has bestowed on mankind. If the mills provide us with the necessaries of life, the printing press furnishes us with intellectual food. The linotype is the latest advance on the printing machine. William Caxton in the fifteenth century, while visiting Flanders, obtained an insight into the new invention of printing and later set up a printing press in England. But the present day printing presses in advanced countries bear testimony to the remarkable improvement in scientific technique. The different news-agencies of

the world, such as the Reuters of England, the Associated Press of America and the Tass Agency of Russia, wireless news from the distant corners of the world and the morning and evening newspapers in big cities like Lahore, Bombay and Karachi splash them forth with lightning rapidity. Lastly, few of us quite realise how meteorological reports issued from the different observatories affect coastal shipping and agriculture. The mercantile marine depends as much on these scientific weather reports as does the Department of Agriculture.

The marvels of modern engineering have a direct bearing on everyday life. Industrial towns have been set up for provision of electricity and the manufacture of the finest specimens of steel. In Multan, Lyallpur, Gujranwala, Lahore and Karachi, there have arisen of late great industrial plants where toilet goods, pottery and glassware are manufactured on a commercial scale. In a modern Pakistani household—in the bath-room as well as in the drawing-room, in the bed-room as much as in the kitchen and the pantry—one feels the spirit of science. The bed-switch and the electric stove of which our forefathers could not dream in the wildest flights of their imagination have now become realities. The great projects at Warsack, Mangla and Tarbela are a proof of the quick pace at which Pakistan is going ahead in the field of scientific progress.

In 1919, Dr. Slosson wrote a highly interesting book entitled *Creative Chemistry*. In this book, he drew attention to the great achievements of Industrial Chemistry. Defining Chemistry as the fundamental science of the transformation of matter, Dr. Slosson tells us how Organic Chemistry has succeeded in replacing many natural products by synthetic substitutes such as synthetic dyes. Most of us have used on some occasion or other bakelite cups or have electric switches of bakelite, but few of us ever remember the name of Dr. L.H. Baekeland (1863-1944), the Belgian chemist who invented this synthetic substance by condensation of cresol or phenol with formaldehyde and noted for its superior hardness and non-inflammability. Last but not least is of course the discovery of Penicillin, one of the most effective drugs against many diseases of blood-poisoning and stopping the growth of bacteria.

The means of entertainment, too, have been increased by science. The radio affords entertainment to millions of people in the world, besides acting as a source of the latest news. Music from farthest countries can be heard on the radio. The invention of television has combined pleasures of the radio and the cinema. The cinema is another popular means of recreation One has just to visit a cinema-hall any evening to get an idea of the tremendous popularity of the cinema. It affords an escape from the worries and anxieties of life as long as one is witnessing the film on the screen. The real and lasting peace of mind can only come from devotion to Allah. Science alone cannot comfort the human soul in distress.

There have been some thinkers who condemn science. For instance, M.K. Gandhi, the great Indian seer and politician, condemns the application of science to agriculture. In England also, Carlyle and Ruskin in the last century attacked science and the scientists. They

disparaged the economic and industrial progress resulting from science as bread-and-butter philosophy of life. The main point in their arguments against science is that machines make men corrupt and take away the joy of life. While there is some force in these arguments we believe that the organization and structure of our life at the present day is such that science shapes and moulds almost every phase of social activity.

But there is another dangerous aspect of exclusive emphasis on scientific advance. Although the benefits of science to humanity are countless, science has also a dark side. We should not forget the destructive side of science. The havoc that the atom-bombs caused to the Japanese cities of Hiroshima and Nagasaki is yet alive in the memory of the world. The human mastery of nature has outpaced man's ethical and spiritual development and the powers that he has acquired without a proportionate degree of self-restraint and constructive spirit, are fraught with very grave dangers. In our new age of terrifying lethal gadgets which have so swiftly supplanted the old ones, the third great aggressive war, if it should come, will be launched by suicidal little madmen pressing an electronic button. Such a war will not last long and none will ever follow it. There will be no conquerors and no conquests, but only the charred bones of the dead on an uninhabited planet.

44. THE CINEMA AND THE STUDENTS

Points.

1. The cinema occupies an important place in the life of the students.
2. Students make it their business to acquire a thorough knowledge of films, film-stars, film-companies etc.
3. Love pictures have a disastrous effect upon their minds.
4. Students copy all sorts of fashions from the films.
5. No doubt some pictures have an educative value also.
6. The guardians and teachers have a great duty to perform in this direction.

The cinema occupies an important place in the life of the present-day students. It is their chief recreation, their refuge from the prosaic realities of life, and their escape from tiresome studies and examinations. It is one of the major items of their monthly expenditure. A special morning show, a matinee, an evening show, a late show—all these are well attended by the students. Probably one-third of the income of the cinemas comes from the pockets of the students. The proprietors and managers of the cinema feel rightly grateful to their patrons, the students and readily give them concessions. No wonder, then, that students neglect their studies.

Many students become so deeply interested in pictures, that they never miss any picture. They consider it a disqualification not to have seen all the pictures in which a particular actress appears. They have strong preferences for and prejudices against film-directors, film-

companies, actors and actresses. Much of their talk revolves round pictures. While some are discussing Muhammad Ali and Zeba in *Ag* (آگ), others are expressing their views on Nadeem and Shabana in *Chakori* (چکوری). While some are dilating upon Firdaus and Akmal in *Malangi* (ملنگی) others are pointing out the special merits of Saloni and Habib in *Dil Da Jani* (دل دا جانی). They know by heart the circumstances of the private life of their favourite actresses Nilo, Rukhsana, Zeba and Diba. They know the relative merits of Waheed Murad, Feroz and Ejaz. They have the autographed pictures of Shabnam (شبنم) and Shamim Ara in their rooms. They read film journals and film-news with great eagerness. They become excited when talking about the latest pictures *Zindgi Aur Raste* (زندگی اور راستے), *Anjane Raste* (انجانے راستے), and *Assalam-o-Alaikum* (السلام علیکم). In short, they are highly enthusiastic about the cinema.

The cinema-films have far-reaching effects upon the students. In the first place, the pictures make them prematurely sex-conscious. Love-scenes on the screen, particularly the close embraces and hot kisses in English pictures stir their youthful passions and create in them strange and stormy desires which cannot be fulfilled. They get into the habit of day-dreaming and of building castles in the air. They imagine delightful romances in their life, unexpected meetings with young beauties, courtship and love leading to marriage. All this has a disastrous effect on their studies. They are haunted by the love-scenes they see in the pictures and feel dissatisfied with life because it does not offer them what they see on the screen. They pine and languish and become incapable of energetic action.

Again, the students copy all sorts of fashions from the films. They develop a taste for expensive suits of striking designs. They learn to smoke and even drink. They cultivate the manner of talking like film-stars. They walk like the hero in a picture. They hold the cigar between their fingers with an air of self-importance and consider their daily life to be humdrum in comparison with the romantic life of excitement and sensationalism that they see on the screen. Some of them envy the life of a film-star and thinking that they too possess a gift for acting and music, join a film company. With such tendencies it becomes really difficult for them to get through their examinations. They waste the hard-earned money of their parents without realising that they are giving a set-back to their careers.

There is no doubt that the cinema has also an educative value for the students. Historical pictures, pictures inculcating the lesson of humanitarian brotherhood, pictures dealing with the lives of saints and great men, pictures advocating literacy and education in the country—all such pictures have no doubt a beneficial effect upon the students and the general public. A love of luxury, westernization, looseness of morals and extravagance are some of the evils that have infected the lives of students as a consequence of the cinema. Most of the pictures are romantic in nature and represent falling in love at first

sight, courtship, obstacles in the way and the final union. Such pictures are certainly not meant for the students.

It is very necessary to take suitable steps to protect the students from the poisonous effects of seeing love pictures. The primary duty of students is to study. They have their games, their extra-mural activities, their concerts, their dramatic clubs etc. They have plenty of fun in their college life. It should not be necessary for them to see too many pictures. If once or twice in a fortnight they see some good picture no harm will be done but permitting them to visit the cinema-houses as often as they like is really bad for them. This would distract their mind from studies and deprive them of their faculties of mental concentration. The parents and college and University authorities have a great responsibility in this connection. Some kind of restrictions must be imposed upon the students. They should be debarred from seeing too many pictures. Is it not highly objectionable that some students actually see two or even three shows in one day and then boast of their heroism in having done so? The craze for cinema has increased to such an extent that the students sometimes cut out their classes in order to see the pictures. The discipline in the Colleges should be effectively toned up. The Colleges are meant to train the minds of students but they are seriously going astray these days. A concentrated action on the part of parents and teachers is necessary to give a correct and tactful lead to the students in this important direction.

45. HOBBIES

(*B. A. Examination of the Punjab University*)

Points.

1. History of the word "hobby".
2. Kinds of hobbies. Some of the popular hobbies.
3. The mind that takes to a hobby is essentially plastic. It has wide sympathies.
4. Classification of hobbies under two heads : personal and national.
5. Intellectual hobbies.
6. A hobby refreshes the mind when it is tired of continuous work.
7. Indulging in a hobby is the best way of spending one's leisure.
8. There is a vast range of hobbies and one can pick and choose according to one's taste or temperament.
9. One should not ride a hobby too hard.

The English word 'hobby' has an interesting history. In early English, the word was used in two senses : a horse and a falcon. It is from the first sense that the present day meaning of 'hobby' — 'a favourite pursuit' has been derived. 'Hobby horse' meant "a child's

plaything, consisting of a stick with a horse's head on one end." The children rode this 'hobby horse' or stick fitted with a wooden horse's head astride for their amusement. It is for this reason that we still talk of a man 'riding' his hobby when he occupies himself in his favourite pursuit. So a hobby is an interesting pursuit, not our main business, which we take up for amusement in our leisure time. What is business to one man may be a hobby to another, for example, a photographer may have gardening as his hobby; and a paid gardener may go in for photography as a recreation.

Hobbies in the sense of 'favourite pursuits' admit of an infinite variety. Some people take to gardening. They spend thousands of hours of their lives on the growing of turnips and carrots, mint (پودینہ), spinach (پالک) or tomatoes according to their individual likings. Again there might be some who would scrape out time from their busy vocations and make out of fret (ornamental net-work) fine, attractive fruitstands, inkstands and even door-plates. Photography and painting are hobbies that appeal to the imaginative and the romantic. As Wordsworth, with a nutting crook (a staff bent at the end for gathering nuts) in hand used to go into the virgin scenes of nature, in search of hazel nuts, so do many people travel to Kashmir armed with the camera. There they take photographs in different sizes of the glaciers in the distance or the nearer scenes of Lake Dal, Gulmarg or Sonamarg or of daffodils or pansies in their wild profusion. Cookery, embriodery and crochet are some of the chief hobbies of women; even here there is much room for adventure and originality. New patterns are conceived and new tastes created. Refined mothers and housewives often fill in the blanks of their day-to-day lives with the preparation of toothsome jellies, ketchups and sausages. If hunting as a hobby appeals more to the sterner sex, philately and coin-collecting have a charm for either sex. Both young men and women make albums for stamps of different nations in the different periods of their history. Falconry (the art of training or hunting with falcons) was a hobby of the great hockey Olympic player, Muhammad Jafar.

Hobbies have a great value. After the strain of a day's hard work, one feels refreshed by indulging in some hobby. A hobby chases away fatigue and restores mental energy. One completely forgets oneself in the pursuit of a hobby. A professor after working hard at research during the day, a lawyer after ten hours' continuous mental work in preparing a case for the morrow, a doctor after the rush and hurry of attending upon various patients, a student after finishing his home task will all derive considerable pleasure by spending a couple of hours daily in the exercise of a congenial hobby that will lend a sort of charm and interest to life.

Besides serving as restoratives and mental tonics, hobbies are an excellent way of spending one's leisure. A man can too easily abuse or misuse his leisure. The worst way of passing the leisure hours is just to sit idle and do nothing. Now, if a man is idle in the Stevensonian sense, he will no doubt be spending his time in an ideal manner. In his *Apology for Idlers* Stevenson says that idling, according to him does not mean doing nothing but utilising one's leisure hours in healthy

and enjoyable pursuits out of the sphere of one's routine-life. His idlers are marked by a catholicity of interests and possess a keen zest for life like Stevenson himself. To do nothing at all is not only dull and boring but actually depressing. An idle brain is the devil's workshop. One necessarily thinks mischief or impairs one's brain by developing a habit of sheer laziness. Hobbies fill up one's leisure hours most admirably. They are a welcome interlude in the tedium and monotony of work.

There are very many kinds of hobbies. Strange and interesting hobbies have been devised for man's delight and recreation, hobbies that not only keep a man pleasantly busy but also excite and thrill him. They create in him a warm enthusiasm and keen appetite for wholesome and healthy pastimes. One can, therefore, make one's own choice. The range of hobbies is very large and one can select a hobby that suits one's taste and temperament. There are quiet hobbies calling forth no great effort of the mind and body ; there are hobbies that enable you to enjoy the company of your friends ; and there are hobbies that require a full-blooded effort on your part and call into play the maximum enthusiasm you are capable of.

To begin with, there are countless card-games. There are games for one, two, three or more persons and games of all degrees of interest. But instead of playing them for the sake of pleasure alone, one is likely to start playing them for money. This leads to gambling in its most harmful form. A more innocent, interesting and instructive hobby is photography. The camera is a wonderful invention of science. With a light hand-camera loaded with film one can spend all one's leisure in moving about and taking photographs of interesting scenes or people. One must, of course, develop the photos oneself and learn all the technique of photography.

Many hobbies take the form of collecting something in one form or the other. Collecting postage stamps is a common hobby in England. The people who are fond of stamp-collecting possess several albums containing stamps of various countries. They are always on the lookout for a new stamp and whenever they see an envelop bearing a foreign stamp in the hands of a friend, they beg leave to remove that stamp and add it to their precious collection. Such albums look very beautiful as they contain a variety of pictorial stamps of all countries. Some make collections of wild flowers and ferns and press and mount their specimens. Others take an interest in geology, and find much amusement in collecting fossils. Such hobbies do not cost much, and are within the reach of all. But others, such as collecting pictures, old books, curiosities, and antiquities, are only for the rich.

Other hobbies take the form of games and sport. Many take up open-air games, like golf, tennis, cricket or football, or indoor games such as chess, draughts and cards, as their hobbies. Hunting, or fishing, or yachting are the favourite recreations of others. Rowing is an excellent hobby if there is a river or lake near one's town and a boat available. Rowing builds the muscles of one's arms, besides affording plenty of delight. Then again playing upon a musical instrument like the sitar or violin is a hobby worth cultivating. Music

is not only the food of love but has also a very beneficial effect upon the soul.

Many people find great pleasure in gardening, especially in cultivating some special flowers like roses. Those who are so lucky as to live in bungalows or houses with large compounds often develop a love of gardening. It is most interesting to sow the seeds and look after the plants with an almost paternal care and anticipate with joy the appearance of a bud and flower. Some even put their gardening to advantage by cultivating vegetables and then take a particular relish in eating the vegetables they so fondly cultivated. It is, indeed, foolish to attempt an exhaustive list of the world's hobbies; they dodge classification.

There are two classes of people who discourage hobbies and even hate them. The Puritans who always insist on fine points of morality consider a hobby as sheer waste of time which could be profitably used in listening to sermons. Equally vehement is the condemnation of those who take an extremely materialistic view of human life; they argue that one might make a pile of money during the time one wastes on a hobby. Both, however, are clearly in the wrong.

It is true that photography or painting, embroidery or crochet, boating or mountaineering, pursued in amateur fashion do not increase one's bank balance. But they are certainly not the weaknesses of human nature which Duty 'the stern daughter of the voice of God' might forbid. Far from being idle or immoral, hobbies always add a zest to life; they are a stimulus to the mind, and in the long run, they exercise a deep and wholesome influence on one's life and character. For instance, a person who pursues painting, photography or singing as a hobby displays in the minutest details of his life a sense of balance and proportion—a love for the beautiful and an aversion for the ugly — which people without such hobbies singularly lack. Even so does the lady who devotes time and skill to cookery, embroidery or leather-engraving during leisure, bring to her home an elegance and a refinement which even apparently insignificant things such as the disposition of furniture in the drawing-room might reveal. Truly, said Lord Brougham: "Blessed is the man who has hobbies."

Every one, young and old, should have a hobby of some sort for his leisure hours for it adds greatly to the pleasure of life. It is often an education in itself and it fills our vacant hours with interest. It gives us, also, something to fall back on when our business days are over, in the leisure time at the end of life.

The mind that takes to a hobby is essentially plastic; it can take interest in more things than one and has wide sympathies. It should not be thought that the people who pursue hobbies are light-hearted and flippant or that one cannot be serious about a hobby. Sometimes the pursuit of a hobby becomes so serious that the person who pursues it makes in the end a great contribution to a whole department of human knowledge. For instance, all of us are familiar with the great French natural philosopher Henri Fabre. He watched the behaviour of the bee and the wasp, often pursuing them with the joy of a school

boy. He had begun the study of the neglected in nature as a mere hobby but later made a solid contribution to the subject. But just here a note of warning should be sounded. Idiosyncrasies or personal whims pursued in an inordinate degree are not hobbies. They are a case of abnormal psychology and, have, therefore, to be religiously avoided. The keeping of old cigarette-cases or collection of used up railway tickets is just such an idiosyncrasy.

Some writers classify hobbies under two heads : personal and national. Even nations according to such writers show preferences for some particular pursuits. Cricket and philately are the national hobbies of England. King George V was a philatelist of international repute. Base-ball is the national hobby of U.S.A. Singing and dancing have been the national hobbies of the people of Madras and Bengal.

Nothing is more interesting than to study the hobbies of some of the greatest men of letters and action. Dr. Johnson and William Cowper were great lovers of cats. The former used to buy oysters for Hodge—for that was the name of Dr. Johnson's cat—and protected her from the abuses and reproaches of his wife and servants. Gladstone, the English Prime Minister, would sometimes dive into Mathematics and classics, two apparently self-contradictory subjects ; and again, he would 'play the horse' carrying on his back his little grand children in the parlour.

Of all the hobbies in the world, the intellectual are of course the best. Caesar's *Commentaries*, Gladstone's *Studies on Homer*, and Disreali's *Lothair* were not written with a purpose; they were composed during leisure as mere 'hobbies'. Even so was composed the famous *Journal* of Amiel, the Swiss Professor of Philosophy. In the pursuit of a hobby, the mind relaxes itself, follows its own course without any restraint. Unhampered by any demands of the flesh, the person who pursues an intellectual hobby puts on record his impressions of men and things in a free and easy manner.

It is worth pointing out that we should never ride a hobby too hard. We should not make a toil of pleasure. In other words, we should not indulge in a hobby to such an extent as to convert it into a dull and cheerless task. A hobby should be regarded just as a mental recreation, not as an end in itself. People often develop such a keen fondness for their hobbies that they put their hobbies first and their real work second. This is clearly absurd and shows a lack of sense of proportion. First things first and everything in moderation should be the rule.

46. SOCIAL REFORM

(*Punjab University, B.A. 1929*)

SOCIAL REFORM IN PAKISTAN

Points.

1. The perpetual necessity for Reform.
2. Definition of Social Reform.
3. Social Reform in Pakistan.

4. Particular Reforms.
5. Marriage.
6. Education.
7. Public Health.
8. Conclusion—Islamic Social order and how to establish it.

No country or institution is perfect. There is always some scope for improvement in every sphere of life. Reform, in one way or another is, therefore, a perennial question ; it is in fact progress. A country in which there is no reform and no desire for betterment is stagnant; indeed it is worse than stagnant; it is degenerate As civilisation advances, conditions change, and the conditions of life which were considered satisfactory a thousand years or even a century ago, may be unsatisfactory and even harmful today.

Social reform aims at the improvement of the manner of life of the people. Social reform is very important because a nation is judged by strangers, more by the standard and conditions of life of its population in general than its political institutions, religious ideals or economic prosperity.

Much attention has been paid to social reform in Pakistan within the last twenty years and much abiding good has been the result. The task has not been an easy one for in matters of habit and custom it is often impossible to effect a rapid change. It is difficult to convince large masses of people of the necessity or even the desirability of change and there will always be many whose interests lead them to resist actively any suggestion of alteration.

In Pakistan particular attention has been paid to reform the marriage customs, the education and the health of the public. Some of the marriage customs among the Muslims of Pakistan were the result of the impact of Hindu society. The passing of the Sarda Act in pre-independence years was an effort of the legislature to effect an improvement in the custom of marrying children at a very early age, a practice which has been condemned by social reformers on moral, physical and public grounds. This legislation met with violent opposition from the orthodox Hindu society, but it remains, in the opinion of enlightened people, a beneficent measure designed to remove one of the darkest defects in Indian social life. Thanks to the reassertion of Islamic ideals of life that early marriages have practically died out in Pakistan.

Attempts are being made to exercise a wholesome check on extravagant expenditure on marriage occasions. Legislative measures are under contemplation to restrict or even abolish the dowry system which is a legacy of our contact with Hindu society.

Another domain engaging the attention of reformers today is Education. Much has been done but a tremendous effort remains to be put forth before the blot of illiteracy can be erased from the fair page of Pakistan's history. The difficulties are enormous. The cost of introducing compulsory general education would necessitate a great

increase in taxation. Compulsory attendance at schools would deprive the villager of the labour of his children in the fields on which he largely depends.

Educational reforms have ensured greater stress on science and technology. The whole system is being reorientated to suit the needs of a fast developing country. Islamic bias is being given to education. Islamiat has been introduced in the curriculum and the importance of teaching the Quran at the various stages is being gradually recognised. The national languages are receiving due measure of attention. But the future of English in Pakistan needs a careful and dispassionate consideration from all points of view.

One other important matter that is receiving attention is Public Health. The strength of a nation depends very largely on the health and fitness of its inhabitants. Epidemics of virulent diseases which owe their origin and severity to the insanitary condition of towns and villages not only cause an enormous amount of physical distress but also affect adversely the economic prosperity of the country. China has made phenomenal progress in this direction. If flies, mosquitoes and rats can be exterminated in China, they can also be wiped out in Pakistan thus raising our standards of public health and cleanliness. The Government of Pakistan has a serious responsibility to shoulder in this direction and should rise to the occasion. There are, of course, grave difficulties to surmount. The masses are ignorant and do not realise the danger of filthy surroundings. Organised improvements on a large scale are expensive and are liable to be futile because of a general lack of realisation. But as it is a question of life and death for Pakistan, the people will have to be educated to their duties in this direction and the Government will have to meet these exigencies. We cannot continue to live as a backward and benighted people in this enlightened age of science and culture.

Much remains to be done in the way of social reform in Pakistan. The country has great need of those who are patriotic, far-sighted and courageous enough to persevere against difficulty, distrust and discouragement in the great cause of humanity.

Some persons think that a clear picture of the Pakistani social order should be drawn because the people have no clear idea of the goal to be achieved. There is a great need to pinpoint social evils in order to bring about the reconstruction of Pakistani society. This goal can be achieved by a sincere collective effort because the people in Pakistan have a well-defined social order given to them by Islam as far back as 1400 years ago. What is required is a concerted effort to revive those forgotten social values.

Everyone is aware of his rights, and struggles for them, but only a few know their social obligations. Everyone of us should not only realise his own social obligations but should also make others realise their responsibilities. One should not only be virtuous oneself but should also inculcate virtue in others and thus be instrumental in taking one's society to new heights.

The *ulama* and the educated classes should come forward and help to reorientate society. They should not shut their eyes to the

various social changes that are taking place and as torch-bearers of religious learning they should check the invasion of the forces of disorder and atheism from the West. The apathy of the educated classes to criminality, obscenity and sin is also to be regretted. All these dangerous trends will have to be effectively arrested in order to establish the Islamic social order in Pakistan.

Bridging the gulf between 'the haves and the have-nots' is, no doubt, a gigantic task. But the economic disparity between the rich and the poor calls for immediate control and remedy in order to save Pakistan from going into the lap of communism. Corruption, greed and other forms of immorality can only be eradicated from Pakistan if we learn to put first things first and not only understand the Quran but also practise the principles enjoined therein which at one time made us the torch-bearers of truth and civilization. An important verse of the Quran runs as follows : "Will they not meditate on the Quran or are there locks on their hearts ?"

47. THE MARKS OF A GENTLEMAN

(*Punjab University B. A. 1926*)

Words are like men ; they pass through the stages of youth, adolescence, maturity and old age, and in each stage they change and stand for something a little different until there remains only a faint resemblance between the child and the old man. Originally, the word 'gentleman' implied merely a certain social rank. You were either born a gentleman, or you were not, and that was all there was to be said about it. Character and behaviour counted for little or nothing. Traces of this ancient meaning still remain and there are some to-day who maintain that a gentleman is one who is born into the ranks of the 'gentry', the upper, land-owning classes, one who alone is entitled to 'Esquire' after his name. It is in this sense that the word 'gentleman' has been used in the following well-known lines of uncertain origin :

When Adam delved, and Eve span,

Who was then the gentleman ?

This narrow definition is, however, rapidly disappearing, and today a gentleman is in general judged not by his birth and family but by his personal qualifications. What then, in modern acceptation, constitutes a gentleman ? No one thing alone is the distinguishing mark of a gentleman. The marks are many, and these are the chief among them. The first requisite is *Gentleness*. As the very word implies, a gentleman must avoid roughness and harshness in his dealings and speech with his fellow men. He must avoid rudeness which is the badge of the clown and the savage. The following poem *Speak Gently* by an anonymous poet is still remembered because of its lasting appeal :

Speak gently ; it is better far
To rule by love than fear.
Speak gently; let no harsh word mar
The good we may do here.

Speak gently to the little child;
Its love be sure to gain;
Teach it in accents soft and mild
It may not long remain.

Speak gently to the aged one,
Grieve not the careworn heart,
Whose sands of life are nearly run;
Let such in peace depart.

Speak gently ; 'tis a little thing
Dropped in the heart's deep well;
The good, the joy that it may bring
Eternity shall tell.

Good manners also constitute an essential trait of the character and spirit of a gentleman. A man is judged by his manners and this is the true meaning of the motto of one of the most famous Oxford Colleges, 'Manners maketh man.' A gentleman should know how to behave in all circumstances and to conduct himself with dignity and ease in all his social relations.

Newman has admirably defined a gentleman as a person who never inflicts pain. This definition of a gentleman is both appropriate and exact. A gentleman believes in the golden rule of conduct: do to others as you would like to be done by. He, therefore, never hurts the feelings of others. Far from hurting their feelings, he is always anxious to make them happy. He never points out the faults and failings in others in such a way as to suggest that he is holding them up to ridicule. His criticism is always friendly and helpful. His point of view is invariably constructive and sympathetic. He deliberately refrains from dragging others into a controversy and while discussing a subject he is prepared to appreciate the point of view of his adversary which is a mark of culture and breadth of vision. He is kind to his servants and subordinates, courteous to his equals and obliging to his superiors. He invariably prefers a smile to a frown and forgiveness to revenge.

Courtesy, especially to women is another characteristic of a gentleman. A gentleman should never forget the respect due to his fellows, especially to women as women. The strong should have regard for the weak and no one who can be brutal, impolite or discourteous to a woman, whatever his age or position may be, is entitled to the name of a gentleman.

While depicting the character of a gentleman, an incident in the life of the Holy Prophet would seem to be very relevant. One day while he was in conference with certain Arab notables and was discussing some important matters with them, he saw at a distance a simple Bedouin woman approaching, and at once cut short his parleys with them. He stood up and hastened to receive her with the greatest respect and courtesy. He spread his own mantle before her and asked her with extreme humility to take her seat on it. When she had left after the interview, the Arab chiefs asked the Prophet who she was, upon which he replied : "She is my foster-mother, Halima Sadiyya,

who nursed me in my childhood and whom I respect and venerate like my own mother.'' It was on account of such traits of nobility in the Prophet that the Quranic verse 'Verily thou standest on an exalted standard of character' was revealed.

Another mark of the character of a gentleman is his *freedom from ostentation*. He never seeks to call attention to himself either by dress, speech or conduct. A desire to be noticed by others is a mark of vulgarity. Lastly comes *Reserve*. A gentleman maintains his dignity and seeks to inflict neither his opinions nor his company upon those who seek neither.

It follows, therefore, that in its modern meaning, the term 'gentleman' is a title that can only be conferred upon one by others and never assumed as a matter of right and of one's own accord. Such an assumption is an act of self-assertion and that is the mark of one who is not a gentleman.

48. SWEET ARE THE USES OF ADVERSITY

(*Punjab University B.A. 1926*).

It is one of the paradoxes of nature that if one wishes to increase something one must expend. If we wish to increase our muscular strength we must expend our physical energies in exercise, and the same is true of our mental and spiritual natures. To improve in any department of life one must make an effort to overcome difficulties. There can be no standing still. One must progress or retrogress. The greater the difficulty, and the more intense the effort required to overcome it, the greater will be our gain in strength and reward.

Adversity may be defined as affliction, misfortune, or any circumstance that is apparently injurious to us or opposed to our interests and welfare. In *As You Like It* Shakespeare tells us of a ruler who has been wrongfully deprived of his duchy and forced to wander in exile in the forest of Arden with a few faithful followers. The banished duke is made to remark : "Sweet are the uses of adversity." He means that his misfortunes have driven him into closer contact with Nature in both her stern and gentle moods, that he has achieved that calm and sweet content which comes only from sincere effort and simplicity, that he has learned to listen to 'sermons in stones' and 'tongues in trees.' The wisdom and vision which the scholars and seers find in books has been given to him by the 'running brooks.' His misfortunes have been great, but he has earned a sweet reward by his mature understanding of life and communion with nature. Such is the immediate application of the saying, but it is capable of a wider meaning. Failure is, no doubt, a misfortune, but failure is often a blessing in disguise. We learn from our mistakes and each failure teaches us at least what to avoid in future. It is for this reason that failures have bean described as the pillars of success. Our misfortunes are but signposts pointing the way to the true road to success.

The struggle against misfortune strengthens the character. It is a great means of acquiring the right type of self-discipline. It gives us the courage and confidence to fight against overwhelming odds.

If life were all smooth sailing it would become altogether humdrum and insipid. All the spirit of adventure would go out of it. Patience and perseverance in the face of difficulty and defeat make the final success all the more covetable. Every difficulty overcome, every victory won, increases our power for the next struggle. No athlete can achieve success without a long and strenuous period of training. Success in life cannot be attained without striving against and overcoming seemingly insurmountable difficulties. If we study the lives of great men of thought and action, the truth of this statement is proved by their unflagging efforts to achieve the great purposes and ideals that inspired their lives.

Ill health is a great affliction, but the force of character gained by a man who has had to fight each step of his way against sickness and weakness may carry him on to success in much greater things. The life of Robert Louis Stevenson may be quoted as an example. He put up a brave fight against a sickly constitution and feeble lungs and emerged as a unique force in the domain of creative literature.

The fruit of adversity is sweet, and though it might take a long time to ripen, it will surely come, provided we prove ourselves fit to partake it.

49. PUBLIC SPEAKING

Outline.

1. Definition.
2. Methods.
   (a) The appeal to the intellect.
   (b) The appeal to the emotions.
3. Different kinds of discourses.
   (a) Demonstrative.
   (b) Deliberative.
   (c) Forensic.
4. Decline of oratory.
5. Points to consider in preparing a speech.
   (a) Subject-matter.
   (b) Arrangement.
   (c) Style.
   (d) Delivery.
6. The examples of Lincoln and Churchill.
7. Conclusion.

Public speaking is not primarily concerned with the search for truth, but rather, with the setting forth of facts or principles, assumed to be true, in such a way as best to appeal to the hearers.

One of the two methods of appeal may be adopted, the appeal to the intellect and the appeal to the emotions. By the first method the orator seeks to convince the reason, by the second, to stir the hearts of the audience; and since people are more readily moved to action

through their feelings than through their understanding, the second method is usually the more successful and therefore the one more generally adopted.

Shakespeare has illustrated these two methods of appeal in the speeches of Brutus and Mark Antony on the dead body of Julius Caesar. While Brutus's appeal to reason leaves the audience cold and indifferent, Antony's appeal to their emotions rouses them to fury and goads them on to revenge.

The ancients who held the art of oratory in high esteem classified the different kinds of discourses under three headings : the demonstrative or laudatory, the deliberative, and the forensic. All speeches that are mainly concerned with setting forth the excellence of some principles or person, come under the first category of demonstrative or laudatory speeches. Milton's *Areopagitica*, Pliny's panegyric of Trajan and the speeches of Demosthenes are well known examples of this class of speech. Those that deal chiefly with the consideration of various conflicting courses of action, or with criticising the methods or doings of others, come under the second heading of deliberative speeches. Such are Edmund Burke's famous speeches on the treatment of the American colonies. The forensic oratory comprises pleadings before a court of law, and was, among the Romans, held to be a most important branch of oratory, which attained its perfection in the orations of Cicero. Muhammad Ali Jinnah scrupulously shunned all appeal to emotions in his speeches and considered it to be an unfair and dishonest weapon. He exclusively built on reason and his speeches proved effective because of their sincerity and convincing power.

The importance of oratory has greatly diminished since the invention of printing and the spread of education to all classes of society. But the written word can never make quite the same appeal to the hearts of men as the spoken word, and it is a great loss to mankind that the serious study of the art of public speaking should have fallen into neglect.

The chief points of importance in preparing a speech are first, the collection of ideas appropriate to the subject in hand, second, the arrangement of these ideas in the most effective order; third, the expression of them in the most suitable style and language, and fourth, the method of delivery. In selecting the style, and language, the speaker must not only consider his subject, but also the kind of audience that he is going to address. The method of delivery is a very important consideration, for a fine speech badly delivered will often be less effective than a poor speech that is recommended by a well-modulated voice, clear enunciation, and suitable gestures.

In recent times Abraham Linclon and Sir Winston Churchill have made a mark in public speaking. From the study of their careers we see that a public speaker should take pains not only to prepare his speech in accordance with the demands of his subject and the character of his audience, but also to qualify himself, by the study of elocution, to produce the greatest possible effect; and above all, to make himself acquainted with the best means of swaying the emotions and appealing to the hearts of his hearers.

CHAPTER XXIX

SAMPLE ESSAYS (Continued)

50. THE ELEPHANT'S REVENGE

Outline.

1. The wild beasts' show; the elephant carries the children round on his back.
2. A tailor on the road-side sits at work, with buns beside him.
3. The elephant, stretching out his trunk for a bun, is pricked by the tailor's needle instead.
4. The elephant takes his revenge by drenching the tailor with water from his trunk.

It was a fine day in March and the crowded city of Lahore was full of groups of eager, chattering people, for it was the day of the annual Chiraghan Fair, and, to help in the merry-making, there had arrived the night before a travelling wild beasts' show. Amongst its many attractions was the always popular one of a ride on an elephant, and the children were already crowding round the huge creature, eager for the treat. The elephant in this case was a particularly fine animal, gifted with a quick intelligence and a simple trust in human nature; for he had always been kindly treated, and his keeper was proud of his gentleness and affection. A small group of children were soon ensconced in the comfortable seats on the elephant's back, and the elephant gravely tramped along the road amid the happy shouts and laughter of the young people.

Now, it happened that at one point in the road along which the elephant was going his appointed round, was a tailor's shop, where, at the open window, sat the tailor, busily sewing, and by his side lay a little pile of buns he had just bought from a passing hawker. Now our elephant was very fond of buns; he had often been presented with them by his admirers ; and, as he reached the shop he extended his long trunk through the window for the expected dainty. The tailor knew what the elephant wanted; but, in a spirit of mischief, instead of a bun, he thrust his sharp needle into the animal's sensitive proboscis. Pained and surprised, the elephant quickly withdrew his trunk, and passed on apparently without resenting the injury.

The amusements of the morning were at length over, and the children were called away to their dinner. To the elephant also came an interval of rest and refreshment, and when he was led round to the water-butt, his keeper noticed that he drank longer and deeper

than usual. Then the children were again crowded upon his back, and he set out on his usual round. As he went along, he looked carefully at the groups of busy traders and interested spectators, and presently he caught sight of the tailor, who, unconsious of his doom, sat at work on his bench. Suddenly the merry-makers were startled by a sound between a snort and a hiss, and turning, they saw the elephant squirting a stream of water from his trunk over the astonished tailor, who was almost knocked over by the sudden discharge. The spectators raised a cry of delight at the animal's sagacity in thus inflicting a well-deserved punishment on his tormentor. As for the soaked and shivering tailor, let us hope that he took to heart the lesson taught him by the elephant, and that he never again wantonly ill-treated an unoffending fellow-creature.

51. A RAILWAY ACCIDENT

(Intermediate Examination 1936)

Outline.

1. Introduction ; the train and its passengers.
2. The accident.
   - (a) Train diverted into a siding.
   - (b) Collides with a station platform.
   - (c) Catches fire.
3. After the accident.
   - (a) Casualties.
   - (b) Rescue work.
   - (c) Subscription in aid of the sufferers.

The day was calm and bright, and for some hours the train had run smoothly along with its human freight, till the passengers, roused by the thought that they were nearing their destination, began to pack away books and papers and take down parcels from the racks.

Suddenly there was an ominous jolting of the carriages, jerking the passengers from their seats and hurling them in confused heaps to the opposite side of the compartment. Then came a desperate leap forward, and finally, a terrible shock, which splintered the carriages like match-wood. Owing to an error on the part of the signalman, the train had turned into a siding and had come into violent collision with the platform of a wayside station, ploughing up the pavement and causing considerable damage to the station buildings. The great engine lay panting on its side amid fallen beams and shattered glass, while behind it were wrecked carriages, some entirely over-turned, some erect, but half-buried amid the ruins of the station premises. And then almost as soon as the train came to a standstill, the cry of "Fire!" arose. The hot cinders from the fallen locomotive had set fire to the guard's van, and heart-rending shrieks arose from the imprisoned occupants as the flames attacked carriage after carriage with merciless rapidity.

But help was at hand. A large army of rescuers was swiftly collected, bucket and hose were vigorously applied, and it was not long before the fire was extinguished. Then began the work of extricating the unfortunate passangers from the debris. Some were

jammed between the seats of the carriages, some were crushed beneath fallen roofs; while the sudden outbreak of fire, if it put an end to the sufferings of some, no doubt included in its ravages others who had previously escaped unharmed. The work of rescue was long and tedious, and for some days it was not known exactly how many persons had been killed. Stories of heroism and pathetic tales of loss and bereavement were not wanting. A newly married couple were in the train. The husband was killed and the young wife rescued. Of a large family on their way to the sea-side, all perished in the flames, save one little boy, left orphaned at the age of eight. Similar cases were only too numerous, and a great wave of sympathy for the sufferers swept over the country, and large subscriptions were raised for the many widows and orphaned children. But it was long before the memory of that disastrous collision faded from the minds of those who had known its terrible details.

52. A FIRE

(*Intermediate Examination 1939*)

Outline.

1. In an American theatre.
2. Panic among the audience; allayed by the coolness of the stage-manager.
3. Orderly exit of audience.
4. Excitement outside; efforts of fire-men almost useless through the wind.
5. Splendid spectacle.
6. Rush in the crowd from the great heat.
7. Fire gradually subsides.
8. Considerable damage, but no lives lost; stage-manager rewarded for his coolness and foresight.

Some years ago a terrible fire broke out in a huge theatre in one of the southern states of America.

A crowded audience had gathered to witness the evening performance of a play which was very popular at the time. The first act was not far advanced, and the latest comers had but just settled themselves in their seats, when a sudden shout of "Fire!" was raised, and a burst of flame issued from the stage The cry was taken up on all sides and great confusion ensued. Panic spread through the audience; there was a general rush for the doors; women fainted, and men, losing their self-control in the first impulse of fear, began to fight their way through the crowd. Suddenly a voice was heard clear and strong above the tumult: "Calm yourself, ladies and gentlemen, there is no immediate danger." The distinct, imperative tones arrested the outward rush of the people, and brought them in a moment to their senses; the stampede ceased, and all turned to look at the speaker.

It was the stage-manager who had spoken. Having hastily let down the curtain, he had advanced to the edge of the platform, and now stood facing the audience. His calm and collected bearing inspired the terrified people with courage. His clearly given

commands were instinctively obeyed; order replaced the former confusion, and the people passed out of the building in a swift but steady stream. The stage manager himself was the last to leave the theatre, and that only just in time, for it was full of smoke, and as he looked back he saw the stage enveloped in flames.

Outside there was intense excitement A vast crowd had collected, while several fire-engines were dashing to the scene of action. Happily no one was left inside to need rescue, and the firemen devoted their energy to extinguishing the flames, and mounting on ladders worked their hose with the greatest vigour. But a strong wind was blowing, the fire increased in spite of their efforts, and finally they concentrated their attention on saving the neighbouring buildings.

The conflagration was now a splendid sight to behold. Flames shot out of the highest gallery windows and the whole theatre presented the appearance of being brilliantly illuminated. Great columns of smoke arose, but these were rapidly blown away so as not to impair the grandeur of the spectacle. At last the fire reached the roof; there was a sudden blaze; and far up into the sky leapt a great red flame lighting up the faces of the watching crowd.

By this time the heat had become so intense that the foremost among the mass of the people were forced to fall back, and the rush was so great that some of the women fainted and were with difficulty extricated from the throng. In a short time, however, the flames began to die down. The roof fell in with a loud crash, and only the walls glowing red hot ramained standing.

Once more the firemen turned their hose on the ruined building. Now and again there was a fresh outburst of flame, but the greatest danger was over, and although the firemen were kept busy all night, they knew that they would be able to master the smouldering embers of the conflagration.

Thus the great fire ended with less damage than might have been expected. For though the monetary loss was considerable, and though several people suffered from the shock and the rush both within the theatre and outside, not a single life was lost. The stage-manager who had acted with such coolness and forethought was presented with a public testimonial, but was better rewarded by the gratitude of the whole community.

53. TWO ANECDOTES OF GREAT MEN

Outline.

1. Nelson at the Battle of the Baltic.
   (*a*) Description of the battle.
   (*b*) The signal for retreat.
   (*c*) How Nelson ignored the signal.
2. Sir Isaac Newton and the egg.
   (*a*) He boils his watch in place of the egg.
   (*b*) Remarks on the absent-mindedness of great men.

An anecdote is related of Lord Nelson at the Battle of the Baltic which well illustrates both his courage and his tenacity of purpose. The Battle of the Baltic, or, as it is sometimes called, the Battle of Copenhagen, was one of Nelson's three great victories; yet here, although he was the leading spirit, he was not Commander-in-Chief. The official head of the expedition was Sir Hyde Parker, a man of prudent and cautious disposition, whose hesitation and unnecessary delays sorely chafed the adventurous spirit of Nelson. At length the ships were in battle line, the command of the attack being given to Nelson, while Sir Hyde Parker remained in the background with a reserve force. The engagement was long and deadly, the firing on both sides being terrific, and the carnage greater even that at the Battle of the Nile. The Danes, fighting in full view of the eager citizens of Copenhagen, were desperately determined and fought with a courage and obstinacy which would have secured success against a foe with less resolution than him whom they had to face. For, Nelson was equally determined upon conquering the brave Danes, and felt sure of ultimate success.

But just when the action was at its most critical point, Sir Hyde Parker, fearing that the enemy's fire was too hot for Nelson, hoisted the signal for retreat.

The signal-lieutenant of Nelson's ship, the *Elephant*, reported the matter to him, and asked if he should reply in the affirmative. Nelson, who felt that it would be folly to stop now, just when victory was in sight, demanded to see the signal for himself, and, applying the telescope to his blind eye, exclaimed, "I really do not see the signal!" "Keep my signal for close action flying," he added, and, turning to his captain, he said "You know, Foley, I've only one eye; I've a right to be blind sometimes." Thus did Nelson take upon himself the whole responsibility for the battle, and the result fully justified his confident disregard of the Admiral's orders.

A striking example of the absent-mindedness of genius is found in a story told of Sir Isaac Newton. Desiring one evening to boil an egg for his supper, the great scientist took out his watch to keep the time, and approached the fire with his watch in one hand and the egg in the other. His thoughts no doubt were busy with other and graver matters, for, instead of placing the egg in the saucepan of boiling water, he solemnly dropped his watch into it and stood gazing blankly at the egg in his hand.

History does not relate how long he left his watch to cook or what happened when he discovered his mistake, but the story shows how absent-minded and impractical great men, and especially great scientists, often are. They live in a world of their own and are often almost unconscious of everyday practical affairs. It is claimed as a privilege of genius to be exempt from material concerns, but this does not always conduce either to their own comfort or to that of those around them.

54. AN ADVENTURE WITH A TIGER
(*Intermediate Examination 1937*)

Outline.

1. Preparations for a tiger-hunt.
2. A scene of excitement.
3. Sudden charge of tiger, which, though wounded, springs on the leading elephant. Elephant shakes off the tiger, and its rider, Lang, on the top of it.
4. Flight of Lang to the nearest tree. Tiger disappears. Arrival of the other hunters; their dismay at Lang's blood-stained condition ; which is explained.
5. The return to camp ; conclusion.

Great was the excitement in Rampur when the news was brought in, that a tiger's footprints had been discovered on a patch of sand in the neighbouring jungle. Word went round that elephants and rifles and all the paraphernalia of tiger-hunt were to be got ready at once.

All the leading inhabitants of the district came out to join the sport, and it was quite a sight to see the people hurrying hither and thither, elephants waiting for their riders, and the general air of activity that pervaded both men and animals.

Among the foremost to plunge into the jungle was Captain Lang of the Ninth Lancers, who sat in his howdah with his rifle ready, keeping a sharp look out ahead. The tiger's trail had soon been found, but the day wore on, large tracts of jungle were beaten, but still no tiger.

Suddenly, there was a loud roar, a waving and a rustling of the jungle grass, and a huge tiger appeared, and immediately charged the leading elephant. Several shots rang out, but failed to turn the beast, rendered still more savage by his wounds. With a tremendous spring he landed on the head of Captain Lang's elephant, transfixing it with his sharp claws. The tortured elephant paused a moment with back-curled trunk, and then shook himself violently to rid himself of his unwelcome visitor. The process was only too effective, for not only was the tiger shaken to the ground, but Captain Lang was shaken out of the howdah on the top of the elephant. To spring up and away from such a dangerous neighbourhood was the work of a moment, and the gallant Captain made with all speed for the nearest tree, which he climbed as he had never climbed before. But the tiger was apparently as much surprised as Captain Lang at what had happened, and without showing more fight, slunk off into the thickest recesses of the jungle.

The other elephants with their riders now came up, and great was the consternation among them to see how our Captain, who had descended from his tree, was besmeared with blood in all parts of his person. But their fears were soon set at rest; the blood was not his own, but the tiger's.

It was then too late to pursue the hunt further, and the whole party returned to the camp, to enjoy a good dinner after the day's excitement, and to hear Captain Lang recount his sensations when he found himself sprawling on the body of the prostrate tiger.

55. THE BRITISH MUSEUM

Outline.

1. Origin and history.
   - (a) The Sloane collection.
   - (b) George II's Library.
   - (c) Legacies.
   - (d) Purchases by Parliament.
2. The edifice.
   - (a) Reconstruction.
   - (b) Exterior.
   - (c) Interior.
3. Contents.
   - (a) The Scientific and Zoological Sections at Kensington.
   - (b) Library.
   - (c) Archaeological departments.
     - (i) Egyptian & Assyrian.
     - (ii) Greek & Roman.
     - (iii) Ethnological.
     - (iv) Coins & Medals.
4. Usefulness.
   - (a) Reading-Room.
   - (b) Explanatory labels.
   - (c) Guides.
5. Reflections.

The British Museum originated in the private collection of Sir Hans Sloane, which he left to the nation on his death in 1753. He was a rich physician, who had devoted his whole life to collecting curiosities from all parts of the world; and these curiosities, together with George II's royal library, were opened to the public as the "British Museum" in 1759. Many valuable legacies, especially private libraries, and collections of works of art, have been left to the museum at different times; while purchases authorised by Acts of Parliament have occasionally been made, the most important being the acquisition of the Elgin Marbles in 1816 for the sum of £36,000.

An entire reconstruction of the original building was begun in 1828, and finished in 1852. Its exterior is plain, except for a huge pillared portico surmounted by gilded designs, and having a large gravelled space in front. Within the building is a large hall, from which open out passages and stairways to the various departments.

The treasures of the British Museum are so numerous that even so large a building could not hold everything, and the scientific and zoological collections have been housed in a separate building in Kensington, known as the Natural History Museum. Within the British Museum itself are housed the library, consisting of more than two million printed volumes with thousands of manuscripts, and the archaeological departments. Many rare and invaluable manuscripts relating to Islamic culture and religion are to be found in the British

Museum. There is a poignant reference to the loss of this heritage by the Muslims in the following lines of Iqbal :—

گنوا دی ہم نے جو اسلاف سے میراث پائی تھی
ثریا سے زمیں پر آسماں نے ہم کو دے مارا
حکومت کا تو کیا رونا کہ وہ اک عارضی شے تھی
نہیں دنیا کے آئین مسلم سے کوئی چارا
مگر وہ علم کے موتی کتابیں اپنے آبا کی
جو دیکھیں ان کو یورپ میں تو دل ہوتا ہے سیپارا
"غنی روز سیاہ پیر کنعاں را تماشا کن
کہ نور دیدہ اش روشن کند چشم زلیخا را"

We have lost the heritage which we had received from our ancestors. The sky has flung us down from the Pleiades to the earth. It is futile to bewail the loss of the Muslim empire, for it was a passing glory and there is no escape from the recognised laws of the universe. But when we see the pearls of knowledge, the works of our ancestors in Europe, the heart gets tattered to pieces. Behold, O Ghani; the misfortune of the Old Man, of Kanaan (Jacob), for the light of his eyes (Joseph) brightens the eye of Zulaikha (the Potipher's wife).

The archaeological departments contain an important collection of Egyptian and Assyrian remains, including mummies, sarcophagi, statues, and — perhaps most interesting of all — many hieroglyphic writings of a very ancient date, with translations appended for the benefit of the unlearned. The Greek and Roman antiquities, the specimens of the arts and industries of different races of mankind, and the collection of coins and medals, are all more nearly complete than those of any other museum in the world.

No effort is spared to make the place a truly national one. There is a reading room in connexion with the library, the only entrance fee to which is a guarantee of respectability, and once there, all the books are at the reader's command. These antiquities are provided with explanatory labels, and during the present year a special official has been appointed to act as a guide to anyone wishing for fuller information, and should his services prove to be inadequte, the staff of guides is to be increased.

Thus it is plain that the British Museum contains much, both of interest and instruction, and though the nation as yet does not take proper advantage of its treasures, the number of visitors to the Museum yearly grows larger, and there is little doubt that the people are taking increasing pride in the possession of this great national heritage.

56. CEYLON

Outline.

1. Situation and government.
2. Description.
   (a) Northern part. (b) Southern part.
   (c) Coast.

3. Inhabitants.
   - (a) Singhalese. (b) Veddahs.
   - (c) Tamils. (d) Moormen.
4. Industries.
   - (a) Pearl fisheries. (b) Mining of gems.
   - (c) Tea-planting.
5. Conclusion; a highly-favoured land.

Ceylon is an island lying in the south-east of India, from which it is divided only by a narrow strait half bridged by a chain of rocky islets. Ceylon is no longer a British Colony and has a democratic government of its own.

The northern part of the island consists of undulating plains covered with beautiful forests, which also clothe the mountainous districts of the south. The coast is formed of deposits brought both by the ocean currents from the shores of India, and by the island rivers from the hills, and the shore thus formed is covered with coconut palms even to the water's edge. The picture of the island as it first dawns on the sight across the sea is one of extreme beauty; the yellow sands, crowned with the graceful palms, stand out against the deep blue of the sea, while the distant hills rising, height beyond height form a dim background of half-mysterious loveliness.

The principal inhabitants of the island are the Singhalese, who are supposed to have conquered the island about B. C. 500. There still remain in the eastern quarter of the island a few descendants of the aboriginal inhabitants called the Veddahs, who are almost more like animals than men In the north live the Tamils, descendants of later settlers, and everywhere are found members of a highly intelligent race called Moormen, who are supposed to be of Arab descent.

The most important industries are pearl-fishing, which is a government monopoly; mining for graphite and gems; and tea cultivation. This last is grown on the clearings on the southern slopes of the mountains, and is rapidly increasing in importance as a product.

Ceylon has a very equable temperature and a plentiful supply of rain in the southern districts; in the north irrigation is successfully resorted to. Among other things that mark out the island as highly favoured by nature is the fact that it possesses about eight hundred species of plants that are found nowhere else in the world. What a treasure-house for the botanist ! Its forests and lakes abound with many kinds of beautiful birds, and it is singularly free from insect pests. No wonder that Eastern poets have described it as "the fertile land" and "the island of delight."

57. THE MOSQUITO

Outline.

1. The mosquito—the same as the gnat.
2. Habitat.
3. Only the female stings.

4. The stinging process.
    (a) Structure of proboscis.
    (b) Injection of poison.
    (c) Dissemination of disease.
5. Precautions against mosquitoes.
    (a) Destruction of eggs.
    (b) Curtains.
    (c) Smoke.
    (d) Smearing with oil.
6. Conclusion.

"Mosquito" is a Spanish word meaning "little fly", and is by most English people applied only to the large gnats common in tropical countries. There is, however, no essential difference between the tropical and the other species.

Mosquitoes are not confined to any climate or locality. Nansen in his account of his North Polar expedition says that they were so numerous in the north of Greenland that if he took off his gloves for an instant, his hands were covered with them so thickly that it looked as if he still wore his hairy gloves! It would seem, therefore, that mosquitoes prefer extremes of temperature, since they certainly abound more in very hot and very cold countries than in temperate ones.

In nearly all the numerous species it is only the female that possesses the power of stinging. This fact has led some people to suggest that the drinking of blood is in some way necessary to her egg-laying ; but when we consider the vast swarms of mosquitoes, and the small proportion of them that can have the opportunity of tasting blood, this does not seem likely.

The process of stinging is as follows. The mosquito possesses a long flexible lower lip, in a groove in which lie five fine needle-like structures, two of which are barbed like arrows, while one has a hollow tube running down its length. The lower lip is placed firmly against the skin and then curled backwards, allowing the five "setae", as they are called, to enter the skin. When they are in as far as they can go, saliva is injected through the hollow tube, and blood is drawn up by a sort of pumping apparatus at the root. It has been conjectured that the saliva must be poisonous for the sting to be so painful, but no research has yet succeeded in finding any trace of it, and some authorities, therefore, say that the pain must be the result of the laceration caused by the withdrawal of the barbed "setae". Be this as it may, scientific experiments have made it clear that mosquitoes can and do inject the germs of disease with the saliva. This is particularly the case with two species—one in India, which carries the microbe of malaria and another in Africa which carries the microbe of elephantiasis. The dissemination of yellow fever is also largely, if not entirely, to be attributed to the mosquito, one species, the white-ribbed or tiger mosquito (*stegomyia*) being responsible for conveying the virus of this fever to human beings.

As the eggs of the mosquitoes are always laid round the edges of stagnant pools, it is important that, where possible, such pools, should be emptied or filled up. Paraffin oil effectually destroys the eggs, so that it has been found possible in some malarial districts practically to exterminate the mosquito, and with it the malaria, by pouring this oil round the edges of all the ponds in the neighbourhood at breeding-time. It is difficult, however, to apply this expensive and troublesome remedy on any large scale, and in countries where mosquitoes abound, various other methods of guarding against them have been devised. In hot countries a mosquito curtain to cover the bed, is a necessary part of bedroom furniture. Among the villagers, where such curtains are not available, fires are lighted inside their huts and the mosquito is smoked off the premises. In the arctic regions the natives keep off these pests by smearing their bodies with oil.

It is only in recent times that scientific research has shown us how important it is to guard against the attacks of this noxious though seemingly insignificant insect.

58. THE APE

Outline.

1. Definition of the term.
2. Limited to three species.
   (a) The chimpanzee and the gorilla.
   (b) The orang-utan or orang-outang.
   (c) The gibbon.
3. Characteristics.
4. Habitat.
5. Interest to us.

The term *ape* was at one time applied indiscriminately to all the monkey tribe ; but it is now confined by zoologists to those members of the tribe which have certain distinctive features wherein they resemble man more closely than do their fellows. These are the absence of tail and of cheek pouches, and the possession of teeth of the same number and form as man's.

The above definition limits the appellation to three well-known species ; the chimpanzee, the orang-outang or orang-utan, and the gibbon. Of these the first two compete for the position of being next to man in the scale of animal life. The chimpanzee is the more intelligent, and its proportions are more human ; but the skull of the orang-utan bears greater resemblance to that of man.

The legs of the orang are very short compared with its body, and its arms are so long that they reach below the knees, so that it walks slowly and clumsily, supporting itself first on one side and then on the other with its arms, like a lame man with his crutches. The arms and legs of the chimpanzee, on the other hand, being more like those of a human being, it walks upright without the assistance of

its arms. The neck of a chimpanzee is similar to that of a human being, while the orang's is furnished with a large goitre-like sack. This is supposed to give the animal its peculiarly loud and resonant voice, which can be heard for miles. The gibbons are a less known and inferior kind of ape, having a small flattened skull, and two of the fingers of the hind limbs united as far as the nail. In their native woods they display the most marvellous activity, and have been known to catch a bird while on the wing.

The chimpanzee, with its near relation, the gorilla, is found on the west coast of equatorial Africa ; the orang-utan inhabits the remote forests of Borneo and Sumatra ; and the gibbons are abundant in the Malay Peninsula and islands. The chimpanzees live in companies in the woods, build themselves rough huts of the branches of trees, and arm themselves with tree stumps. The young of all the different species of apes have been kept in captivity and proved gentle and docile, though peevish and irritable when crossed ; but they do not as a rule, live long in this state, though there are instances of chimpanzees that have grown up in captivity, and have shown amazing intelligence.

The strong resemblance of the apes to the human race makes it impossible for us to regard them with indifference. They fill some people with fascinated interest and others with instinctive repulsion. But whatever our feelings towards them, we cannot but recognize in them that section of the animal creation which is most nearly allied to ourselves.

59. THE CAMEL

Outline.

1. Description.
2. How many varieties, and where found.
3. Disposition.
4. Useful characteristics.
   - (a) Strength. (b) Swiftness.
   - (c) Special formation of feet for travelling on sand.
   - (d) Endurance.
5. Defects.
   - (a) Peculiar action makes it uncomfortable to ride.
   - (b) Useless on wet ground.

The camel is a ruminant mammal, remarkable for its great size, especially for the length of its legs and neck, and for having on its back either one or two fatty humps, which increase or diminish in size according to its physical condition. It is one of the few animals of which the wild representatives have long since become extinct ; for although wild camels are now found in some countries, it is almost certain that they are descendants of domestic animals which have at some former time escaped from captivity.

There are two varieties of camel ; the Arabian, which is found from Africa to India, and the Bactrian, which is found from the Crimea to Turkestan and Peking. The former has one hump and the latter two. Camels have also been introduced into some parts of Australia and North America where there are extensive tracts of desert country, in which they have proved very useful.

Although the camel has from time immemorial been a purely domestic animal, it seems to be incapable of forming for man any such attachment as often exists between him and the other creatures that he has in his service ; nor has it attained to any such degree of intelligence as is possessed by the elephant, the horse, the dog, or even the bullock. It is stupid and vicious, and its appearance is as unattractive as its disposition.

In spite of these defects, the camel has qualities which make it of the highest value to its masters. Its great strength enables it to bear heavy loads, while its length of limbs gives it swiftness. The formation of its feet is such that it can travel with ease over sandy ground, the two toes being embedded in a large pad-like cushion, and having only small nails on the upper surface of their extremities. Moreover, it is able to go without water for several days together. Hence, it is invaluable as a means of transport in dry countries where the roads are not too rocky, and especially in sandy deserts.

It is true that the characteristics which specially fit it for this purpose have their drawbacks. Owing to its long stride, and its habit of moving the two feet on each side simultaneously, riding on it is an uncomfortable and even painful experience for a beginner ; and it is almost unable to keep its feet on wet or slippery ground. But although for these reasons its usefulness is limited to countries where the natural conditions are suited to it, it is perhaps of all domestic animals the most indispensable to its owners. The cow, the horse, the dog, the sheep, could be dispensed with, though not always very conveniently ; but to the dwellers in the deserts life without the camel would be almost impossible.

60. A STORM AT SEA

(B A. Examination Karachi University)

Outline.

1. Description.
   (a) Rising of storm. (b) Breakers on shore.
   (c) Storm out at sea.
2. As felt on shipboard.
   (a) Terrifying sounds. (b) Force of wind.
   (c) Worse for passengers than for sailors.
3. It shows—
   (a) The helplessness of man before the forces of nature.
   (b) The value of courage and skill.
4. Reflections.

In times of calm, both sea and sky look so peaceful that one can hardly imagine their taking a threatening aspect ; but with the rising of a storm the scene is completely changed. The sky becomes overcast and the surface of the sea is ruffled ; the waves grow every minute higher and more confused till the smooth expanse of clear blue water is transformed into a wild waste of angry, grey, foam-tipped billows. The storm is seen in its most impressive aspect where the ocean meets the land, and the waves break on the shore with seemingly irresistible force, tumbling over in huge sheets of foam, and forming one of the most magnificent and awe-inspiring sights in nature ; but even out at sea, where the waves can run their course unbroken by any obstacle, it is a grand spectacle.

In the case of those on board a ship, however, admiration of the grandeur of a storm is apt to be swallowed up by the thought of their own discomfort and danger. The sounds of the storm combine with its sights to daunt them — the howling of the wind, the roaring of the waves, and all the confused and varied noises made by the vessel as she rolls and pitches to and fro ; while if they expose themselves to the wind, it strikes them with such force that they can hardly stand against it. Such an experience is particularly trying to passengers, who, besides being for the most part less accustomed to it than sailors, have no work to distract their attention. Moreover, as the storm increases in violence, they are often ordered down below, and thus may have to spend hours in a state of uncertainty as to the extent of their danger, not knowing at any moment whether the ship may not be on the point of striking a rock or foundering in deep water.

A storm at sea is one of those natural phenomena which impress on man his helplessness before the convulsions of the elements ; yet it sometimes also serves to show that he is not so helpless as he seems, and that courage and skill, self-devotion and discipline, may go far towards making him master of the winds and the waves. Even a small vessel if well-built and well-handled, may weather the fiercest gale.

Like other emergencies, storms at sea bring out the true characters of men, and distinguish the unselfish from the selfish, the cowards from the brave; and they have been the occasion of innumerable deeds of heroism and self-sacrifice.

61. THE HORSE

Outline.

1. Useful to mankind all over the world.
2. Domesticated from early times.
3. Good qualities ; purposes for which used.
   (*a*) Agriculture. (*b*) Driving machinery.
   (*c*) Transport. (*d*) War.
   (*e*) Hunting. (*f*) Racing.
   (*g*) Riding.

4. Displaced by modern inventions.
5. Varieties produced by—
   (*a*) Local conditions. (*b*) Breeding.
6. Disposition.
   (*a*) Nervous. (*b*) Its tenacious memory.
   (*c*) Willing and affectionate.
7. Conclusion.

The horse has, from time immemorial, been one of the animals most useful to mankind ; and as it has great capacity for adapting itself to different conditions of life, there are few races that have not availed themselves of its services. In the islands of the Pacific the horse was unknown until it was introduced by European explorers ; and there are probably still some remote islands in this and other seas where it is unable to survive the attacks of the tsetse fly ; but throughout much the greater part of the world, wherever man is found in any considerable numbers the horse is found too.

There are still in some countries wild horses which are supposed to have come down from the original primitive stock through an unbroken succession of wild ancestors ; but it must have been long ago that horses were first domesticated, as in the earliest times of which we have any record, they were generally used, even by the least civilised races.

The opening stanza of *Mazeppa's Ride* by Lord Byron gives a vivid description of a wild horse to the back of which Mazeppa was tied and let loose on a vast plain as a punishment for his amorous intrigue with the daughter of his Siberian master :—

> " Bring forth the horse ! — the horse was brought ;
> In truth, he was a noble steed,
> A Tartar of the Ukraine breed,
> Who look'd as though the speed of thought
> Were in his limbs ; but he was wild,
> Wild as the wild deer, and untaught,
> With spur and bridle undefiled—
> 'Twas but a day he had been caught ;
> And snorting, with erected mane
> And struggling fiercely, but in vain,
> In the full foam of wrath and dread
> To me the desert-born was led :
> They bound me on, that menial throng,
> Upon his back with many a thong ;
> Then loosed him with a sudden lash—
> Away ! Away ! —and on we dash !
> Torrents less rapid and less rash ".

The qualities which have made the horse so valuable are its speed, strength, and docility ; and men have used it for almost all purposes for which their own speed or strength was insufficient. In many countries it is the animal principally employed in agricultural work, such as ploughing ; sometimes it is set to drive mills or other

machinery; it has perhaps been more extensively used than any other animal for the transport of goods and persons, and the delivery of messages requiring haste; and in war and hunting it has made its rider far more formidable than he could have been on foot. It has not only helped men in their serious business, but has also contributed to their recreations. Horse-racing has in all ages been a popular sport, and riding on horse-back is one of the pleasantest and at the same time one of the healthiest forms of exercise.

Modern inventions have robbed the horse of some of its importance. Steam, electricity, and petrol have to a large extent displaced it in the pursuits of peace, and gunpowder has made it less formidable in war; but it is not yet by any means superseded.

Like all domestic animals, the horse has many varieties differing widely both from one another and from the wild stock in which they had their common origin. Some of these are peculiar to one locality, and others have resulted from the efforts of breeders to produce a type of horse suited to a particular purpose. Thus we have horses of all sizes, from the little pony to the gigantic dray-horse, combining strength, speed, and endurance in very varying proportions. Perhaps the most famous of the local breeds is the Arab horse; while one of the most curious is the Shetland pony, a shaggy little animal not much bigger than a large dog. The Arab's boundless love for his horse is illustrated with singular force and vividness in Robert Browning's poem *Muleykeh*.

The horse is in some respects not one of the most intelligent of animals, and is easily frightened by anything unusual, however harmless, though in facing dangers to which it is accustomed it often shows great courage. It has, however, a very tenacious memory, and seldom forgets anything that it has once learnt; and although horses vary considerably in disposition, as a rule they are willing, and affectionate, and even the most vicious can be tamed by a judicious combination of firmness and kindness.

Possessing so many attractive qualities, horses have naturally been held in high honour among men, and a strong attachment often exists between them and their owners. The names of some horses have become famous in history, three of the most celebrated being Duldul, the faithful horse of Imam Husain on the battlefield of Karbala, Rustum's horse Ruksh, who was present on the Oxus plain when Sohrab was unwittingly killed by his father Rustum and Bucephalus, the charger of Alexander the Great. The bond of sympathy between man and horse has been vividly brought out by Mathew Arnold in the following lines of *Sohrab and Rustum*:

"Ruksh, the horse
With his head bowing to the ground, and mane
Sweeping the dust; came near, and in mute woe
First to the one, then to the other mov'd
His head, as if enquiring what their grief
Might mean; and from his dark compassionate eyes,
The big warm tears roll'd down, and cak'd the sand

But Rustum chid him with stern voice, and said:—
'Ruksh, now thou grievest; but O Ruksh, thy feet
Should then have rotted on their nimble joints,
When first they bore thy Master to this field'."

62. THE HUMAN HAND

Outline.

1. The hand, the instrument of the brain.
2. Man's superiority to lower animals shown in his hand.
   (a) Animals use limbs chiefly for locomotion.
   (b) Man uses hands for holding and moving things; the requisites for this.
3. Comparison between man and other animals in these respects.
   (a) Apes. (b) Squirrels.
   (c) Elephants.
4. Hands give man superiority to lower animals in
   (a) Digging. (b) Fighting.
   (c) Keenness of vision. (d) Swiftness.
   (e) Strength.
5. Conclusion.

The hand is the principal instrument by which man carries out the designs which his brain has conceived, by which he provides for his necessities and pleasures, and by which he defends himself against the dangers to which he is exposed. From the point of view, indeed, of a man's practical work in life, all the other members of the body may be considered as subsidiary to the brain and the hands. The internal organs nourish them, and the feet carry them from place to place but it is the brain that directs a man's work, and, in the great majority of cases, the hands that carry it out.

Next to the brain, the human hand is perhaps that part of man's physical structure in which his superiority to the lower animals is most conspicuously shown. Other animals use all four limbs chiefly for purposes of locomotion ; but man has abandoned this function to his lower limbs, and has made of his hands and arms an apparatus for laying hold of things and moving them. The principal requisites for efficiency in such an apparatus are, first, strength of grasp; secondly, adjustability to objects of different sizes; and thirdly, freedom of motion, so that the object held may be moved in any direction and placed in any position required. There are many animals which equal or even excel man in one or other of these requisites, but none which can vie with him in all.

The ape, in the form of its hands, as in many other characteristics, is the animal which most nearly resembles man ; he can grasp a bough as firmly as a man can do, perhaps more so, and can move it with as much freedom ; but he cannot pick up a needle off the floor, since his hands are so constructed that the ends of the fingers and thumb will not meet. Some other animals, such as the squirrel, use their

forepaws as hands ; but they can hold a thing only by using them both at once, a disability which greatly reduces their freedom of motion ; and this requisite is possessed in an even smaller degree by animals that use their mouths to hold things with. Perhaps the nearest rival to the human hand, in all three requisites, is the trunk of the elephant; but an elephant has only one trunk, and consequently when he has once taken hold of anything, he cannot shift his grasp without letting it go.

Man can, therefore, do with his hands many things that none of the lower animals can do at all, and can do well other things that they can only do badly ; and in addition to this, by the use of his hands he can provide himself with instruments which will enable him to excel the animals even in things which otherwise they could do better than he. The forefoot of a badger is a more effective digging instrument than the hand of a man ; but it is not so effective as a spade. A tiger can strike a harder blow with his paw than a man could with his fist; but with his hands man can make and use a weapon which will place the strongest tiger at his mercy. Many animals have keener sight than man ; but his brain sets his hands to work, and produces a telescope which extends his range of vision far beyond theirs. To obtain the full use of his hands, man has been compelled to go on two legs, so that the advantages thus gained have been purchased at the cost of speed, and almost any animal that goes on four legs can outrun him. Most animals, moreover, that are anywhere near his size are stronger than he is ; yet by means of the instruments which he makes with his hands, he can capture and tame them, and compel them to use their strength and speed in his service; and he can build locomotives swifter than the race-horse and more powerful than the elephant. Thus we may safely conclude that, next to the development of the brain, the development of the hand has been the chief means of raising man above the level of the brute creation.

63. HERO-WORSHIP

Outline.

1. Definition.
2. A universal sentiment.
   (a) In early ages.
   (b) In the present day.
3. Valuable for both nations and individuals.
4. Examples of heroism in women.
   (a) Grace Darling.
   (b) Florence Nightingale.
   (c) Josephine Butler.
5. Couclusion.

Hero-worship is the feeling of reverence and admiration implanted in our nature towards those who are truly great.

It is a sentiment that has always been inherent in man. In the earliest ages of the world, the great man was indeed often literally worshipped—regarded as not much less than a god in his life, and deified after his death. As the world has grown older, it has grown less demonstrative ; but even in our own day a sort of delirium of enthusiasm for the hero of the day is by no means uncommon. As instances of this may be quoted the reverence and affection in which the people of Pakistan hold the achievements of Iqbal and Muhammad Ali Jinnah.

This excessive admiration shows that the spirit of hero-worship is not dead, and it would be a dark day for any nation or individual when this could truly be said of it. The critical spirit that can only see faults, the mean spirit that belittles and decries all greatness, the sneering spirit that refuses to believe in greatness at all ;—these make greatness impossible for the men or people that entertain them. For to reverence greatness implies the power of appreciating it, and we cannot appreciate anything that is wholly outside our cognisance.

It is not only in war that a man can play the hero, nor only the warrior that calls forth hero-worship. Thomas Carlyle in *Heroes and Hero-Worship* raised his voice as the prophet of true manliness urging men to shape their lives to action and to live them truly. His discourse on Hero as a Prophet is highly inspiring and gives the reader an idea of the setting in which the Hero-Prophet of Arabia lived and toiled. And there are heroines as well as heroes. The names of Grace Darling, the girl who rowed through a raging storm to save a few shipwrecked people ; of Florence Nightingale, who faced the horrors of the Crimean War to minister to the wounded ; of Josephine Butler, who braved the worse horrors of misrepresentation and obloquy to better the lot of her fellow women—these and many other names that leap to the memory are respected and honoured by all.

We have said that admiration for the heroic is implanted in our nature, and that the capacity for this admiration of itself implies the possibility of greatness. We may, therefore, be sure that, unless the world falls very low indeed, heroic deeds will continue to be done, and hero-worship to be freely and heartily accorded to the doers.

64. THE RIGHT USE OF MONEY

Outline.

1. Introduction ; money a power or talent, carrying with it its peculiar responsibilities.
2. What to do and to avoid doing.
   (a) Shun both extravagance and parsimony.
   (b) Live within your income, and lay by something.
   (c) Do not lend or borrow.
   (d) Do not speculate.
   (e) Practise wise, not indiscriminate, almsgiving.
3. Conclusion ; the owner should so use his money that it shall beneficially influence his own character, and be of the greatest good to others.

Money, like knowledge, is power, giving its possessor the command of the services of others. It is desired to some extent by all, and necessary, under the present system of exchange, to the maintenance of life. If a man has money, he can provide himself with the necessaries, and, it may be, with the luxuries of life ; if he has no money, he can obtain neither. Money may also be regarded as a talent like other talents, possessed by some in a greater degree than by others, and also, like other talents, carrying with it its peculiar responsibilities, as being capable of great good, and liable also to great abuse. Even the poor, who have little money to spend, often put that little to a wrong use, while the rich have almost boundless opportunities of doing good, which are but too frequently neglected. Both rich and poor should formulate for themselves and follow certain rules to guide them in the expenditure of money.

In the first place both extravagance and its opposite, parsimony, should be avoided. It is wrong to spend large sums on dress, on eating, or on expensive amusements, because it is a misuse of the talent placed in our hands. We are to be stewards, disposing of our money for the benefit of others, and not selfishly squandering it on our own pleasures. Moreover, thoughtless extravagance often leads to ruin, and thence to dishonesty and theft. On the other hand, we must keep ourselves from falling into the habit of haggling over every trifling purchase, and grudging the expenditure, however necessary, of the smallest sum. This habit leads to miserliness, which is selfishness under another form ; for the mean man and the extravagant man are alike in thinking only of themselves and disregarding the interests of others.

While avoiding both these extremes, we should take care not only to live within our income, but also, if possible to lay by something for the future. It is well to exercise a due amount of thrift, in order to have something to fall back upon in any emergency and something to live upon in old age.

With regard to loans, it would be well if there were more people who followed the advice of Polonius to his son Laertes "Neither a borrower nor a lender be". Lending money often leads to extortion and oppression, and borrowing is neither very honourable nor very safe. In either case, there is always a good deal of uncertainty as to whether the money will ever be repaid.

There is yet another wide area to be mentioned in which money plays its part either for good or for evil—that of almsgiving. Charity is doubtless a virtue ; but it may, nevertheless, under some conditions become almost a vice. Nothing does more harm than indiscriminate charity. It is bad for the giver, bad for the recipient, and worse still for society as a whole. But wise and carefully organised almsgiving, like mercy, blesses both him who gives and him who takes. This charity has a wide range. It consists not merely in aiding the poor and contributing to hospitals, religious organizations, and benevolent

societies, but also, for those who can afford such larger liberality, in gifts of public libraries, parks, or picture galleries, in the endowment of colleges and schools, and in the establishment and furthering of other great philanthropic agencies. He who desires to use his money for the benefit of others will not, in these days, have to search far for the means of doing so.

The good and honourable uses to which money may be put are many and varied, but the underlying principle in all is the same. Its possessor should so use his money that it shall influence his own character for good, and at the same time benefit others in the best possible way.

65. GOOD MANNERS

Outline.

1. The origin and scope of good manners.
   (*a*) They protect us from selfish and thoughtless people.
   (*b*) Good manners and kindness of heart often identical.
   (*c*) Unselfishness the root of good manners.
2. To avoid social blunders, be unselfish and considerate.
3. The application of good manners.
   (*a*) The use of etiquette books.
   (*b*) An example of ill manners.
4. Possible objections to good manners.
   (*a*) Slavish conformity to one code of manners may lead to dulness.
   (*b*) The plea of the "plain man".
   (*c*) The objections answered.

As laws defend us from the violence of the criminal classes, so good manners protect us from the rudeness of the selfish and the thoughtless. Codes of good manners may differ in different countries, but in all, their object is the same—to prevent friction in society and to add to the pleasure and grace of daily life. For, upon examination, it will often be found that good manners and kind actions are one and the same thing. In fact, the root of good manners is unselfishness,—to love your neighbour better than yourself, to be indeed a *gentleman* or a *gentlewoman*.

If then should we even happen to be ignorant of the correct behaviour required in any particular circumstance, we need only ask ourselves what is the considerate and unselfish thing to do, and we are not likely to offend against good manners. This will explain what we call "Nature's ladies" and "Nature's gentlemen", men and women who, although they may have had no social training, are naturally courteous on account of their unselfishness and constant regard for the feelings of others.

Few are qualified to shine in society, but it is in the power of most men to be agreeable. And the man of good feeling, if he has not been fully instructed in his youth, will not scorn to learn from books of etiquette the ordinary usages of good society ; for, although it is no

disgrace to be ignorant on such points, it is certainly foolish to be at a loss for knowledge that may so easily be acquired. Add to this necessary knowledge of details, the possession of an unselfish character, and you are in little danger of making a social blunder. For example, it is a breach of good manners to interrupt another person while he is speaking, however uninterestingly, for to do so is openly to value your own words above his. It is a part of good manners to be a good listener.

It may be objected that the slavish observance of a fixed code of good manners will tend to reduce all social intercourse to a dull and uniform level, for (to keep to our example) if bores may not be silenced, how are brilliant and weighty speakers to get a hearing? Others, again, complain of the artificiality of good manners. "Be natural!" urges the self-styled "plain man", who, as he boasts, "says what he thinks". But, in spite of these very real dangers, the world's verdict is that, if the general practice of society were to "be natural, and nothing else", social life in the long run would become unbearable. Man, we are told, is by nature a warlike animal, and the very existence of society would be endangered without the corrective of good manners.

66. Procrastination

Outline.

1. Definition ; peculiar force of 'to-morrow'.
2. Nature.
   (*a*) Generally physical.
   (*b*) Sometimes intellectual.
3. Illustration from Hamlet of its —
   (*a*) Working.
   (*b*) Effects.
4. Its evils : the procrastinator —
   (*a*) Causes delay.
   (*b*) Disorganises business.
   (*c*) Discomposes himself and annoys others.
   (*d*) Cannot be trusted.
5. Reflections.

Procrastination is the putting off till to-morrow what ought to be done to-day. It is always a vice, since it is a sin against the sense of duty. The peculiar force of *to-morrow* lies in the fact that it is always in the future, and the peculiar disease of the procrastinator is his aversion to the present time as a time for action. He is continually hoping that to-morrow may bring what for him to-day never brings, the right moment — in other words, the impetus he needs, for the defect is in himself, and not in this or that time.

This defect is generally akin to laziness, and so in its nature is physical, arising from a weakness of the will, which shows itself in the reluctance to make a necessary bodily effort. Occasionally,

however, procrastination is intellectual, and is the result of a state of mental indecision which is quite compatible with strength of will and vigour of action.

Thus in Shakespeare's *Hamlet* we are shown a man of high intelligence and great determination, who yet again and again turns, at the brink of action, from a task that he feels it to be his duty to accomplish. It is not energy that he lacks ; it is rather that moral and intellectual doubts and scruples lead him perpetually from zeal to indolence, from one postponement to another. And yet, however pardonable Hamlet's procrastination might seem to be, dire effects follow, effects which we cannot doubt are directly traceable to this short-coming. Nor is this all ; under the influence of this persistent irresolution the character of the man gradually deteriorates ; he becomes a mere straw swept along by the tide of circumstances ; and so unexpectedly at last does he meet with his own tragic end, that he has barely time to carry out his long-contemplated deed of vengeance. Coleridge, a man of genius in the field of poetry and criticism made a mess of his life because he had no decision of character. He was always planning and plotting like Hamlet but never acting.

Procrastination has well been called the "thief of time". The proverb tells us that delays are dangerous, and it often happens that a thing which is not done at the right time cannot be done at all. In a business position, the man who procrastinates causes a confusion of affairs and an accumulation of work which is never finished. He is always behind hand and always in a hurry ; his habit is a perpetual source of discomfort to himself and of annoyance to others, in addition to the material loss which it often entails. Such a man, moreover, cannot be trusted with any business of importance ; no one can be sure that he will keep an appointment or fulfil an engagement.

It should be remembered that rarely, if ever, does a task become easier for being deferred on account of its difficulty ; and, since each day makes its own demands, in leaving to-day's work to be done along with to-morrow's, we run the risk of failure in both.

67. WAR

Outline.

1. Causes of war.
   - (a) Civilised countries attacked by barbarous tribes.
   - (b) Disputed ownership of territory.
   - (c) War wilfully brought about by statesmen.
2. Cost of war.
   - (a) In soldiers.
   - (b) In man working to supply armies.
   - (c) In loss of business in war time.
   - (d) In loss of life.
   - (e) In suffering.

3. Can war be abolished ?
   (a) Most people desire its abolition.
   (b) Difficulty of general disarmament.
   (c) Apparent hopelessness of the task.
4. Where our hope lies ?
   (a) Education.
   (b) Arbitration.
   (c) Religion.

War is such a terrible thing that it is often asked whether any cause is important enough to justify it. There are instances in which it seems impossible to avoid it, as when a civilised state is attacked by barbarous tribes ; but too frequently war is a greater evil than the wrong that it is meant to redress. When great nations go to war, the reason of their quarrel is probably not even understood by nine out of ten of the combatants ; and if they were asked individually, "Do you or do you not want to fight this country?" they would answer 'No'. Perhaps the war is to decide which of the two countries shall own and govern a certain strip of the earth's surface ; or, again, it may be wilfully brought about by a statesman, in order to draw away attention from difficulties in his own country which he cannot settle. But in all cases the reason given by each of the countries is that they are fighting for their rights ; and the victors always declare that they have "vindicated their rights". And what this really means is that the world acts upon the principle that "might is right".

Whether or not war is ever right, the whole world is constantly preparing for it. Millions of the healthiest men are taken away from the ordinary work of life to learn to fight, and hundreds of thousands of workers are employed in making arms for them. And in the event of a war, the toilers suffer still more, for their work often becomes useless because they are shut off from their markets, as when the American Civil War caused a cotton famine in Lancashire. Add to this terrible destruction of property, the loss of their thousands of strong young men, the enormous expense, and the sufferings of those who lose husbands and sons, and it will be admitted that the cost of war is so geart that it should never be undertaken except for the gravest reasons. Indeed, as has been remarked already, many people think that there is no reason strong enough to justify it at all. In Islam, *Jehad* becomes an imperative duty when the forces of tyranny and injustice jeopardise the honour and safety of peace-loving Muslims.

If the opinion of all the civilised people in the world could be known, we should probably find that very few of them really approved of war. Why, then, do wars continue ? Why are we always preparing for war ? The explanation is that, although all the great nations are becoming more civilised, it is not so very long since they were barbarous. It is a slow matter to civilise men, and it takes still longer for them to understand that, because their minds have changed, their actions ought to change too. It is so easy to go on as we are ; it is so difficult to alter the conduct of whole communities.

A powerful man might possibly induce his own nation to agree to disband its army, but who will induce all the other nations to agree to abandon theirs? The task is so gigantic that it seems almost impossible that war will ever cease.

But although the chances of putting an end to warfare seem so small, we must still do all we can to try to stop it. Education will help us ; for, as more and more men learn from history the horrors and the wastefulness of war, so will they become increasingly opposed to it ; and when people reach a certain stage of education they generally elect their political representatives. In this way, the opinions of the greater number decide what a country shall do ; and we may, therefore, hope that some day all civilised people will decide to have no more war. When this happens we shall probably have Arbitration in its place ; and already we find that efforts are being made by different "Peace Societies" and U.N.O. to get the disputes of nations settled by this method. And we must not forget too that true religion forbids aggressive warfare, and bids its followers to work for peace and security. It is this spirit which will finally make war impossible.

68. "LOOK BEFORE YOU LEAP"

Outline.

1. Meaning.
2. The truth of the proverb illustrated.
   (a) Literally.
   (b) Figuratively.
3. Conclusion.

The meaning of this proverb is that one should never undertake anything hurriedly without first considering whether one is able to carry it through. The complete form of the saying appears to have been "Look before you leap, for snakes among sweet flowers do creep", but the latter part is now seldom or never quoted. It indicates that what the proverb specially emphasises is the lurking danger that attends upon rash and hasty action.

The reasonableness of the proverb is evident both in its literal and figurative sense; and it is a proverb that is oftener than most others quoted in its literal sense.

Of its literal truth a good illustration is the following. A dog that was unused to houses, had been taken to an upper storey room, and while there it heard its master's voice on the lawn outside. Like a flash it sprang out of the window, and must have been considerably astonished to find itself falling through the air. Fortunately, though it was badly shaken no bones were broken, but such good fortune cannot often be counted upon.

A similar impulsive rush to achieve some object without considering the obstacles in the way has brought many a career to ruin. A wise caution that calculates difficulties, and foresees the best means of overcoming them is necessary to real success in any path of life.

There must, of course, be moderation in all things, excessive caution may delay the commencement of a business till it is useless to commence it at all; but examples of harmful rashness are legion. There are, scattered over the country, large and often half-ruined houses known by the name of So-and-so's "folly", which have either been begun and then abandoned for lack of means to finish them, or have involved their owners in bankruptcy by the time they were finished. Both cases are examples of how people will foolishly rush into expenditure without considering whether they can afford it.

Thus it is plain that in any undertaking it is necessary to use forethought and judgment, lest we involve ourselves in unforeseen difficulties from which we may find it impossible to extricate ourselves.

69. THE VALUE IN LIFE OF A SENSE OF HUMOUR

Outline.

1. Definition
2. Different kinds of people.
   - (a) The despondent.
   - (b) The over-sanguine.
   - (c) Those with a sense of humour.
3. Its advantages.
   - (a) It helps a man to keep his temper.
   - (b) It enables him to bear annoyance and trials.
   - (c) It gives him discernment and sympathy.
4. Its value to—
   - (a) Those who work under others.
   - (b) Those who minister to the poor and degraded.
   - (c) Those in high places.
5. It prevents errors of judgment or action.
6. Conclusion.

A sense of humour is that faculty of imagination which enables a man to see the ludicrous aspects of common events or notions.

There are some people who always look on the dark side of everything. In contemplating the past, they feel that nothing has gone right; in dealing with the present, they think everything is against them; in looking into the future, they expect the worst. Such people are a burden not only to themselves but to all about them. Others are light-hearted and careless like Mr. Micawber in Dickens's *David Copperfield* always expecting something to turn up, or someone to do something for them in all emergencies. Such people may find themselves pleasant company enough, but are hardly less irritating and troublesome to their neighbours than the pessimists described above. Between these extremes are those who are blest with a sense of humour, men who can take life seriously enough if need be, but who yet can find relief in the most trying situations by being alive to their humorous side.

Thus a sense of humour will help a man to keep his temper during an unpleasant interview; it will prevent him from being irritated by petty persecutions; and it will enable him to bear not only trivial annoyance but even serious troubles with cheerfulness. For, a sense of humour carries with it a clear insight into the inner values of things, and therefore assures to its possessor a true discernment and a sympathetic mind. All these qualities are of the greatest advantage to a man in his journey through life.

There are three classes of persons to whom a sense of humour is particularly valuable ; to the able man working under someone less capable than himself, or under someone who dislikes him; to the missionary ministering to poor and degraded people, where the prospect of effecting an improvement must often seem dark indeed; and lastly to all who are in high places, where a clear judgment of men and things, and a capacity for keeping cool-headed and not taking offence are especially needed.

The possession of a sense of humour, too, will often prevent a man from forming a wrong judgment or taking a wrong step. For he who has this sense is able not only to view a matter from all sides, but to "see himself as others see him"; and this will often save him from blundering into an absurd or untenable position.

Like other faculties, the sense of humour is innate ; it is also to some extent capable of cultivation; and enough has been said to show that the possession of so valuable a quality will well reward the pursuit of all.

70. TRAVELLING

Outline.

1. Modern increase of travelling.
2. Old methods of travelling.
   (*a*) By land. (*b*) By water.
3. Modern methods of travelling.
   (*a*) By land. (*b*) By water.
   (*c*) By air.
4. Advantages of travelling.
   (*a*) To nations ; promotes peace and trade.
   (*b*) To individuals ; gives health, pleasure, and new interests.

As civilization advances, the means of travelling grow cheaper and more convenient, and the number of travellers steadily increases. There are old men and women still living who have never passed the narrow limits of their own town or village ; but instances of this kind are few, aud grow fewer everyday. The reason for this will be evident by a comparison of old methods of travelling with the methods of to-day.

In the olden time travelling by land or water was expensive and uncomfortable, and, in addition, comparatively slow. All long-distance travelling by land had of necessity to be performed in those days either on horseback or in some vehicle drawn by a horse. Passengers and mails were carried from place to place by stage coaches at the rate of some ten or twelve miles an hour. For the sake of greater speed and convenience post-chaises, too, were used, more especially by the rich, who would also utilize their private conveyances and themselves provide the necessary relays of horses. Travelling by water was equally laborious and more dangerous. Sailing vessels, being at the mercy of the winds, were liable to be driven out of their course, and were often obliged to wait many days for a favourable breeze ; so that a sea-voyage was attended by a great deal of risk and uncertainty.

Owing to the discovery of steam power and electricity our modern methods of travelling are very different. England is covered with a network of railways, and express trains hurry passengers from one end of Europe to the other. The journey from Karachi to Lahore which formerly occupied a fairly long time can now be accomplished in a single day. Besides carriages driven by steam, we now have a large number of electric trains both underground and overhead, and an extensive service of electric tram-cars. The use of the motor-car, a swift, pleasant, though still somewhat expensive mode of travelling, is growing more common everyday.

The same discoveries, which have thus transformed land-travelling, have much improved the conditions of voyaging by sea. Steam power has produced the great ocean-liners which now pass regularly to and from all parts of the world, without the need of concordant wind or current. Indeed, so perfected is this means of locomotion, that steamers coming from distant Australia are able to calculate within a few hours the time of their arrival in England. These huge liners moreover supply their passengers with every comfort and even luxury, so that they have been justly described as "floating hotels".

Another element now bids fair to be utilized generally for travelling purpose. The invention of the aeroplane has achieved the conquest of the air as a medium of locomotion. It is likely to become as common as a motor-car in the near future.

The advantages to be gained from travelling are many. In the first place it promotes peace and brotherhood among mankind. For the more people of different nations intermingle, the more are amicable feelings likely to be fostered among them. The "stranger" is the "enemy" and, speaking generally, suspicion lies at the root of war. In the second place travelling gives a stimulus to trade and commerce, by bringing people into touch with one another, and opening up new markets. And, thirdly, for the individual, travelling provides health, pleasure and instruction. Of these the last is the most important effect, especially in the case of the young. For travelling, when it is wisely planned and conducted and does not consist of a feverish rush from place to place, both enlarges the sympathies and widens the intellectual horizon, by the fresh interests and the ever-new experiences of human life that it brings. Well does Shakespeare

observe of one who "spends his youth at home", that he

" Cannot be a perfect man,
Not being tried and tutored in the world".

71. VOLCANOES

Outline.

1. Formation of volcanoes.
   - (*a*) Lava.
   - (*b*) Vapours and gases.
   - (*c*) Cone and crater.
   - (*d*) Fissure eruptions.
2. Active and intermittent volcanoes.
3. Description of volcanic eruption.
   - (*a*) Earthquakes.
   - (*b*) Cloud of dust and vapour.
   - (*c*) Darkness.
   - (*d*) Ashes, dust, stones, mud, and lava.
   - (*e*) Tidal waves.
   - (*f*) Landslips.
   - (*g*) Alteration of shape of mountains.
   - (*h*) Appearance and disappearance of islands.
4. Well-known volcanoes.

The heat of the earth's interior is so great that rocks are melted by it, forming what is known as lava. Vapours and gases are also generated in large quantities, and where these can find any vent they force their way to the surface, often expelling before them with great violence fragments of solid matter which have obstructed their path : while the lava may also be driven by pressure from beneath to seek the same outlet. The materials thrown out usually fall over a wide extent of country ; but both they and the lava as it cools and solidifies, naturally lie thickest immediately around the vent. Thus a conical hill or mountain is gradually formed, having a funnel-like depression at the top, called the crater, through which fresh matter is from time to time ejected. This is the commonest form of volcano ; but what are called "fissure eruptions " also occur, in which lava, instead of issuing from a round hole, wells up through a crack or fissure in the surface of the earth, and sometimes flows away without forming any cone or crater.

Some volcanoes are constantly active, though varying from time to time in the degree of their activity. Others are intermittent, remaining quiescent for long periods, perhaps even for centuries, and then breaking out again with a violence intensified by their interval of repose. Thus the celebrated eruption of Vesuvius which destroyed the towns of Pompeii and Harculaneum the first volcanic outburst of which we have any authentic record in European history — took place at a time when the volcano had been so long inactive that it was generally believed to be extinct.

Volcanic eruptions vary considerably in their details ; but they are always among the most terrifying and destructive of natural phenomena. They are usually preceded by earthquakes ; then a dark column of vapour, impregnated with dust, shoots up from the crater to a great height, and spreads out at the top like a tree. Lightnings play round the cloud thus formed and often it envelopes the country for miles around in darkness. Then the volcano discharges sometimes a fiery whirlwind of burning ashes ; sometimes a shower of dust, stones, or hot mud, sometimes a torrent of boiling lava. The great eruption of Krakatoa, in the Straits of Sunda, caused tidal waves which destroyed an enormous number of lives ; while in the eruption of Bandai San, in Japan, the whole side of the mountain broke away, and came down in one huge landslip on the villages below. It frequently happens that the shape of a volcano is completely changed by the outburst ; sometimes whole islands disappear and sometimes new ones are thrown up from the depths of the sea.

Other well-known volcanoes, in addition to those already mentioned, are Etna in Sicily, Stromboli in the Mediterranean, Hekla in Iceland, Kilauea in the Sandwich Islands, Cotopaxi in the Andes, which is the highest active volcano in the world, and Mont Pelee in the French colony of Martinique in the West Indies, an eruption of which a few years ago destroyed the town of St. Pierre, with terrible loss of life.

CHAPTER XXX

SAMPLE ESSAYS (Concluded)

72. THE PLACE OF SCIENCE IN EDUCATION

(Punjab University B. A. 1934)

In this age of science it seems so redundant to speak of the place of science in education ! For many people education means the acquisition of scientific knowledge. Indeed, we may say the problem now is how to keep science in its proper place in a system of education.

Since the nineteenth century science has been making rapid progress, and scientific inventions have altered men's mode of life. It is but natural, therefore, that science should be the most important factor in the scheme of things. Civilization consists now in the ability to possess and use the mechanical aids that science provides, and civilized life requires a knowledge of the things that science has produced. This being so, science has come to have an increasingly important place in modern education. No education is complete if it has not been at least partially scientific.

In the old days education was chiefly liberal ; young men were taught the humanities, and history, and philosophy. Then the sciences came and have gradually become all-important. Technical education has progressed, and there are people who think that education means or ought to mean technical education. Philosophy and the arts bake no bread, and are, therefore, useless. But such a view is obviously an extreme one and will hardly be held by really thoughtful people. A purely technical education is incomplete education, as it leaves the artistic and imaginative side of the human mind inadequately developed.

But no education can be complete to-day if it is entirely a "liberal" education, that is, if the study of some science has not been a part of it. The world is so dominated by the achievements of science that a man who has not had some training in scientific matters will be hardly fitted for modern civilized life. At every turn, in almost every walk of life, an acquaintance with scientific things is necessary. If a man's education has consisted of only the arts it will be a one-sided education, not suited to the conditions of modern life.

But the value of science as part of one's education is not merely that it enables one to be at home in this scientific age. The study of science in itself is a discipline. It makes one less prone to take things on the evidence of hearsay ; one is more inclined to experiment and to test. Nothing is worth believing that has not been actually proved. A scientific education enables one to be more observant, and to be more cautious in coming to conclusions. It teaches one to analyse and

examine things and not to be satisfied with appearances. Far more important than the mere knowledge that science brings is the scientific attitude of mind which a scientific study helps us to acquire. There is need for sentiment, imagination, passion, poetry, but there is, equally, the need for looking at things with a scientific spirit. Many of the ills of man are due to the fact that he has refused to face them scientifically, but has allowed sentiment and passion to cloud the issues. Science must, therefore, form a part of all education.

The universe we live in is a wonderful and mysterious one. A philosophy of life which is not based upon a knowledge of the nature of the physical world will be an inadequate one A proper appreciation of values requires an understanding of the position of man in the universe. Metaphysics must grow upon the physical sciences. Science primarily deals with the relation between cause aad effect in the physical world ; and an intelligent understanding of all aspects of life needs the ability to see the connection between cause and effect. A scientific education helps us in this direction.

All education must help in the development of character ; and one of the chief elements in a well-developed personality must be discipline. True discipline is ultimately a thing of the spirit, and it comes only by slow training. The carefulness, willingness to take pains, observation, and concentration that the pursuit of science requires can be of the greatest value in the formation of a disciplined and balanced character.

These and many others are the uses of science as a part of education, but only as a part. A form of education in which science usurps all the student's time and attention, giving no room to the study of history. and literature, religion and arts, must be a very inadequate one. Life is greater than this or that item of knowledge, and the end of all education must be to enrich the life of the individual. For this purpose education must be, in the truest sense, liberal. Science must have a place in it, worthy of the importance of science. But the things of the spirit must not be choked out of existence by too much importance being given to the study of science and the phenomena of the physical world.

73. THE EDUCATIONAL VALUE OF BROADCASTING

(*Punjab University B. A. 1934*)

Broadcasting is of comparatively recent origin, and though it is developing very rapidly, there are still a large number of ways in which it can be usefully employed.

Until recently, broadcasting was used mainly as a means of popular entertainment. Music and popular stories were relayed when people who had nothing better to do, sat round the radio and listened to it. But increasingly the radio has been put to other uses. It is now being used as a means of broadcasting news. Commercial intelligence of all kinds is now broadcast.

Among the uses to which the radio has been put since a short time ago is to broadcast instructive and interesting matter for children.

Bed-time stories are relayed for them, and nursery songs and rhymes. More recently attempts have been made to use the radio as a regular means of educating the young.

Broadcasting can be of great value as a means of educating young people. To the more grown-up students, the radio can offer an opportunity for listening to the talks of learned men specially qualified to speak on various subjects. A student in one place can listen to lectures by an eminent scholar in another part of the globe and can thus transcend the limitations of space. People usually have to travel to other countries in order to learn under particular teachers ; but the radio can make it possible for a student to listen to the words of the teacher without actually going to him. Listening on the radio to the talk of a man cannot, of course, entirely equal the value of a living personal contact with the man. The human touch can be given only by the teacher being physically present near the pupil. But to those who cannot go to a teacher it is something that at least his voice should be available.

It is not only in this way that the radio enables us to transcend the limitations of space. Sometimes illness and other bodily handicaps prevent a man from taking advantage of educational opportunities. But the radio can take knowledge to the room of a man who may be unable to stir out but who is fit enough to listen. Many of the shortcomings of present-day educational methods — its demand that a number of students gather at one place at fixed hours — can be overcome if the radio is judiciously employed.

To little children especially, the radio can be of great value as an instrument of education. Until the age of five or six a child cannot go to school, unless a school happens to be next-door. There may be reasons other than distance for the inability of a child to go to school till a comparatively late age. Until the child is in the charge of a teacher the mother has to be its teacher ; and the mother may be handicapped in various ways — lack of time, improper educational equipment Under such circumstances the child would begin its life considerably handicapped. But the radio can come in here and take the place of the teacher at least partially. The little child can be taught interesting games through which it will begin to understand such things as the working of the postal system, the running of railway trains and several other practical aspects of life. It can be told what to read and what to write.

But it is not only to children and young students that the radio can be of use. The defect of the present systems of education is that they leave out a large number of people, who have to go without the benefits of education. To such people the radio can be a potent source of knowledge. When they have done their day's work and have leisure they can listen to broadcasts on various subjects. This is probably the greatest educational value of broadcasting. It is far less expensive to instal radio sets in various places than it is to open schools and colleges, and through the radio the torch of knowledge can be carried to the masses. Even to those who have had the advantage of a regular education the radio can be a means of keeping in touch

with books and authors and the latest developments in science and literature.

These are some of the uses to which broadcasting can be put for the purposes of spreading education. Broadcasting cannot take the place of teaching through actual personal contact; it cannot supply what is one of the greatest factors in education, the influence of the personality of one person over another. We want, too, the rough-and-tumble life of schools and colleges which helps to mould the character of young people by making them hardy and self-reliant. But though it cannot supersede the ordinary methods of education, broadcasting can certainly be of great value as an instrument of education to those for whom the present systems of teaching cannot adequately cater, and it can be fruitfully employed to assist the teacher in the business of teaching by supplementing his work.

74. THE PLEASURES OF READING

(*Punjab University B. A. 1934*).

It will perhaps be generally admitted that human beings need pleasure in one form or another. In various ways all of us seek pleasure, and our happiness depends to a large extent on the pleasure we are able to get. But there are pleasures of various kinds, and according to the level of our culture and education, our pleasures vary.

There are pleasures that are harmful to the body and to the mind, and there are pleasures that are life-giving. Wordsworth in one of his poems speaks of "vital feelings of delight" that nature can give. As against these there are also deadly delights, delights which demand far more than they give, and which in the end leave their victim impoverished and on the verge of death.

The reading of good books is one of the delightful and life-giving pleasures that a man can have. There are, certainly books that do harm. But it is not of such books that we are now thinking. We have in mind such books as give genuine, vital pleasure. First of all, books offer us an almost unlimited choice. There are books to suit all our moods. There are books of all sorts, grave and gay, raising us now to sublime heights of thought and feeling, taking us now, on a veritable magic carpet to the land of beauty and peace. There are moments when we are full of a sense of the unintelligible mystery of this world, when we are unable to find any meaning for the conflicts and contradictions of this life. At such times we can well take ourselves to books, a poem perhaps, or a story, and find in what we read an interpretation of the problem that has troubled our mind. John Stuart Mill, an eminent philosopher once fell a victim to such an extreme mood of doubt and despair that he was about to commit suicide. But the poetry of Wordsworth came to his rescue at that critical hour and served as a healing balm to his soul in distress. There are moments, on the other hand, when we are full of a sense of joy, when we bless this life with all its manifold elements of beauty; and at such times again there are books that fit in with our mood, and add to our delight. Many a poet offers us an escape from all the ugliness and

contradiction of this world and takes us to a world of ideal beauty and truth and goodness, where we find a refuge from all that has pained and worried us.

Every good book enables us to share with the writer the thrill of creation ; for every good book is the result of the creative activity of a person with an observation or imagination greater than that of the common people. In reading a book into which the creative activity has truly entered, we become for the nonce creators ourselves. Something of the mind of the writer becomes ours ; something of his individual experience of life becomes ours. It may be a romantic story of adventure that we read ; and if there is anything of the spirit of adventure in us we shall feel the thrill as we breathlessly follow the hero from incident to incident. We project ourselves into the personality of the hero as the author must have projected himself while creating the character.

One of the great advantages of reading as a source of pleasure is that we do not have to depend upon other people for the pleasure. A book and a shady nook is all that we want. Indeed when a good book is giving us the delight of its company the presence of human companions may seem an intrusion. There is no loneliness for those who have learnt to take pleasure in the company of the great men who live for us through their books. Through books we associate on terms of easy familiarity with the greatest minds of the world. The snobberies and petty superiorities of the world do not come in our way. Shakespeare, Milton, Shelley and Keats are our friends, always at our sides to comfort and cheer us, to take us out of ourselves into a freer and wiser world.

Few other pleasures are so edifying as is the reading of good books. Not all the books we read may be books with an instructive tendency. But all great art edifies, and if the books we read are great art we shall certainly be the wiser and better for the hours we spend in the company of books.

Books as companions have this advantage over human companions, that they need not part from us so long as we live in this world. Mere change of place does not interfere with our relationships ; for we can carry our books with us, and they are with us in the quiet of our rooms, while we are travelling, wherever we may be.

75. THE WRITER OF A PEOPLE'S SONGS MAY HAVE A MORE POWERFUL INFLUENCE THAN THE MAKER OF THEIR LAWS.

(*Punjab University B. A. 1933*).

Most of us are, normally, law-abiding citizens. To obey a number of laws seems natural to the civilized man. Ordinarily we rationalize and say that ultimately these laws of the state are for our good, and that partly at least we are responsible for their existence. But perhaps behind our obedience to the laws of the state is the fear of punishment. We know that disobedience of any of the laws of the state will have serious consequences. In other words, the laws of the state

are respected because the state has authority at its command, and can compel obedience.

It is for this reason that the maker of a people's laws has a great deal of influence. He can contribute to their happiness or misery in no small measure. He is obviously an important person. He has all the support of the material power of his country. His power is immediate, affecting the daily affairs of the people.

Though the law-maker has undoubted influence over the people for whom he makes laws, there is perhaps another person who exerts an even greater influence than he. This is the writer of the songs of the people. This statement may at first seem extravagant; but on close examination and from a study of actual instances it will be found to be strictly true. We have seen in our own life-time how the popular songs composed by Sufi Ghulam Mustafa Tabassum and sung by Nur Jehan galvanized the people of Pakistan to smash the evil designs of India during the aggressive war of September, 1965.

For whereas the legislator influences the external actions of the people, the poet influences their spirit. The spirit of man is ultimately of more value than the material aspects of his life. Poetry has to do with the spirit of man. It gives expression to the inner desires and hopes and fears of men. The manner of expression of songs is such that the ideas contained in these songs are imprinted on the hearts of the people. The hearts of men are constantly moved by the songs they read and sing. Thus it is that the writer of a people's songs comes to have greater influence than the maker of their laws. The law-maker touches not the heart of men. During those intimate moments when the heart of man is lifted up to things of the spirit the law-maker as such is a stranger, unwanted and unwelcome. But it is just at such moments that poetry has its profoundest influence, stirring the innermost depths of the soul ; and these stirrings of the soul are momentous, in as much as they influence the permanent attitude of man.

There are many instances in history when poets have influenced the political attitude of a people. By their songs they have aroused the patriotism or stirred the indignation of the people. They have helped to lead armies on to war, crowds to defy the tyrannical laws of the country, and individuals to hold their heads high against oppression and adverse circumstances. Thus in olden days bards and minstrels did a great deal to influence the attitude of the people of their countries ; they urged men on to battle and to victory more effectively than commands and laws could. We know how the writers of patriotic songs have succeeded in uniting into one nation a number of warring factions. It may be possible to hold together different groups of people for some time by enacting stringent laws, but only a poetic sense of patriotism, which the writer of songs can often arouse, will hold together a people for any length of time.

Altaf Husain Hali in his epoch-making book مقدمہ شعر و شاعری gives Byron's *Childe Harold's Pilgrimage* as an instance of the far-reaching influence of poetry. In it the poet has appealed to the

sentiments of France, England and Russia, and has incited them to rid Greece of the Turkish yoke, pointing out that the debt which Europe, and particularly France and England, owe to Greece has never been repaid. He goes on to say that even the Russians who own allegiance to the Greek Church have not helped Greece in any way and in order to taunt these three countries he advises the Greeks not to expect any help from others but to strive to get freedom from the Turks by the strength of their own arms. The poem was published in 1812 and achieved fame throughout Europe, the English being especially bewitched by it. The result was that the poem did in France, England, Italy, Austria and Russia what a flame does to a powder-keg, so that when the Greeks revolted against Turkey, a combined European fleet at once rushed to their aid. This fleet inflicted a crushing defeat on the Turkish fleet, compelling the Turks to grant independence to Greece. Her freedom was recognised by all the European countries. Otto, a Danish prince, was installed as King and a parliamentary form of government was set up in the country.

But the influence of poetry cannot be best estimated in terms of material advantages. Poetry exerts a more subtle influence than legislation. Long after the maker of laws is dead and forgotten the words of the maker of songs are remembered and cherished by the people. The law-maker fails to touch the innermost springs of human nature ; he influences merely their external conduct. The poet, on the other hand, finds entrance into the very hearts of the people, and touches the most intimate chords of feeling. The State expects every man to be patriotic and loyal. But the song maker can make every man sing songs of patriotism which will ultimately have a far more powerful influence than any implicit or explicit commands of the government can have. It is perhaps no exaggeration to say that the Englishman is never more patriotic than when he sings "God save our gracious King"!, or when he reads, for example, the famous patriotic speech of the dying Gaunt in Shakespeare's ***Richard II***. Scott's well-known lines,

> Breathes there the man with soul so dead
> Who never to himself hath said
> This is my own my native land ?

have stirred not merely Scotsmen, but all those who have read them. The power of song is more far-reaching than that of law. The power of the law-maker is limited to the country to which he belongs but the influence of the writer of songs can be universal.

We may say that the difference between law and song is the difference between matter and spirit. Law has to do with the things of the body and matter. The letter of the law killeth. Man's song is the expression of his spirit. We live by the power of the spirit.

76. A WISE MAN IS A MAN WHO KNOWS HE IS A FOOL

(*B. A. Punjab, University 1941*)

In this world of ours, most men are fools. The fools in human society may be divided under two heads : First those who are really ignorant but always think that they know much and secondly, those

who know much and yet think that they know little. The first group of fools may be described as a set of confirmed fools while the second group of fools are, in reality, philosophers in disguise.

In Pakistan at the present day, the fools of the first type are numerous. We often see on the political platform demagogues who play upon the feelings of the people and mislead them. They think that they understand the deeper political problems of the country in their international context But the case is just the reverse. They freely make use of cheap rhetoric and other ordinary devices for capturing the mob-mind.

In recent times, there has been no doubt great industrial development in the country. But it is a painful fact that most of the industries are not run on strictly scientific lines. The managers of these concerns do not know how to apply the latest advanced methods of science to industry. They are the typical fools who think that they know much but, in reality, they know little and are 'fooled to the top of their bent'.

Self-deception is the greatest of deceptions. Modern psychology—the psychology of Freud—teaches us that in the subconscious life of man there are various forces which control and guide his waking life; these secret forces of the subconscious mind mislead and deceive man in different spheres of life. A man who says that he does not like flattery often really likes it as Julius Caesar did in Shakespeare's play. There are many people who having saved some money at the end of their career, desire to invest it in business with the object of growing rich soon. In reality, they do not know the secret of business and, in consequence, lose their money and meet with disappointment. Lastly, it is a commonplace occurrence that many students in Pakistan take up subjects for which they have no aptitude and meet with failure at the Examinations.

A wise man always subjects himself to an impartial self-examination. Every man in this world has strength as well as weakness. Therefore, everyone should praotise self-criticism in a mood of humility and find out his limitations as well as capabilities. Humility is a condition of wisdom. Tennyson in his *Holy Grail* has called it the mother of all virtues. It is said about Newton, the greatest mathematician and physicist of his age that in spite of his deep and vast knowledge of science, he viewed his achievements with humility. In his *Memoirs* he says: "I do not know what I may appear to the world, but to myself I seem to have been like a boy playing on the sea-shore, and diverting myself in now and then finding a smooth pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me". These are the words uttered by a man about whom Pope remarked:

"Nature and Nature's laws lay hid in night;
God said, 'Let Newton be!' and all was light."

Stephen Leacock, the well-known political economist of Canada, in his *Model Memoirs*, speaks of an eminent Professor, who had worked for fourteen years on the subject of Machiavelli, the great

political thinker of Italy. When the Professor published his book on Machiavelli, the book was declared by competent critics as immature and full of wrong judgment. Now, the Professor who was convinced of the justice of the review was an example of wisdom and humility.

The difference between knowledge and wisdom is always sharp and clear. Knowledge always makes one proud ; it makes one forget one's limitations. Wisdom, however, is always humble. In *In Memoriam*, Tennyson draws a fine distinction between knowledge and wisdom; he describes knowledge as "earthly" and wisdom as "heavenly."

For knowledge is earthly of the mind,
And wisdom heavenly of the soul.

If too much reading, as Solomon said, is weariness of the flesh, excessive knowledge is a tyranny of the mind. Wisdom is in fact, the flowering of the spirit. A wise man is he who is ever conscious of the limitations of his mind and walks cautiously on the pathway to Reality. The English poet, Cowper rightly remarks :

"Knowledge is proud that he has learn'd so much ;
Wisdom is humble that he knows no more."

77. A BAZAAR IN PAKISTAN

(Substituted for an Indian Bazaar set in the B. A. Examination of the Punjab University, 1926).

Every village of any size in Pakistan has its bazaar quarter, and in the larger towns and cities there are many such shopping centres. The bazaar is the heart of the community where its life flows most steadily. It is not only the place for business, but it is also, often the rendezvous of the idle and the gossiping-ground of those inclined that way. Movement and colour are the predominating notes. The bright turbans of the men and the gorgeous costumes of the women wage an incessant warfare of colour with the articles exposed for sale at the open shop fronts. It is a noisy place, but who would have it otherwise ? Life is dull and dreary enough and a little laughter, a little excitement, perhaps, even, a little quarrelling, are pleasant reliefs to its tedium.

Along one or both sides of the roadway are the shops of the merchants. Here is the establishment of the spice-seller and general grocer, displaying heaps of spices and condiments, bright in colour and pleasantly strong in aroma. Over the way is the meat-seller's shop, a greasy and rather gloomy place, by no means so attractive as the fruiterer's nearby. This is one of the most gorgeous pictures in the whole bazaar for brilliant and harmonious colour, and the artist who painted it is Nature. There are piles of golden oranges next to the delicate yellow of melons. There are great bunches of bananas of every gradation of colour from deep, rich red to bright yellowish-green. There is the crimson of pomegranates and the purple of plums, and perhaps, if the place and season be right, the vermilion of strawberries or the scarlet of cherries — and all combined into one glorious composition of colour that would make an artist weep tears of joy.

Further along we come to another feast of colour — the cloth-merchant's shop, stacked with silk and cotton goods, of colours brilliant and glaring, and tints subtle and delicate. There is more order in the design here ; a geometrician has been at work. The colours are arranged by rule, in parallels and rectangles, but it does not appear to be any the worse for that.

All the time we have been conscious of a low, monotonous accompaniment of sound like the rhythmical beating of a distant drum. As we proceed the noise gets louder and we perceive its cause ; we are approaching the quarter of the metal workers. Tin-smiths, copper-smiths, brass-workers, and further on silver-smiths and jewellers. Here again is colour and life as well as noise. Strings of bright, brand new vessels hang from the shop-fronts, flashing in the sun, or are piled in glittering heaps about the pavement. The constant noise of the tapping of many hammers upon metal, drives us eventually to the calm and seclusion of the bankers' and money-lenders' quarters. Here everything is staid and respectable, even a little dull and dingy, as befits the dwelling place of big business. Still there is something fascinating to see here too. At the stalls of the money-changers there are great piles of coins, silver and copper-heaps of them, apparently with a sleepy-looking guardian sitting in the midst. I said the sight was fascinating, but one must not be fascinated too far. The guardian is not so sleepy as he looks, and he knows to a pice the amount in each pile. Let us sigh then and return to where we left the car — outside the limits of the bazaar.

78 ETERNAL PEACE IS A DREAM AND NOT EVEN A BEAUTIFUL DREAM, AND WAR IS A PART OF GOD'S WORLD ORDER.—*Moltke*

(*B. A. Punjab University, 1932*).

Poets and philosophers have often dreamt of a happy land where there would be everlasting peace and plenty. It is the desire of all men to live peacefully. So much of the human conception of heaven, for instance, is the result of the desire for a world where perfect peace reigns. But these dreams have remained dreams. Mankind to-day seems to be very little nearer achieving eternal peace than centuries ago.

There is so much in life to fight against constantly. We seem to be continually up in arms against something or the other. Virtue is at war with vice, beauty with ugliness. Life offers new problems every day, and the solution of one means the addition of many more. We in the 20th century have not discovered the way to happiness any-more than the wise philosophers of East and West in days long gone-by. In fact, struggle seems to be a part of the law of life. Eternal peace is only a dream and most probably it will remain a dream for ever. There is something in the very nature of things which makes perfect peace impossible. We notice "the flaw in the terrestrial scheme, by which what is good for God's birds is bad for God's gardener."

It may seem from this that war will never altogether disappear from the face of the earth. Man cannot alter the nature of things so

completely as to take away the seeds of war. And the question presents itself : Is the dream of eternal peace, of a world from which all the incentives to warfare are eradicated, a beautiful dream ? Would it be desirable, if it were possible, to have peace for ever and for ever ? We may indeed agree in saying that war as a result of selfishness and aggressiveness on the part of nations and men is an evil thing and ought to disappear. There is brutality and crime and horror in war. Internecine war is on all counts ugly. Such war ought to be made impossible in this world of ours. But all war can hardly ever be expected to disappear. The time when all men will be perfect and all struggle and rivalry will be removed, will not come 'this side the tomb'. And if it came will life be worth while ? It is difficult to conceive of life in a world in which there is no conflict whether physical or mental. A world devoid of problems, of things to be resisted and conquered is hardly worth living in. There will be stagnation and we should all die of ennui. The conception of the land flowing with milk and honey may give rise to some pretty poetry, but this imaginary land would be completely devoid of adventure and enterprise. Scientists tell us that friction is necessary for life on this earth; that without friction we should be for ever gliding on, aimlessly and hopelessly. So, for the mental and spiritual growth of man friction is necessary.

No, the dream of eternal peace is not even a beautiful dream. Let us have peace by all means if peace means freedom from internecine war between nations. But if peace means a Lotus-eater's existence then let us rather have war ! God could hardly have created us to vegetate in a smooth and easy world. God put us into a world full of struggle and conflict so that we may grow strong in body and character. War, then, though not wars such as we have unfortunately had in the recent past, is a part of God's world order. It is for this reason that *Jehad* has been declared as an imperative duty in Islam. It means a fight to establish the sovereignty of God on this earth. It means a struggle to crush the forces of evil, tyranny and injustice.

79. YOUR FAVOURITE POET AND THE REASONS WHY YOU PREFER HIM

(*B.A. Punjab University*)

William Wordsworth (1770-1850)

Amongst the English poets of the early nineteenth century, William Wordsworth stands out as the apostle of romanticism. Born in 1770 and educated at Hawkshead Grammar School and St. John's College, Cambridge, he travelled in France and hailed with glee the dawn of the French Revolution only to become disgusted in the end with its excesses. In 1798, Wordsworth and Coleridge clubbed their wit and brought out the *Lyrical Ballads*. The date of publication of their joint work is an event in English poetry, for it contained, among other poems, *Tintern Abbey* and *The Ancient Mariner*. Having travelled with Coleridge in Germany, Wordsworth came back to his Lakes and Rydal Mount. For sixty years, he read little, thought most and wrote though never hurriedly yet almost incessantly until he passed away in 1850, assured of a permanent niche in the temple of the English Muse.

Wordsworth appears to us one of the world's most thoughtful and penetrative poets of Nature. Crabbe and Cowper, Goldsmith and Burns, the precursors of Romanticism, describe in their poetry merely the external aspects of nature. Neither the description of country life by Crabbe as in *The Village* or by Goldsmith as in *The Deserted Village* nor Cowper's observations of the scenery of the Ouse in *Task*, however detailed and accurate, are marked by depth of insight or intensity of feeling. The precursors of romanticism or 'pre-romantics', as a recent French critic calls them, merely catalogued in dull and often monotonous heroic couplets the external aspects of nature and the enjoyments and festivities in which the rustics took part amidst pastoral surroundings. Wordsworth's attitude towards Nature is entirely different from that of his predecessors. He believes that there is behind every little phenomenon — the tree, the flower, the sun or the moon — an indwelling spirit. Wordsworth's faith in Nature possessing a soul is neither intellectual nor philosophical ; it is realized in terms of direct intuition and confirmed by intimate personal experience. As he sings in *Lines Written in Early Spring* :

> And 'tis my faith that every flower
> Enjoys the air it breathes.

Such sentiments occur so often and with so much regularity in his poetry that they gather to one of the most dominant elements in Wordsworth's philosophy of life. In the *Leechgatherer*, he describes how " all things that love the sun are out of doors " and " the sky rejoices in the morning's birth". Again, in the famous *Ode on the Intimations of Immortality*, he endows the moon with a conscious being and portrays her as "looking around her when the heavens are bare".

Like Keats and Shelley, Wordsworth has written more than one longer poem, namely, *The Prelude and Excursion*. They contain no doubt some of the most soul-stirring lyrical interludes ; one may call them epics of the soul. But as poetic entireties, they are failures. The fact about Wordsworth is that much of his poetry is flat and lacks inspiration. But some of his poems — and their number is large enough — fulfil the conditions of great poetry and rank their author amongst the greatest poets of the world. Matthew Arnold discovered this aspect of Wordsworth's poetic genius long ago when he prepared an anthology of his verse and presented the best of him within a small compass.

Wordsworth's philosophy of nature is best expressed in such lyrics as *Three Years She Grew* and *Tintern Abbey*. From the point of view of art, each of them is a perfect lyric ; each combines brevity of expression with singleness of thought. In Wordsworth's scheme of life, Nature appears to man as "both law and impulse". As 'law', she 'restrains' and controls human passions ; and as ' impulse ", she 'kindles' or inspires the deepest of emotions of which human nature is capable. This is precisely the manner in which Nature is described as working on Lucy, the unsophisticated girl of three years whom she has adopted for training.

When we have once grasped these fundamental ideas of Wordsworth's poetry of Nature, it is easy for us to go back to his *Lines on Tintern Abbey* in the Lyrical Ballads of 1798 and follow the argument. *Tintern Abbey* has been rightly called "the consecrated formulary" of Wordsworth's faith. The Wordsworthian philosophy of nature has three well-marked stages: the sensuous, the intellectual and the moral, and spiritual. At first Nature brings to the soul merely 'sweet sensations'. But soon does the mind interpret those sensations or first impressions in terms of deep intellectual sympathy; he is conscious of the pre-established harmony between man and Nature and derives moral strength from it. He regards Nature as "the nurse, the guide, the guardian of my heart and soul of all my moral being". Finally, his love of nature becomes 'holy' and is full of blessings ; his faith in Nature deepens into a religious conviction.

All great poetry has two aspects ; it concerns itself with both man and Nature. In the poetry of the 18th century, Nature serves almost always as the background of man : in Wordsworth, man and Nature act and react on each other. Indeed, in Wordsworth's poetry, "the love of Nature leads to the love of man." Wordsworth shines as a star in the galaxy of great poets in European literature. Nature and human Nature appear to Shelley as Love : to Keats they are transfigured as Beauty. But to Wordsworth's imagination they appear as thought. If intoxication be the end of poetry, then Wordsworth's verses are dispensable. But if, as Matthew Arnold rightly argues, ***high seriousness*** is the test of a great poet, then Wordsworth may doubtless be compared with Goethe. He alone of the English romantics has a distinct philosophy of life ; his poetry, unlike that of Keats or Shelley, is a poetry of Will. He is as profoundly conscious of the moral law as was Kant : his *Ode to Duty* is filled with a moral fervour that calls us to action and yet chastens our emotions. If Byron is an intellectual revolutionary, if Keats is an aesthete and Shelley an idealist, Wordsworth is "the deepest thinker" in verse. The most commonplace themes such as Daffodils, the Linnet, the Celandine and the Solitary Reaper kindle in him the deepest of inspirations. As he sings :

"To me the meanest flower that blows can give
Thoughts that do often lie too deep for tears."

Romanticism, as Victor Hugo defines it, is 'liberalism in Literature'. In Wordsworth's poetry, there is a widening of sympathy : he changes both the matter and manner of verse and expresses through such changes the mystery of life. Wordsworth "sees into the life of things". We have read in popular anthologies many specimens of good Georgian poetry such as those of Binyon and Blunden, Davies, Masefield and Trench. But the Georgian era, so it seems to us, has not been able to produce a "great" poet of Wordsworth's proportions. Matthew Arnold has paid a glowing tribute to Wordsworth in the following lines of his *Memorial Verses* :

"Ah, since dark days still bring to light
Man's prudence and man's fiery might,
Time may restore us in his course

Goethe's sage mind and Byron's force :
But where will Europe's latter hour
Again find Wordsworth's healing power?"

Sir William Watson has brought out the essence of Wordsworth's genius in the following significant lines :

"What hadst thou that could make so large amends
For all thou hadst not and thy peers possessed,
Motion and fire, swift means to radiant ends ?—
Thou hadst, for weary feet, the gift of rest."

80. THE WISDOM OF THE EAST

(B.A. Punjab University, 1925)

"Wisdom cometh from the east", is an old saying. Ex Oriente Lux — Light comes from the East — has been the motto of the Punjab University. It is our purpose to examine this generalisation and to form some conclusions, if we can, as to how far it is justified. As with all generalisations, we must not push the inquiry too far. Wisdom, for instance, has a very wide meaning, and the east is a very indefinite locality. There does, however, seem to be more to be said in favour of the statement than there is against it. Many great names have arisen in the east, famous to-day alike in Asia, Europe and the New World. Solomon the Great, King of Israel is regarded by Muslims, Christians and Jews as one of the world's wisest men. From Persia came the Magi and the religious philosophy of Zoroaster. In India two great systems originated, Hinduism and Buddhism. China's philosophers were numerous, chief among them being Confucius, whose teaching is still the guiding principle in the lives of millions. So deeply rooted in Europe is the impression that the East is the home of deep and mystical knowledge that in order to flourish, even the fraudulent sooth-sayers and fortune-tellers adorn themselves in oriental habiliments and adopt an eastern-sounding name. The knave, who called himself plain Albert John Smith, Fortune-teller, starved, but as Zama, the world-famous Seer, Healer and Thaumaturgist, arrayed in Persian robes, with a dark complexion borrowed from a bottle of walnut-stain, he carried on a brisk business among the simple folk at a village fair. The simple folk have this much to justify their credulity, that philosophy, and particularly religious philosophy has very largely travelled to the West from the East, as the sun rises in the east and proceeds in his journey towards the west.

Which of the World's great religions did not arise in the East? Europe itself is Christian and Christ taught in Palestine. Islam has spread in North, South, East and West and that great religion arose in Arabia. Hinduism is numerically stronger today than ever it was. Buddhism, Confucianism and Shintoism, each with millions of followers, arose in Asia. Hebrewism is a living faith.

Of the others, the Paganism of Rome, Greece and ancient Egypt is dead, destroyed by the faiths which came from the East. The Teutonic paganism of Northern Europe has utterly disappeared, dissipated like a mist before the rays of an oriental sun, and what remains to-day of the blood-thirsty cannibalism and devil-worship of

the savages is rapidly losing ground before the steady attack of one or other of the great religions of Asia.

How, then, is one to account for the movement, in other spheres of thought, that is spreading from West to East? The explanation can be found in the very broad meaning of the word 'wisdom'. The West has concerned itself for generations with immediate material problems, such as those that arise out of science, politics and economics, while the East has continued its interest in the deeper and more abstruse metaphysical philosophies. Each has, in its own way, something of value to give to the other. Ideas, like other commodities are exchangeable between nations, and wisdom, in its broadest sense, can never be a localised monopoly.

81. IS MODERN CIVILIZATION A FAILURE?

(B.A. Punjab, 1939)

There are always two views of life and reality, of civilization and culture. The first is the local and temporal view ; it is bound by space and time, by consideration of the present. The second is the cosmic view ; it is free from the values and considerations of the hour and, being so free, embraces the attitudes and outlooks which grew in the past, and therefore, might grow in the future. The frog that jumps from one side of its hole to the other on the bank of a pond represents the first view ; the bird that flies from one part of the earth to another across extensive fields of barley and rye, towers and sky-scrapers represents the second.

If we take the first view of things and look at modern civilization from the frog's angle, we are apt to gloss over its most obvious defects and extol it as the highest peak in human history. Freeman, an English historian, once remarked : "In history every step in advance has also been a step backwards"; when he said so, he naturally took the second view which was the bird's eye-view of different civilizations and cultures in history.

To the superficial observer, modern civilization has many obvious advantages. The present age is essentially an age of science and machine. The cinema and radio have revolutionised modern life ; men go to the pictures and see on the screen things which they could not otherwise see—scenes of the Alps and the Himalayas, the Niagara Falls and the Polar seas and, again, people sit in their cosy rooms on a December night and listen in the radio to the speeches of international diplomats. The facilities of transport are to-day infinitely wider than our forefathers could ever imagine ; people take off at one place and fly across the blue vault of the sky to a distant place in a few hours ; even land provides in air-conditioned coaches all the comforts and conveniences of a luxurious home. The pharmaceutical works of America and Europe manufacture every year numerous drugs for the most terrible of diseases that afflict humanity. Hospitals and Schools are in greater abundance at the present day than in ancient times or in the Middle Ages. Even in a poor country such as Pakistan, the surgeon works wonders in the operation theatre.

Science, which is the pride as well as the privilege of modern civilization, it is argued, is both a constructive and a destructive agency. In the forests and jungles, cities have come to flourish; rocks are razed to the ground by dynamite and roads are made through them. Meteorology studies the physical conditions of the upper regions of the sky and forecasts weather for the good of the mariners and the agriculturists, and oceanography inquires into the tides of the high seas and sends directives to the navy and the mercantile marine. In architecture and engineering new methods have been introduced; for instance, earthquakeproof houses are reared in Quetta and at several places in Turkey while turbulent rivers both in Europe and Asia are bridged over for greater facilities of transport and trade. Russia grows perennial wheat while in America men grow more food grains than they actually require.

If one passes in review the progress of science in the twentieth century in all walks of life, it seems that man mocks at Nature at every step. By sheer intellectual ingenuity, man snaps his fingers at the obstacles of Nature, overcomes them with ease and even steals a march on her forces, exploiting, manipulating harnessing them to his needs. The recent researches in molecular physics and Atom Bomb have truly filled man with pride. The modern scientist no longer walks in humility; he stalks like a braggart, threatening to dry whole seas, scorch whole territories and even send destruction and havoc to the stars and the satellites in God's boundless firmament.

Now the sceptic and querist asks: Is scientific progress the ultimate test of the greatness of civilization? Were our forefathers who could not undertake pilgrimages to sacred places or perform Haj without being exposed to grave dangers on the way, necessarily inferior to the present generation of persons? Steam has superseded oil and electricity has outstripped steam. Is this continuous supersession of the old by the new weapons of science a sign of inherent greatness or a measure of absolute worth?

Philosophers and historians have studied evolution from two points of view. According to some, the evolution of the world follows a straight-line course. To-day is, therefore, better than yesterday, and tomorrow will of necessity be better than to-day. In this view, the nineteenth century was an advance on the eighteenth as the twentieth century is an advance on the nineteenth and as the twenty-first century will go ahead of the twentieth. This view of evolution is called the *orthogenetic theory*. According to others, evolution is *multilinear* or follows diverse courses in different lines and curves that are not necessarily straight. In this view, the civilization of today is not necessarily greater than that of yesterday nor will that of tomorrow be as a matter of course higher than that of today.

Bertrand Russell, England's neo-realistic philosopher somewhere says that all civilization is based on knowledge and forethought and that modern Western civilization is founded on science and industry. While the second part of his statement contains much truth, the first part is but a half-truth. Wisdom, besides knowledge and forethought, was the main guiding principle of all past civilizations. If we

compare the ancient systems of civilization with the modern in an unbiased mood, we find that while the former were inferior to the latter in respect of control of Nature's forces, indisputable superiority at numerous points belongs to our forefathers. It is often said that modern civilization is more liberal than any civilization of the past. This is, however, a wrong argument. Intolerance, as Russell points out, is the dominant characteristic of Western civilization. The Jews, as Russell goes on to say, believed that they were the chosen seed of God and that their religion was the highest and the best; they persecuted those Jews who departed from the rule of Moses. The Christians took over from the Jews the belief in the special revelation of the New Testament and "added to it the Roman desire for world-wide domination" and finally developed into the most persecuting religion, ever known to earth-dwellers. By contrast, in the Hindu, Islamic and Budhist worlds, persecution and death penalty for the smallest act of "deviation from orthodoxy" were unknown. In Japan and China, Buddhism was peaceably accepted and allowed to exist along with Shintoism and Confucianism ; in the Muslim world, Christians and Jews were not molested.

Modern civilization is marked by cut-throat competition ; thrust-and-parry rivalry is its keynote. Prizes are offered at schools and colleges to the best scholars ; and medals are awarded to the best exhibitors at the International Exhibitions held from time to time. Even sportsmen and athletes take part in the Olympic games not in a holy spirit of love for the game but in a spirit of unholy rivalry. American industrialists compete with English and English magnates try in turn to steal a march on continental capitalists in the production of cheaper goods and the capture of markets. In Islamic polity, the evils of capitalism and economic competition were unknown. The Islamic institution of *zakat* meaning charity that purifies wealth—unites the rich to the poor; it not only levels class distinctions but also evokes in men the higher instincts of self-sacrifice and sympathy. Modern civilization is singularly lacking in moral and spiritual worth. We look in vain today for the ancient Greek ideal of sanity, or the Islamic ideal of equality of status and opportunities in life as revealed in the Quran.

The deepest problem of today is the problem of the individual and the group. While socialists believe in the infinite possibilities of communal endeavour, modern scientists—architects, designers and engineers—are filled with hopelessness and despair as they gaze at the Chinese Wall, the Taj or the magnificent temples of South India, the pyramids of Egypt, the Leaning Tower of Pisa or the Mosque of St. Sophia at Constantinople. Lord Curzon, a proud Viceroy of India, tried to rival Shahjahan, the Great Moghul when he ordered the construction of Victoria Memorial in Calcutta at an enormous cost. Decorators, planners and designers were pressed into service : and large blocks of stone were brought from the quarries and chiselled into shape. But whoever visits both the Taj and the Memorial at the present day, sees cracks in the latter and hears in the distance the laughter of the Olympic gods at the vanities of modern civilization. The present civilization is a product of the machine, and the

machine has destroyed the unpredictable spontaneity and the inimitable variety of individual creative activity.

But to condemn modern civilization as a total failure would be a sweeping generalisation. It is true that most men in the twentieth century still stalk on earth like beasts in human guise, and the human and the divine in man are yet poles apart. But the greatest factor of modern civilization is of course the *international mind*. The international mind that has grown during the last thirty years is no doubt still in its infancy. Lust for power and greed of land, patriotism that is parochial in its ardour, economic nationalism and possessive impulses surge round the international mind and continually threaten to weaken it. But possibly a day might come when the international mind will grow into an ever-wakeful force that will pervade and direct all human endeavours and fulfil all the muffled aspirations of the past.

82. A VISIT TO A HISTORICAL TOWN

A visit to a historical town is at once an escape from the present and an excursion into the past. For some weeks past, we had been planning to visit Delhi, the capital city of India. At last we decided, boarded the train and found ourselves, after a few hours' run, at Delhi, where the representatives of the people meet from time to time, pass bills into acts and shape the destiny of India's forty-five crores of human beings.

Delhi is often described as "the city of dead dynasties". To visit Delhi in a reminiscent mood is for one to attach one-self to one of the great focal points in Indian and even Asiatic history. Myth and legend, story and history have all combined to surround the city with a halo of mystery and charm. European writers often describe Rome as the eternal city which has seen the changes of fortune of countless empires and dynasties from the earliest times down to the modern. Even so, one might call Delhi the eternal city of India : outwatching the Great Bear in the sky, it has witnessed the rise and fall of kings and their kingdoms.

The moment we reached Delhi, our minds flew back to its earliest chapters, shot with romance. Indraprastha was the ancient name of Delhi, capital of the Pandus of pre-historic Hindu India. According to a story Yudisthra abandoned the city, for one day. Yudisthra found, on uncovering the royal plate of food, a fly and read into it the foot-fall of Fate, whisking off all ancient Pandava glory. The ruins at the far end of the city still remind one of the power and prosperity that Indraprastha enjoyed in ancient times in the days of Pandavas.

Delhi is the meeting-place of three distinct cultures : the Hindu, the Muslim and the Indo-British. In 400 A.D. King Chandra Gupta had built a city in the environs of modern Delhi, and as we proceeded to Suraj-kund, about twelve miles from Delhi, we were reminded of Anang Pal I who built it more than six centuries after. Lal Kot speaks of the last Hindu King who ruled till 1192 A.D. Feroz Shah Kotla, founded by Feroz Shah stood on the beautiful banks of the Jumna where the Ashoka pillar stands today, declaring the far-reaching power

of the Hindu King. In the middle of the seventeenth century Shahjehanabad was founded by the great Moghul Emperor, Shah Jahan ; it remained the capital of India up to the last days of the Moghul King, Bahadar Shah. Lastly on the 12th of December, 1911, King-Emperor George V announced the transfer of the Capital of India from Calcutta to Delhi ; the construction of the new capital at a cost of several crores was completed in the course of two decades.

Keeping in view the general historical background, we entered the Delhi Fort and saw the *Diwan-i-Am* and the *Diwan-i-Khas*. Built by Shah Jahan, the Diwan-i-Am is five thousand feet in length and three hundred feet in width and consists of a spacious hall, lined by red sand-stone pillars. The arcades and cloisters on either side which are brilliantly shell-plastered add to the majesty of the Hall. At the far end is the place known as *Jharokha* ; there the mighty Moghal sat on the throne, held *durbar* for two hours a day, heard the appeals of the humblest of his subjects and dispensed justice to all and sundry. The screen of *Diwan-i-Am* is worthy of special praise; it is designed by Austin de Bordeaux, a European artist, and is full of vivid picturesque representation of flowers, fruits and birds.

No less magnificent is *Diwan-i-Khas* or the Hall of Special Audience. It is a pavilion of white marble ; the thirty-two imposing pillars that support the central apartment are inlaid with jewels of rare beauty. In the centre was the Peacock Throne of historic fame on which Shah Jahan sat in royal Majesty. It is said that the Moghul King, after his mid-day *durbar*, retired into Diwan-i-Khas where he discussed state affairs of the highest import in secret session with his most trusted ministers. As our eyes fell on the Persian inscription on the cornice which, in English translation reads : If there be Paradise on earth, it is this—it is this—it is this—we called back to mind the ideas and ideals of Moghul georgeousness and splendour surpassing those of the Elizabethan or the Byzantine court.

To the visitor to a historical town of Delhi's magnitude come both the smiles of joy and the tears of sorrow. The mausoleum of Humayun—the great early Moghul King who had wandered like a brigand, fought like a soldier and died, it is said, by an accidental fall from the staircase of his library in Delhi—was, it is said, built at a cost of more than a million rupees by his widow Hamida Bano Begum in 1556. Then there is the tomb of Jahanara Begum, the celebrated daughter of Shah Jahan. Delhi has many remarkable buildings of the Tuglak period of Indian history. The tomb of Hazrat Nizam-ud-Din Mahbub-i-Ilahi and the Khizri Mosque are sombre pieces of masonry, embodying the mediaeval piety and devotion of India. Even today, we are told, countless followers of Islam assemble every year at the Nizam-ud-Din Tomb erected by Mohammad Tughlak (1324-51) and pay homage to the great saint. The mosques of Delhi such as the Sher Shah Mosque in old Fort and the famous Pearl Mosque were of special interest to us. If the Moti Masjid or Pearl Mosque surpasses the rest in grandeur and the sense of the infinite caught in marble, the Sher Shah Mosque is of greater historical interest. The latter is the classic example of Indo-Afghan style of

architecture ; the facade consists of five arches in horse-shoe design. If the Sher Shah Mosque is broad and simple in outline, the Prithvi Raj Temple of Delhi, situated just near the Qutab Minar, is noted for its intricate design in stone lacework. As many as five rows of richly sculptured pillars support the hall's roof. Originally a Hindu temple, the entire edifice—after it passed into the hands of Muslim kings—was given the look of a mosque ; Hindu symbolism in architecture was overlaid with floral decorations and inscriptions of texts from the Quran.

Constructed probably in the early years of the thirteenth century by Qutab-ud-Din, the Qutab Minar is two hundred and thirty-eight feet high, forty-seven feet in diameter at the bottom and about nine feet only at the top. Around the tower are engraved the praises of the king and builder, Qutab-ud-Din, founder of the Slave Dynasty of the ancient Muslim kings. As we looked up, we recalled how the cupola had been demolished by the earthquake of 1803 and how Major Robert Smith, under the instructions of the Government of India, restored it at a cost of several thousands of rupees.

The tombs, temples and monuments of Delhi—Hindu as well as Muslim—including the Lakshmi Narayan Temple built by the Birlas and the magnificent Jain Temple built by Lala Har Sukh Rai in 1803 at an enormous cost and the Government of India buildings such as the Imperial Secretariat, the Viceregal lodge and the Council Chamber of the Parliament of India—they all tell amongst themselves the three stages in Indian history, from the days of the Pandavas to those of the Viceroys. The ancient monuments take us back to the past and we recall the familiar lines of Gray's *Elegy* !

> "The boast of heraldry, the pomp of power,
> And all that beauty, all that wealth e'er gave,
> Awaits alike the inevitable hour ;—
> The paths of glory lead but to the grave."

The modern monuments of architecture—the one-thousand-roomed Secretariat with its beautiful paintings representing war and peace and justice, music and dance and the coats of arms of the Indian provinces, the oval Council House, the foundation stone of which was laid by His Royal Highness the Duke of Connaught in 1921 and the Viceregal Lodge with its air-conditioned rooms, designed by the two famous architects, Sir Edward Lutyens and Sir Herbert Baker—tell of the present as well as speak of the future. To some minds in certain moods they declare the glory of the British raj ; to others they announce the birth of a new India, free and self-governing and invested with greater privileges and deeper responsibilities. It was in Delhi that the British Cabinet Mission consisting of Lord Pathick Lawrence, Mr. Alexander and Sir Stafford Cripps met and exchanged ideas with India's foremost political leaders Mr. Jinnah, Mr. Gandhi and Mr. Jawahar Lal Nehru with a view to ironing out, if possible, the country's political constitution. Kingdoms have come into being and have passed out of it ; emperors have been both enthroned and dethroned at Delhi. But the eternal historic city has survived the ravages of time ; it records the pulse-beats of ancient history, registers

the modern movements of thought and peers far into the future laden with India's destiny.

83. AN IDEAL COLLEGE

(B.A. Calcutta, 1917)

Every student of the thinking set, when he joins a college, is attracted by some of its arrangements and is repelled by certain others. If he is a realist with a cynical bias, he would condemn the institution as a whole. But if he is an idealist, he would dream of an ideal educational institution, every aspect of which would answer to the creation of his fancy. Even such might be the feeling of a teacher who is new to the teaching staff of a college. He also might be at either of the two poles, a realist hardened into a cynic or an idealist, weaving dreams or fancies. In a cynical mood, he would, perhaps, condemn the whole system of education as useless and his own college as a worthless pile of bricks. Again, in an idealistic mood, he might think of an ideal academy as the fulfilment of his fondest wishes.

An ideal college, in our view, should consist of a few buildings including a well-equipped library of a few thousand well-chosen books and a few laboratories for the teaching of different sciences. An ideal college, such as we conceive, should have a set of professors who are masters of the subjects they profess. They should be men of learning. Now men of learning are of two kinds ; men who carry in their minds an enormous quantity of information about a certain subject which they freely give to those who seek it and men who, having known much, constantly struggle to extend the bounds of knowledge. The former are a class of teachers who can explain the subject in the class-room but cannot inspire the students ; the latter are a class of teachers who can both explain the subject and inspire the taught with a love for the subject. An ideal college should have professors of the latter type on the staff.

The professors of the ideal college should be placed above want so that they may not be led to think of money and worldly success. Liberal grants should be made to the ideal college by the state ; then the Principal of such a college would not be tempted to admit any number of students merely to fill his college coffers with their tuition fees. In the ideal college, no student should be regarded as a business proposition.

The tone of lectures delivered in the class-room should be of a high standard. Many people think that an ideal professor is one, the whole of whose talk or lecture is understood by all the members of the class. This is an entirely wrong idea. At least some portion of his talk should not be thoroughly *comprehended* by any one of the class ; the ideal professor should pack into his lectures occasionally deep suggestions and thoughts which the more brilliant students of the class are only able to *apprehend* ; they are to ponder over them in their leisure hours and extract from them food for thought :

"We cannot kindle when we will
The fire that in the heart resides,
The spirit bloweth and is still,

In mystery our soul abides :
But tasks in hours of insight will'd
Can be through hours of gloom fulfilled."
Matthew Arnold.

In the ideal college, every student of the Arts subjects should be drilled through a course of popular lectures on applied science as every student of science should be made to attend a course of easy lectures on Arts subjects. This will enlarge the vision of the students ; it will enable them to have a firmer grasp of the realities of life. Human life is a compound of reason and imagination. This discipline such as we have outlined will bring into play in equal degree the faculty of reasoning and the power of imagination. The end of liberal education is to impart to the student a knowledge of the whole of philosophical thought ; in the absence of it, a student cannot apply his knowledge to real life and the problems it raises. By imparting some knowledge of science to the students of literature, philosophy, or history and some knowledge of these subjects to the students of science, the ideal college will fulfil in a large measure the true end of liberal education.

In the ideal college, every student should play whatever game he likes. Usually in a college, only some students take interest in games; again, of these, some take to sports as a profession. Both are vices and should be rigidly eliminated from the discipline of the ideal college. In an ideal college, play-grounds should be numerous enough to accommodate all the students on its rolls, for none should be exempted from sports. Again, professionalism in sports must be strongly condemned and abolished without pity.

There are some educationists who think that in a college students should be encouraged to form unions such as Students' Union or Speakers' Union and Societies such as Historical, Philosophical, Literary, Economic and Chemical societies or to start a College Magazine. It is true that the latent powers of the students are often called into play at the meetings of such societies or in the pages of the college magazine. For instance, William Morris, an English poet of the mid-nineteenth century published his first poetical efforts in the Oxford and Cambridge Magazine of 1856. Many brilliant students developed powers that have brought them success in later life at the students' unions and the debating societies of the college that had nursed them in the early part of their academic career. But, as Stephen Leacock aptly observes in his *Model Memoirs*, too many clubs, societies, and associations in a college distract the minds of the taught. Leacock even goes so far as to say that "the whole movement of student control is a mistake". In the ideal college, students should not be permitted to take an active part in the noisy politics of the time; nor should the teachers, engaged in deep study and patient research, be asked to attend to many Committee meetings.

In the ideal college, there should not be co-education. Experiments in co-education have no doubt been extensively carried on in the American Colleges. But in our view, it does more evil than good. First, Eve is likely to tempt the Adam in the teachers and the taught.

Again, just the opposite evil might follow. Too much familiarity between the sexes at the adolescent stage often destroys the element of romance in love leading to marriage. The history of marriage in the United States, if carefully studied, does not encourage one to believe in co-education.

Built on spacious grounds, with far-stretching playfields on either side and beautifully laid out avenues and flower-beds in front, the ideal college, staffed by the best of professors absorbed in the pursuit of knowledge and living always up to a high standard of morality, teaches the students to make their ideals as high as the sky and their knowledge as deep as the sea. The dons of the ideal College are not, as A. C. Benson remarks, a set of narrow-minded men bent double with age and scholarship; they are, on the other hand, lively persons. They will shape the young students into ideal citizens of the world who might in later life apply their academic knowledge to the minutest and most complex problems of day-to-day life in a deeply moral spirit.

84. THE CHOICE OF BOOKS

(B.A. Calcutta, 1933).

Since the printing press was brought into general use early in the sixteenth century, books have multiplied without number. Every week—at the present day—the leading publishers of the world announce either new books on fresh topics or new editions of old classics. Anyone who has browsed in a public library must have been struck with the long, stupendous rows of shelves, packed with books while the jackets of the latest arrivals in the show case of a respectable book-shop perplex him with the endless diversity of subjects on which people of all nations think and write. Indeed, books on all manner of topics under the sun are brought out with so much rapidity that neither readers can keep pace with their authors nor can libraries find room for them.

The reason why there has been a glut of books in recent times is not far to seek. Modern life is infinitely more varied than the life of our forefathers. We moderns take interest in a hundred different subjects from Einstein's Theory of Relativity to soap-making, from Shakespeare to cricket.

"Art is long, life is short", so said Horace long ago. Not even the most voracious reader with Macaulay's capacious memory and passion for books can read a whole library. Select he must; otherwise he would soon lose his way between the ever-expanding shelves of books. Indeed, there is no getting away from the fact that of the books that accumulate every month in a large public library, some are good while others are bad. Therefore, the grain must be picked from the chaff.

Attempts at selection of the best books have been made by great men like Lord Avebury as well as by certain Book Clubs recently started in England and elsewhere. But both efforts, however, useful and even laudable, fall far short of the ideal. Lord Avebury's list of a hundred best books of the world, which was prepared long before

Rabindranath Tagore obtained the Nobel Prize, did not, because it could not, contain *Gitanjali*. Again, the Selection Committees of Book Clubs like The Book Society under the chairmanship of Mr. Hugh Walpole, who never forget the Horatian maxim, send out every month the book of their choice to the different members, struggling for the right sort of literature. Such clubs make in fact a collective attempt at selecting the most effective book of the hour. But their efforts are confined mostly within the range of the modern literature. To those, then, whom the ancients like Plato, interest more than the moderns like Bertrand Russell, they are often of little use. Again, collective judgment, however sound, may not always appeal to individual tastes.

The choice of books depends chiefly on one's private tastes as well as powers of understanding. If the problems of death and immortality interest you more, you may turn to Plato's *Phaedo* or Sir Oliver Lodge's *The Edge of the Unknown*, in spite of what a Book Club might recommend. If the baffling behaviour of money and the perplexing problems of banking and foreign trade have a greater attraction for you, you might read with profit the discussions of eminent economists like Marshall and Bagehot, Bastable and Withers. Detective fiction like *Sherlock Holmes* by Conan Doyle appeals to certain temperaments far more strongly than a piece of serious literary criticism like Coleridge's *Lectures on Shakespeare* or Bradley's *Shakespearean Tragedy*. But truth might in certain moods appear stranger than fiction ! And then one might dip into Gibbon's brilliant and picturesque account of *The Decline and Fall of the Roman Empire*. The student of comparative literature contrasts Wordsworth, Coleridge, Shelley, Byron and Keats—the greater romantics of England in the nineteenth century—with Victor Hugo and Lamartine, Goethe and Schiller of the Continent and seeks to find out the deeper and broader principles of literary evolution. But a scientist working in the laboratory, is immersed in facts; neither Homer's epics nor Wordsworth's lyrics have any value for him; he repeats his experiments and observes facts with the regularity of a clock, constantly checking them in the light of his predecessors' conclusions as recorded in the periodical literature like *The Physical Review of America*, or *The Philosophical Magazine of England*.

But to the average man of culture who has not developed taste for any technical subject, the choice of books is often quite as difficult as that of pearls. Put a graduate of a University, Pakistani or foreign, in the midst of a mass of books of general interest, usually labelled as 'General Literature', and he is oftener than not at his wit's end.

"All books," says Ruskin, "are divisible into two classes; the books of the hour, and the books of all time. There are good books for the hour and good ones for all time; bad books for the hour, and bad ones for all times." Ruskin develops the contrast further when he says that while certain books are a mere "conveyance" or "multiplication of voice", there are others that are full of inspiration. Applying this principle of classification to modern English literature, we may well suggest that interesting novels like Hutchinson's *If*

Winter Comes and thrilling travel books like Smythe's *The Kangchenjunga Adventure* belong to the former class, while *Man and Superman*, a comedy by George Bernard Shaw and Masefield's *The Tragedy of Nan* belong to the latter.

Great books are not produced in the library; they are not begotten by other books. They are inspired and so they compel attention. The *Meditations* of Marcus Aurelius, St. Augustine's *Confessions*, Thomas A Kempis's *Imitation of Christ* and *Les Miserables* by Victor Hugo are great books in Ruskin's sense of the phrase. Each of these inspired thinkers seems to say to his readers: "This is the best of me; for the rest, I ate and drank and slept, loved and hated like another;—but this I saw and knew: this, if anything of mine, is worth your memory." Each of these great books puts new life into us, for each is founded on intimate, vital experience, on the soul's experiments with truth. In the hour of spiritual need, we turn to them for strength, they are as a ballast to the unbalanced soul.

The wise selector of books will do well to remember another useful distinction between two types of literature, emphasised by yet another famous English critic. De Quincey distinguishes the literature of knowledge from the literature of power. "The function of the first," says he, "is to teach; the function of the second is to move; the first is a rudder, the second, an oar or a sail." The first appeals straight to the understanding while the second appeals to a higher reason but always, as De Quincey adds, "through affections of pleasure and sympathy." A book on Botany or Geology or any other branch of science is a book of knowledge. With the passing of years, the older scientists are superseded by their successors. But books like Homer's *Iliad*, Milton's *Paradise Lost* and Shakespeare's *Hamlet*, which constitute the literature of power, are always read alike with pleasure and profit. They never grow stale, therefore, they never bore. Art is eternal : so is a book of power.

A well-known book is the best companion in solitude. Every person, whatever the sphere of his life, longs for a good book in moments of solitude. If you have lost a friend whom you loved dearly, you may take up *In Memoriam* which Tennyson wrote on the death of his friend, Hallam, and be assured of both heaven and the soul's immortality. Again, if the Italian conquest of Abyssinia or the unwarrantable Japanese attack on China fills your mind with despair and tempts you to take a low view of human nature, you may retire into solitude with a volume of essays by Emerson or Carlyle and rise once again to the heights beyond heights of spiritual glory.

Let not the craze of the day determine the choice of books. The sentimental novels of *Marie Corelli* or the sensational pages of Edgar Wallace were some of the best sellers in their day. But neither the one nor the other can inspire. A Wallace or a Corelli can at best fill up the blanks of a mind in its vacuity. Milton did not get more than £10 for his *Paradise Lost* and more than one publisher of London declined Carlyle's *Sartor Resartus*. "Learning has gained," says Fuller, "most by those books by which printers have lost." A great book is always a great friend to him that knows how to choose it.

85. NEWSPAPERS—THEIR USES AND ABUSES
OR
THE PRESS AND ITS FUNCTIONS

Points.

1. Newspapers are a necessity of modern life.
2. Newspapers contain a tremendous amount of news of the world and keep us in touch with the march of events.
3. They possess a literary value also.
4. They serve as a means of propaganda, mould public opinion and reflect public views.
5. They are a great help to business, trade and commerce.
6. They contain various kinds of advertisements.
7. A newspaper sometimes lowers its moral tone in order to appeal to the popular mind and thus to increase its circulation.
8. As almost every newspaper is attached to a particular party, it takes a one-sided view of various affairs and encourages party bitterness.

Newspapers have become an essential part of our daily life. No literate person can do without a newspaper these days. The first thing one does in the morning is to seize the paper and glance through its pages hungrily. Newspapers contain a tremendous amount of news, news of every country and of every clime. They keep us in touch with the entire world and with the march of events. An earthquake, a cold wave, a dacoity, a riot, a railway collision, a social gathering—all these find a place in newspapers. Travel, exploration and scientific research are also described. During times of war, they particularly satisfy our thirst for information. Every movement of the armies, every military plan, every battle lost or won, is accurately described. Indeed, we feel considerably annoyed if we do not get our daily paper at the accustomed hour every morning.

Besides their informative character, newspapers possess a literary value also. Articles of well-known writers, contributions by great men, book-reviews by able critics — all find their way into newspapers. It is a fact that, in addition to the news which have only a passing interest for us, newspapers contain much matter of a permanent and lasting value. Most people, however, regard newspapers only as a source of news and pay very scanty attention to their literary portions. This is not proper. We must get the fullest benefit of the literary matter.

Newspapers are a very powerful means of propaganda. They build and mould public opinion. The average man does not usually have any views of his own on any matter. He takes ready-made views from the papers. A patriotic newspaper will soon make us nationalistic ; a communist paper will in a short time convert us to communism ; a pro-Government paper will in course of time succeed

in injecting into us a spirit of unquestioning loyalty. Similarly we can be made to hate or love other countries through the agency of newspapers. The newspapers also serve as a mirror of public opinion because the public can express its views in letters to the editors, which are published in the papers. The educative influence of newspapers is very great. They create a direct contact between the nation and the leaders of the nation.

Newspapers provide a great incentive to business. Businessmen can advertise their goods in the newspapers and thus reach their customers. The art of advertisement has made a surprising progress and it is impossible for any merchant or shopkeeper to flourish if he does not sufficiently advertise his goods in newspapers. Medicines, cloth, glassware, crockery, electric goods, stationery — in short every necessity and luxury of modern life is advertised. Besides these business advertisements, newspapers contain several other kinds of advertisements which serve a very useful purpose. They are a means for bringing together buyers and sellers, employers and workmen, lost children or lost property and those searching for them. Matrimonial notices, situations wanted, situations vacant, and a score of other categories of advertisements appear in the pages of a modern newspaper to make it more useful as well as interesting. Sometimes, however, vulgar and indecent advertisements are also published. This is improper.

At the same time, newspapers can do a great harm. Some newspapers lower their moral tone in order to appeal to the low sentiments of the readers. Further, because each newspaper is attached to a particular party, it takes a one-sided view of every matter thus encouraging party bitterness. In Pakistan at present some newspapers are doing a great mischief. They contain poisonous propaganda intended to spread provincial disunity. Indeed, the press in Pakistan should fully recognize its duties and responsibilities.

86. HIKING

Points.

1. Hiking is a source of great pleasure. We escape from the congested atmosphere of a city.
2. Hiking awakens us to the beauties of Nature.
3. Hiking is very delightful and thrilling in a mountainous region.
4. Hiking has a beneficial effect both upon the mind and the body.
5. We meet strangers in the course of a hike and feel interested in chatting with them.
6. Some people are too lazy to stir out of their houses. They cannot appreciate the advantages of hiking.

Hiking is one of the greatest sources of pleasure. When we leave the crowded streets and bazaars of a city and go out for a walking tour, we really feel as if we have been freed from a prison. The open

air has a bracing effect on the mind. The congestion of the city, the uproar and tumult, the intolerable noise of traffic, the depressing daily routine — all these are forgotten and the mind is at liberty. We then feel like running, leaping, singing and laughing. How merrily we travel mile after mile in the company of jolly friends, because in spite of Hazlitt's arguments in favour of going on a journey all alone, it is definitely more delightful to go in the company of friends of our own choice. It is when we go on hiking that the value of friends and fellowship is really proved.

Hiking awakens us to the beauties of Nature. The sight of wild flowers, streams, trees and bushes is really pleasing as we walk on. A contact is established between us and Nature. The sounds of Nature— like the murmur of a brook or the song of a bird — acquire a new meaning and significance for us. Our powers of observation are also sharpened. Nothing escapes our eyes. A snake casting its slough, a mouse peeping out of its cell, a squirrel leaping about on the branches of a tree, a bird flying past us — all these are noticed by us and arouse our interest. We have no business worries, no fear of the examination, no anxiety about the hometask at this time. We have got leisure, leisure to stand and stare if we like, leisure to walk and talk if we prefer.

Hiking in a mountainous region is far more pleasant and thrilling than in the plains. The excitement of climbing up to the top of a hill, the adventure of climbing down a slope, the grandeur of sunset behind a mountain, the scenery of clouds above us — these impart a rare charm and interest to our journey. We walk along a zig-zag motor road or cut across a mountain path in search of adventure. We may have bright sunny weather or be caught by a smart shower of rain. We may look below us into the yawning chasm or up at the peak of mountains. The feeling of unlimited freedom makes our heart leap with joy.

Hiking is one of the healthiest sports. It ensures a complete escape from the urgent and busy activities of life and therefore gives to the brain the rest which it needs. Because of this rest, the brain regains its lost energy and is enabled to do twice as much work as before. Not only the brain, but the body is also greatly benefited by a long hike. All our limbs get exercise; as we walk mile after mile our digestion becomes more active and our appetite is whetted. By the time we come to the end of our journey for the day, we are hungry like a hawk and then how we relish the food that we get at a dak bungalow or the food that we have brought with us. And when we have pitched our tent for the night, what a sound slumber we enjoy till we are awakened at dawn by the sounds of Nature.

Add to all these pleasures of hiking, the opportunity of intimate conversation with the strangers we meet in the way or at our halting place. When we are engaged in talk with a stranger, we forget our own identity ; we forget ourselves and our profession. We meet all varieties of people in the course of a long hike. We feel interested in chatting with them just as they welcome exchanging ideas with us.

Despite the enjoyment that hiking affords, there are people who are too lazy to stir forth from their house, people who believe in staying at home even during holidays. That is why we find that hiking is not a very common hobby in our country.

87. A HAUNTED HOUSE

Points.

1. Belief in a haunted house is merely a superstition.
2. This belief in a haunted house originates in the imaginary experiences of its inmates.
3. When a house acquires the reputation of being haunted, it is no longer occupied by anyone.
4. Science does not believe in haunted houses and explains away a ghost on the basis of the excited nerves of the man who says that he saw a ghost.
5. Many interesting short stories dealing with haunted houses have been written.

One often hears of haunted houses, *i.e.* houses where a ghost is believed to be living. The belief in ghosts was very widespread in the olden days although with the progress of science this belief has considerably declined. In our country people continue to be superstitious on account of illiteracy and backwardness but there is no lack of superstitious men even in civilized and advanced countries. Fear is at the bottom of the belief in the existence of ghosts. It is mostly the villagers who believe in ghosts and houses haunted by ghosts. It is thought, for instance, that if a murder was committed in a house it must be haunted by the ghost of the murdered person. Sometimes a house is believed to be haunted because it is situated in a place which used to be a graveyard in the past.

The belief that a certain house is haunted originates because a member of the family living in that house describes excitedly how on the previous night he actually witnessed a ghost standing behind a door and how he fell down unconscious because of horror. Sometimes an inmate has a nightmare during his sleep and shrieks out with fear and when questioned about the cause of his shrieking, replies that he saw a ghost slowly coming towards him. Detailed descriptions of the ghost seen are sometimes given. It looked like a dead man come back to life ; or it presented a blood-curdling sight with its rigid, set features and a horrible stare. It often happens that when one inmate of the house relates his experience of having seen a ghost, another is so deeply affected by the story that during the next night he too shrieks out with horror because, he says, that he also saw a ghost actually standing by his bedside. The experience is therefore confirmed and everybody begins to believe that there must be a ghost inhabiting the house. Strange explanations of that ghost are then given and the whole village or town knows it. The story acquires more and more details as it is passed on from one man to the other till it is believed by the entire population of the village.

When a house is supposed to be haunted, nobody is willing to occupy it. Nobody consents to occupy it even if it is offered without rent because nobody wishes to endanger his life or the life of other members of his family. The house is thus condemned for ever. At night nobody goes near it. Somebody says that he saw a strange light moving about in the house at midnight ; another says that he actually saw a ghost dancing in it ; still another reports that while passing near the house at night when a storm was blowing he heard strange, unearthly sounds coming from the house. In short, everybody has something to say about the matter. Persistent reports about the house being haunted may even lead to its demolition by the owner.

Science does not, of course, believe in the existence of ghosts and it explains the supposed existence of a ghost in a house by the excited nerves of the man who saw it. There is no ghost, a scientist would say ; the man who says that he saw a ghost in a house was so preoccupied with the thoughts of a ghost that his imagination created one. Cases are on record in which a man who did not believe in ghosts offered to go into a supposedly haunted house at night to sleep there in order to prove that there was no ghost but who in the morning was found lying either dead or unconscious. In such cases the man is probably thinking so much about the ghost that he sees it in a dream and is so terrified that he either dies or faints. For the others, such a happening is a mere confirmation of their belief.

Many interesting stories dealing with haunted houses have been written. If one is reading such stories at night in bed when nobody else is nearby, one will actually experience a creeping sensation of fear. A weak-minded man may even put aside the book to read it during the daytime. In these stories the appearance of the ghost and other details are given with such exactness that no scope for doubt is left in the mind. The stories of horror and mystery by the well-known American writer Edgar Allan Poe come under this category. *The Fall of the House of Usher* is unsurpassed as a tale of horror and mystery. *The Ghost of Jerry Bundler* by W. W. Jacobs is an exceptionally powerful one-act play that goes to illustrate the theme of this essay.

88. TECHNICAL EDUCATION

Points.

1. Technical education is to be distinguished from a liberal education.
2. Systematic technical education is a growth of modern times. It has replaced the 'prentice system'.
3. In the present industrial era, technical education is a prime necessity. Technical education has raised the status of manual labour in our eyes.
4. In Pakistan particularly, technical education should be encouraged and developed.

Technical education differs widely from an ordinary academic education. The aim of ordinary or liberal education as it is called, is to train the mind and develop the intellect for its own sake. Technical

education, on the contrary, aims at teaching to the students some trade or handicraft and giving them training in a particular branch of industry. Technical education has, therefore, a practical, useful end. A literary education may develop the mind, refine the emotions, discipline the heart and nourish the artistic side of man but it suits a particular type of temperament and not the masses. Technical education has a utilitarian motive behind it as its object is to enable us to develop manual or mechanical skill and thus not only earn our own livelihood but also become useful members of society from the economic point of view.

A rough, crude form of technical education has always existed in the past. A carpenter, a blacksmith, an architect, etc. would take apprentices who tried to learn their work by constant observation and practice but with the introduction of machinery into industry and other changes in the life of people, technical education had to be given along more scientific lines. The result is that technical institutions exist in every country of the world and give training to thousands of young men every year. Electrical engineering, mechanical engineering, training in Public Works, and scores of allied branches of human industry fall within the scope of technical education. A high degree of skill has to be developed by the students. Accuracy, precision, neatness, quickness, manual dexterity, powers of endurance — these are the qualities that the technical expert must acquire while taking his course of technical education. To a man having no technical knowledge, a modern factory would present a most perplexing sight because of the elaborate, complicated machinery that is employed for the purpose of manufacture of all our requirements. But a skilled and trained worker finds himself perfectly at home in such a factory and understands his duties well as the result of his technical training.

We live in a scientific, industrial age. Technical education is a necessity of our times. Without it, the whole industrial system would come to a standstill. It is therefore the very foundation of industrial progress and development. It is the paramount duty of every country to see that a sufficient number of its people undergo the necessary technical training for coping with the essential work that awaits them in the factories. A purely literary education should be reserved for the minority who have a natural aptitude for it and who show some promise in that direction. But in an era of science and industry, the majority of people should be given technical training. We no longer think it undignified to do manual labour. Technical education has given to manual labour a high status in the present-day world.

The case of Pakistan deserves special attention. Pakistan is a backward country from the industrial point of view. No doubt many industries have been started here but a great deal remains yet to be done. We look forward to an era of industrial development in this country. The starting of industries here should be accompanied by the opening of technical institutes. There are a number of such institutes even now but the number is too small, particularly the number of government technical institutes. Nowadays most students go up for a University education which makes only clerks of them.

This is not desirable. Indiscriminate admissions to colleges should be stopped because Pakistan needs an army of skilled and trained workers. The government is sending a large number of students abroad for technical training. That is a step in the right direction but more technical schools in our own country are the need of the hour, because the future lies with industry. The problem of finance is undoubtedly a thorny one but government support would be able to solve this problem very easily.

CHAPTER XXXI

THREE CHARACTERISTIC ESSAYS

1. POETRY IN RELATION TO LIFE AND MORALITY

The poet is interested in the thing said to the same extent as in the saying of it. By style indeed does poetry live but style not only implies worthy utterance but also the utterance of something worthy. An excellent array of words and a marvellous felicity of phrasing are not enough. There must be the chiming of the soul with the expression, the high agreement between the life which is in the imagination and that which is in the language. When a poet speaks of

'Life sweet as perfume and pure as prayer',

there is unexpected magic in these words.

Swinburne managed the words with almost incredible deftness. Some of his admirers are of the opinion that his use of words may be called the sublimation of the English tongue. But the suggestion of technical glibness and profusion of rhyme give, in reality, a set-back to his poetic genius. The range and suppleness of his language is remarkable. But as his art is divorced from the moral realities of life, the metrical scheme begins to cloy and by the time we reach the end of a poem our rhythmic instinct is almost in a state of revolt.

There is a note of irreverent paganism in the poetry of Swinburne. He speaks of Christ in terms of extreme disparagement and condemns his teaching :

> 'Thou hast conquered, *O pale Galilean*, the world has grown grey with thy breath
> We have drunken of things Lethean and fed on the fullness of death.'

He runs down virtue and extols pleasures of the flesh by speaking of 'the lilies and languors of virtue and roses and raptures of vice'. His is a negative philosophy of life completely devoid of the inextinguishable sense of the things unseen that we find in such great poets as Iqbal and Browning. The note of despair in the following lines of Swinburne is positively despressing :

> Though one were strong as seven
> He too with death shall dwell
> Nor wake with wings in heaven
> Nor weep for pains in hell
> Though one were fair as roses
> His beauty clouds and closes
> And well though love reposes,
> In the end it is not well.

Swinburne is urgent with his booty of words for he has no other treasure. With all his marvellous mastery of poetic technique Swinburne is not so great a poet as Browning because Swinburne's poetry is divorced from the intensities of life while Browning gives us an imaginatively realised criticism of it.

Truth in poetry is merely conviction. It is the business of the poet to make us accept his pronouncement without debate as the only one possible to him. The poet must by the subtle process of his art make us for the moment identify ourselves with him. And the way in which his art is to achieve this is by a fiery passion of statement far more cogent than any reasoned logic. It is not the business of poetry to bandy words ; it argues but argues with authority. When a man moved by the intensity of his vision becomes a poet and cries out that thus or thus is truth, we either do not hear him being deaf or are compelled to instant assent. To demand corroborative proof, to ask that he should submit to us his system of evidence would be inconsistent with artistic sanity. The proof must flame out in the conviction of his utterance or it cannot exist at all. The *colder* statements of reason need logical argument for their proof, but the *burning* moment of poetry is its argument and proof in one. The soul of an artist is neither a photographer, nor a moralist but a flame. If one comes to me and says that he is conscious of pre-natal influences, that he is assured of continuous states of existence, either I am not interested or I demand reasons in evidence of his assertion. But if he says :

> "Our birth is but a sleep and a forgetting :
> The soul that rises with us, our life's star
> Hath had elsewhere its setting ;
> And cometh from afar
> Not in entire forgetfulness
> And not in utter nakedness
> But trailing clouds of glory do we come
> From God, Who is our home."

my emotion is stirred and it does not occur to me to ask for proof or reason, my perception becoming momentarily identified with the poet's. Seeing with his vision I can no longer question the truth of the discovery. Truth has the sure witness of poetry. The poet's statement can be pierced by no arrogance of inquiry, but only by complete imaginative surrender. The thought is transfused with a new energy and is projected into an enhanced significance.

Poetry is not a Persian rug or an Indian basket. Human life and character vitally enter into its scope. There are definite moral issues involved even in the work of such frank advocates of the Art for Art's sake theory as Edgar Allan Poe, Baudelaire, Gautier and Oscar Wilde. But the artist in great masters always controls and directs the reformer. In all enduring productions of real excellence, the sense of proportion between ethical and aesthetic values is never disturbed ; the moral import never becomes obtrusive. But the moral import is bound to be there. To expect that an artist can lay bare the soul of Hamlet or give utterance to personal grief as Shelley does in *Adonais* and yet

preserve the aloofness of the designer of a rug is to fly in the face of emotional truth. If a poet subordinates artistic considerations to the requirements of ethical doctrine, he commonly pays the penalty. A reaction has already set in against Longfellow with his obtrusive moral purpose, while Walt Whitman with his frank defiance of moral and technical conventions is recognised as a great poet.

But moral earnestness is not forbidden to a poet. Let us quote in this connection those lines of Shakespeare from *King Lear*, commenting on which Bradley says : "This is one of those passages which make us worship Shakespeare." These lines give expression to Lear's sympathy with the houseless, helpless wretches who are without food and clothing when he is driven into the tempest-tossed heath by the monstrous cruelty of his daughters. There is no doubt about the spiritual significance of these lines, but every word is charged with such a flaming sympathy and ardour of conviction that there is absolutely no rift between the poet and the teacher. Addressing the poor friendless creatures, King Lear in his great hour of sorrow says :

'Poor naked wretches wheresoever you are
That bide the pelting of this pitiless storm
How shall your houseless heads and unfed sides
Your looped and windowed raggedness defend you
From seasons such as these ? O I have taken
Too little care of this. Take physic pomp.
Expose thyself to feel what wretches feel
That thou mayst shake the superflux to them
And show the heavens more just.'

Without any cold preaching these lines make us feel generous and willing to sacrifice ourselves for others. That the sorrow and suffering of others can only be realised when we ourselves pass through a period of hardship is a universal theme with the poets. A Persian poet has said in words of undying beauty :

اے که از حلقۂ زر گوش گرانست اورا
چه غم ازنالۂ خونیں جگرانست اورا

She whose ear is heavy with gold rings, what cares she, alas, for the lamentations of those who shed tears of blood in their suffering and anguish !

In the highest forms of poetry, the laws of beauty sink so deep into the moral structure of human life that ethical and aesthetic values cannot be considered apart from each other ; they blend and harmonise into one perfect whole.

Representing life, poetry teaches like life in an indirect manner by nods and winks. We may learn plenty of lessons from Shakespeare if we like. We are not likely to have kingdoms to divide like King Lear, crowns foretold us by weird sisters like Macbeth or a father's death to avenge like Hamlet. But Lear may teach us to draw the line more clearly between a wise generosity and loose-handed weakness of giving, Macbeth, how one sin involves another and yet another,

Hamlet how all the noblest gifts of person, temperament and mind slip like sand through the grasp of an infirm purpose. I do not believe that Shakespeare wrote his plays with any such purpose or intended his tragedies to be scarecrows. He knew that a thorn of experience is worth a wilderness of warning and that our life is not shaped by precepts but by impulses and circumstances. But the moral purpose enters vitally into poetry as it is a part of life.

There are, no doubt, some indecencies in Shakespeare's plays but we should not emphasize such blemishes. It is the pervasive tone, the controlling spirit which has to be taken into consideration in passing judgment upon the work of these great poets. Before condemning a work of art as immoral it is wiser to ascertain whether we have understood the artist's point of view and are properly interpreting his intention. The vast majority of cultivated persons in all civilized countries feel that the undraped statue of the Venus of Milos by its own inherent qualities prohibits indecent suggestion. Now if a person here and there declares the statue to be impure, this prudishness is not so much a sign of finer moral feeling as of defective aesthetic discipline.

Poetic genius is something different from a talent for composition. The metrical garb has, in all languages, been appropriated by poetry. It is the language of the imagination and the passions—it is but the outward development of the music and harmony within. In Milton the harmony of the verse is the echo of the inward music which the thoughts of the poet breathe.

Burke's writings are not poetry in spite of the vividness of his fancy. The difference between poetry and oratory is that while poetry is the eloquence of imagination, oratory is the eloquence of understanding. Eloquence tries to persuade the will and convince the reason. Poetry produces its effect by instantaneous sympathy. Nothing is a subject for poetry that admits of dispute.

The poetry of the Bible is that of imagination and faith. It is not the poetry of social life but of solitude. It is not the poetry of action or heroic enterprise as we find in Homer but of faith in a Supreme Providence and a resignation to the power that governs the universe. The story of Ruth is as if all the depth of natural affection in the human race was compressed into her breast. She came from Moab to Bethlehem After the death of her husband she did not return to her parents but remained with her mother-in-law, Naomi.

"Whither thou goest I will go and where thou lodgest I will lodge, thy people shall be my people and thy God my God."

"Consider the lilies of the field; how they grow; they toil not, neither do they spin. And yet I say unto you that even Solomon in all his glory was not arrayed like one of these."

The poet depicts not simply the outer feature of what he sees, he touches the whole with that gleam of ideal fancy which resides only in the bosom of the artist—'the light that never was on sea or land, the consecration and the poet's dream'. The poet projects his own personality into his experiences. Shakespeare is often called the

most objective of English poets, but on deeper consideration, the subjective essence of his poetry comes into prominence. The fact is that by the transmuting power of his genius he merged his subjectivity into the subjectivity of his creations. His subjectivity was versatile and catholic rather than personal and egoistic like that of Byron who could not get out of himself. The Heavens are old like King Lear, the lark is the enemy of the love-lorn Romeo and the banished Duke finds "tongues in trees, books in running brooks, sermons in stones, and good in everything". Shakespeare entered so perfectly into the consciousness of the characters he created that he saw everything through their peculiar mood. When Romeo must leave Juliet, the private pang of the lovers becomes a property of Nature herself:

"*Envious* streaks

Do lace the severing clouds in yonder east."

The poet labours under no restriction of rigid fidelity to objective truth. But this does not mean that the poet's world is a cloud-cuckoo town in the heaven. It is a world of men and women of earthly feelings and human passions. The highest achievement of poetry is 'to hold the mirror up to nature'.

The poet draws his inspiration from nature and actual life. But his imagination invests them with a deep personal feeling and transmutes and illumines things by the torch-light of his genius. Although the poet never ceases to be human and lets his feet always touch the ground, yet the 'cherub contemplation' hitches his wagon to the stars and leads his fancy to ethereal heights. The great creative artists of the East and West are conscious of their all-embracing imaginative sympathy and intuitive power. Shakespeare says :

'The poet's eye, in a fine frenzy rolling,
Doth glance from heaven to earth, from earth to heaven;
And as imagination bodies forth
The forms of things unknown, the poet's pen
Turns them to shapes, and gives to airy nothing
A local habitation and a name.'

Talib Amli (طالب آملی) gives expression to the unlimited range of the poet's reach in the following words :—

کلید قفل دو عالم بدست طبع من است - کدام در بکشایم کدام در بندم

The key to the lock of the two worlds is in my hand ; which door shall I open and which door shall I shut ?

Hafiz has almost out-stripped both Shakespeare and Talib when he says ;

گدائے میکده ام لیک وقت مستی بیں
که حکم بر فلک و ناز بر ستاره کنم

I am a beggar at the tavern but look at me when I am drunk (when the inspiration is on), for then I issue orders to the sky and lord over the stars.

2. IQBAL AS A POET, PHILOSOPHER AND POLITICIAN

Among the Persian poets of modern times Iqbal (d. 1938) stands head and shoulders above his contemporaries. A disciple and admirer of Girami, a contemporary scholar and poet of Jullundhur, who was nevertheless a polished artist and had the distinction of being the court-poet of the late Nizam and his teacher in Persian poetry, Iqbal had imbibed deeply the mystical ideas of Jalaluddin Rumi and Hafiz on the one hand and the philosophy of Nietzsche, Bergson and European philosophers on the other He had, at the same time, studied closely the poetry of Ghalib, Urfi and Naziri and was considerably influenced by their technique. This, coupled with his own natural talents enabled him to produce Persian poetry of a very high order which has acquired wide recognition all over the world and has been particularly appreciated in the countries where Persian is spoken, notably Iran and Afghanistan.

Iqbal was undoubtedly a thinker and philosopher of high rank. Being strongly swayed by his poetic genius, he did not allow his artistic appeal to be overwhelmed by any obtrusive and extraneous philosophy. But he was deeply conscious of the importance of his message and vehemently repudiated the Art for Art's sake theory which exclusively pursues the goal of aesthetic gratification. It is for this reason that he repeatedly insists on the great mission of his thought-content, the regeneration of Islamic values on an individual as well as a collective scale :

میری نوائے پریشاں کو شاعری نہ سمجھ
کہ میں ہوں محرم راز درون مے خانہ

Do not consider my disorderly melody to be mere poetry for I am aware of the internal secrets of the tavern (the innermost mysteries of life)

سرود رفتہ باز آید کہ ناید
نسیمے از حجاز آید کہ ناید
سر آمد روزگار ایں فقیرے
دگر دانائے راز آید کہ ناید

The departed melody may or may not be given again.
The breeze from Hijaz may or may not blow again.
The span of the life of this humble devotee has come to an end.
Another person endowed with the same insight into the mysteries of life may or may not come again.

Iqbal's philosophy of life is a harmonious blend of mystic emotionalism and the Nietzschian doctrine of the superman with its emphasis on action. He was bitterly opposed to an attitude of passive resignation which characterises the utterances of so many Persian sufis. Iqbal's real greatness lies in the fact that by his impressive personality and the eloquence of his poetry, he succeeded in dispelling the gloom and despondency into which the eastern countries generally, and the Muslim world particularly, had been plunged ever since the rise of European colonialism and in giving them a message of new hope and

self-confidence which has resulted in a mass political and cultural re-awakening of the East. This was certainly no mean achievement.

Iqbal has laid special stress on the doctrine of 'Khudi' or self-sublimation, the attainment of which he holds to be the prime object of man, for it is by developing it that he can fully utilise his natural potential talents and approach nearest to God. Nay, he can even challenge fate and mould the world to his own liking. In a characteristically bold and outspoken couplet he says :

در دشت جنون من جبریل زبون صیدے
یزداں بہ کمند آور اے ہمت مردانہ

Jibril is but a helpless prey in the wilderness of my mad quest ; bring Yazdan (God) within the orbit of thy lasso, O manly ambition.

Again in an Urdu couplet he exhorts man thus :

خودی کو کر بلند اتنا کہ ہر تقدیر سے پہلے
خدا بندے سے خود پوچھے بتا تیری رضا کیا ہے

Raise thyself to such a height that before issuing each decree God himself may ask His slave : 'What is thy pleasure ?'

It is this doctrine of 'Khudi' which Iqbal has propounded and explained at length in his famous mathnawi *Asrar - i - Khudi* (the Secrets of the Self), a real masterpiece of Persian poetry which has been translated into English by Nicholson and has acquired wide celebrity. Yet the development of his own personality is not the only function of man. He is a part and parcel of the corporate human society and has frequently to subjugate his ego to the demands of his fellow-beings and the duties which he owes to them. This aspect of man's life finds expression in the sister poem which he has named *Rumuz - i - Bekhudi* (the Mysteries of Selflessness). This production however lacks the charm and vigour of its counterpart, just as his Urdu poem جواب شکوہ is devoid of that powerful human appeal which marks its precursor شکوہ. Another short Persian mathnawi پس چہ باید کرد اے اقوام شرق (What is to be done now, O nations of the East ?) contains a stirring appeal to the people of the East to shake off their lethargy and put up a bold front before the domineering attitude of Europe.

Iqbal, especially during his younger days, also wrote a fairly large number of Persian lyrical poems which are decidedly of an excellent quality and compare very favourably with the lyrics of Ghalib of whom he was a great admirer. They are delightfully fresh and spontaneous and reveal his poetic talent to a greater extent than do his more elaborate productions, but strangely enough very little attention has been paid to these poems, and their enchanting beauty and graceful charm remain generally unrecognised. As far as his Persian poetry is concerned, Iqbal the poet has been overshadowed in popular esteem by Iqbal the thinker and reformer. A number of his Persian lyrics have, however, been collected in زبور عجم and پیام مشرق.

The above remarks, however, do not apply to Iqbal's Urdu poetry which is replete with emotional appeal and is essentially lyrical rather than philosophical. Iqbal, as a matter of fact, started his poetical career as an Urdu poet and it was only in the later part of his life that he adopted Persian as the chief vehicle of expressing his thoughts. This was partly because he found that language to be more suitable for expounding his philosophy and also because he realised that his message would reach a far larger number of readers when couched in Persian than if it were to be conveyed in Urdu, a language which is practically confined to the sub-continent of Pakistan and India. Yet it would be no exaggeration to say that Iqbal's fame in his own native country rests more on his Urdu compositions—some of which such as شکوہ و نالۂ یتیم و شمع و شاعر and جواب شکوہ are of the highest order—than on his Persian verse. They display all the best traits of forceful emotional poetry and constitute the most precious addition to Urdu literature already enriched by some of his distinguished precursors such as مومن و آتش و میر and غالب. Most of his shorter Urdu poems have been collected in a volume entitled بانگ درا, while the longer ones have been published separately.

But Iqbal was not only a philosopher and a poet. He had also a deep insight into the political conditions of his time in his own country as well as outside it. Like other enthusiastic politically minded young men of his time, Iqbal's earlier Urdu poems betray a marked patriotic strain coupled with a deep sense of religious tolerance and human goodwill. His 'tarana':

سارے جہاں سے اچھا ہندوستاں ہمارا
ہم بلبلیں ہیں اس کی یہ گلستاں ہمارا

and نیا شوالہ are typical of this rather crude phase of his political career. But important events taking place in quick succession—the Algerians' fight for their freedom, the Tripoli and Balkan wars, the first World War with Turkey joining Germany against the British and the rising tide of Hindu - ridden Congress in India made him turn his attention more and more to the diverse problems which faced the Muslims, and the grave perils that threatened their very existence as free peoples. He became consequently an ardent champion of the pan-Islamic movement initiated by Jamal-ud-Din Afghani and his pupil Muhammad Abduh of Egypt and espoused by the young Turks led by Enver Pasha. His Islamic fervour found utterance in his famous ترانۂ ملی:

چین و عرب ہمارا ہندوستاں ہمارا
مسلم ہیں ہم وطن ہیں سارا جہاں ہمارا

He became, simultaneously, a bitter opponent of 'nationalism' of the European type and preached in its stead the doctrine of universal Muslim brotherhood unfettered by any considerations of country, creed or colour. In one of his Urdu verses he describes patriotic nationalism as sounding the death-knell of the Muslim community ملت

جو پیرہن اسکا ہے وہ ملت کا کفن ہے

He also took a keen interest in the Pakistan movement and lent it his active support. There can be little doubt that Iqbal was one of the prominent Muslim leaders to whom Pakistan owes its creation. It is conclusively established from his writings and speeches that he was, in fact, the prime architect of Pakistan.

To sum up, from the literary and philosophic as well as political points of view, Iqbal's was one of the most outstanding personalities of modern Muslim India and the fame and popularity that he enjoys are well-deserved. His name shall always be remembered as a sincere and zealous champion of the Muslim cause and succeeding generations of Muslims all over the world shall continue to recognise his greatness and pay homage to his sacred memory.

3. WHAT IS IN ESSENCE, THE PROBLEM OF KASHMIR ? BRIEFLY EXAMINE THE EFFORTS OF THE UNITED NATIONS TO RESOLVE IT.

(Police Service of Pakistan Examination, 1959.)

It was in the crucial year of 1931 that Kashmiri Muslims found themselves rudely awakened to the need for a political organization of their own. The State Muslims were much provoked by a quick succession of events. A mosque was demolished at Riasi ; a Muslim congregation at Kotli was prevented from offering the Friday Prayers ; a Hindu constable desecrated the Holy Quran at Jammu. Protest meetings were held all over the State and a Muslim from the North-West Frontier Province of British India (now in Pakistan), Abdul Qadeer by name, was arrested at Srinagar for his strong criticism of the policy of the State Government's religious intolerance. Police firing on Muslims wanting to attend his trial resulted in 20 killed and 40 wounded. This incident gave birth to a mass movement of Kashmir Muslims and made July 13 memorable as the Martyrs' Day in the history of the State.

This movement brought to the fore the present leaders of the Kashmir struggle. It deeply stirred Muslims all over the sub-continent. Nearly, 30,000 people from the Punjab alone entered the State and filled the Maharaja's prisons. From this travail emerged the All-Jammu and Kashmir Muslim Conference in 1932. It proved its political strength in the repeated elections to the newly-created State legislature till 1946.

Years later, when Sheikh Muhammad Abdullah formed his National Conference in 1939, the Congress hastened to identify itself with it. This strategy helped the Indian designs on Kashmir in the days following the withdrawal of British authority from the sub-continent.

With the transfer of power to India and Pakistan the States were free to accede to either country or to remain independent. The realistic course for a princely State was to be guided by compulsions of geography and economics and the communal composition and wishes of its people in choosing the country of its allegiance. The Viceroy and Governor-General, Lord Louis Mountbatten, made this amply clear to the ruling Princes.

In the case of Kashmir, every rational criterion led towards Pakistan. But the new rulers of India were already active to prevent this natural union. The Congress approach to Sheikh Abdullah was prompted by no disinterested patriotism or secular affinities. It was solely meant to encircle Pakistan by political intrigue before it could be encircled territorially or militarily. The conspiracy was hatched in the spring and summer of 1947, when top-ranking Congress leaders like Mahatama Gandhi and Acharya Kirpalani visited Kashmir to persuade Maharaja Hari Singh to accede to India "in the name of Hinduism and ancient Indian culture".

It was evidently the persuasion of these personalities that decided the Maharaja in India's favour and committed him to anti-Pakistan moves. The people who now succeeded, one after the other, to the office of Prime Minister were inveterate enemies of Pakistan. They set out to suppress by Draconian methods the State-wide movement for accession to Pakistan. There were strong protests and warnings against the ruinous step that the Maharaja seemed bent on taking. All that he did was to induce a false sense of security among his subjects by entering into a Standstill Agreement with Pakistan with effect from August 15, 1947. The Standstill Agreement seemed a preclude to the accession of the State to Pakistan.

But the Maharaja was not playing straight. He allowed himself to be influenced by the example and advice of the Hindu leaders and Princes who had exterminated their own Muslim population. He imported a large number of militant Rashtariya Sewak Sangh (R.S.S.) and other fanatical groups from Indian territory to dispose of the State Muslims. The large-scale gangsterism and repression let loose by him provoked an open revolt in Poonch.

The Maharaja applied for India's military protection. This was just the appeal of a ruler who had fled before his subjects, an appeal suddenly made and equally precipitously accepted. Genocidal preparations for accession to India had simultaneoualy gone on in both Jammu and Poonch. According to a survey published in the *London Times*, "2,37,000 Muslims were systematically exterminated, unless they escaped to Pakistan along the border, driven by the forces of the Dogra State headed by the Maharaja in person and aided by Hindus and Sikhs."

Killings were, however, only part of a wider plot. Its existence was proved by the alacrity with which India acted on the Maharaja's request. The Maharaja's letter was dated the 26th October 1947. By the morning of the following day, a large number of Indian troops had already occupied portions of the State territory. Within these 24 hours or less there was an airborne invasion of the State preceded by an imperious demand for accession, prompted by Lord Mountbatten and accepted by the Maharaja.

Pakistan could not recognise relationship contracted by a hunted ruler who had signed away his territory to India while the Standstill Agreement with Pakistan was still operative. Quaid-i-Azam Muhammad Ali Jinnah proposed withdrawal of the fighting forces on both sides and a plebiscite under the joint supervision of the Governors-General of Pakistan and India. Determined to force a military decision, India did not agree. When its advance met with

reverses, it went to the Security Council, on January 1, 1948, with the complaint that Pakistan was siding and abetting the frontier tribesmen and its own nationals to join fighting in the State.

While the Security Council was still debating the issue, India intensified its operations in the State in defiance of the Council's directive that nothing should be done to aggravate the situation. India had already declared its intention to clear the Kashmir territory of all resistance. Its advancing forces presented a serious threat to the security of Pakistan. The Government of Pakistan was, therefore, compelled to send a limited number of troops into the State to hold essential defensive positions.

The Security Council had appointed on January 20, 1948, the United Nations Commission for India and Pakistan (UNCIP) to investigate the facts and mediate between the parties. The Commission arrived in the sub-continent in July and after prolonged negotiations and consultations was able to secure agreement of the parties to what are known as the UN resolutions of August 13, 1948 and January 5, 1949.

The cease-fire went into effect on January 1, 1949, and an agreement on the demarcation of the cease-fire line was reached on July 27, 1949. Progress stopped at this point and went no further. The Commission laboured for eight months to achieve a truce agreement. Pakistan was able to persuade its own nationals and the tribesmen to withdraw from the area earlier than required under a truce. Confronted with frivolous interpretations put on its resolutions, the Commission suggested arbitration on points in dispute. Pakistan was wholly agreeable to let it be determined by impartial authority what or which of the parties was holding up the implementation of the agreement and what was needed to be done to remove impediments.

The Plebiscite Administrator, Admiral Nimitz, continued for years as an idle and unwanted UN functionary. All subsequent proposals for demilitarisation, coming from successive UN representatives, Commonwealth Prime Ministers or other friendly mediators, have fared no better. Unfailingly, it was Pakistan that accepted them and India that rejected them.

Sir Owen Dixon, who proved a highly conscientious mediator, was forced to tell the Security Council, "In the end, I became convinced that India's agreement would never be obtained to demilitarisation in any such form, or to provisions governing the period of plebiscite of any such character as would, in my opinion, permit of the plebiscite being conducted in conditions sufficiently guarding against intimidation or other forms of influence and abuse by which the freedom and fairness of the plebiscite might be imperilled".

No different is the experience of Dr. Frank Graham who was the most thoroughgoing of the UN Mediators.

"........... It was evident that whereas the Government of Pakistan was prepared to comply with the resolution of the Security Council of December 23, 1952, and to enter into immediate negotiations on that basis, the Government of India remained unable to accept the resolution as the basis for the resumption of negotiations".

CHAPTER XXXII

FIFTEEN ESSAYS IN OUTLINE

1. FOR FORMS OF GOVERNMENT LET FOOLS CONTEST, WHATE'ER IS BEST ADMINISTERED IS BEST.

—Pope.

(Punjab University, 1927)

Introduction. Definition of a state, many definitions; Bluntschli's definition : "The state is a combination or association of men in the form of government and governed on a definite territory." Sidgwick's definition : "A body of human beings, deriving its corporate unity from the fact that its members acknowledge permanent obedience to the same government." This government—independent of any foreign influence or government. Every government should promote the interests of the people.

What are the objects of Government ?—Coleridge's three-fold division of the purposes and ideals of government : (a) Security of life and property, (b) equal opportunities to all for the acquisition of property, and (c) hope for the future to all individuals. To come down to details : every government should try to spread education—schools, colleges, universities—visual instruction on the screen—to improve public health—hospitals, etc.—to introduce scientific methods in agriculture and to help industry (Develop).

Forms of Government : Three main forms of Government in the twentieth century : Democracy, Autocracy or Dictatorship—and Socialism. Democracy with limited monarchy (England)—democracy without monarchy (America). Autocracy or Dictatorship (Germany under the Nazis) and (Italy under the Fascists—Hitler the Fuhrer of Nazi Germany and Mussolini—the Duce of Fascist Italy). Socialism in Russia, U.S.S.R. Soviet Constitution is broadbased on the will of the people—Karl Marx, Lenin and Stalin. The Soviet Union—the steadfast defence of the socialist motherland. Women in U.S S.R. are a power. The Red Army. *Other forms of government :* (a) Canadian democracy, (b) Australian democracy (c) Indian democracy. In China, the socialistic form of government has been established after the revolution.

Conclusion. The ultimate test of a good government—whether government can do good to the people. Burke's famous remark : "If I am asked what a fine government is I answer that, for all practical purposes, it is that the people think so." Ordinary people—not interested in the form of government. Practical good done to the country—material advancement—cheaper clothing and better food-stuffs—health—sanitation—education—agricultural and industrial

development—absence of strikes and unemployment—Scientific methods of combating Nature's scourges such as floods, famine and pestilence—these are the practical results of a good government in which most men and women are interested.

2. COWARDS DIE MANY TIMES BEFORE THEIR DEATHS: THE VALIANT NEVER TASTE OF DEATH BUT ONCE.

—*Shakespeare*

(*B.A. Punjab, 1946*)

Introduction. Cowards—the meanest specimens of humanity. Courage—two types: Moral courage and physical courage. Mere physical courage—the principle that rules the animal world—essentially a biological principle. A weak dog – overpowered by a strong dog. In the animal world—the stronger animal kills the weaker one—the principle of survival of the fittest. Moral courage—the principle that should rule human society. Physical courage of a high order in exceptionally brave men like Hazrat Ali is the outcome of their moral and spiritual fearlessness. Fear of Death—The greatest fear in life—Selfishness, greed, avarice, possessive impulse, inordinate ambition and lust are the chief vices of human life and character. Such vices deepen man's fear of death—make cowards of men. Cowards—cowed by superior moral force. They die as many times as they are so cowed. In Shakespeare's *Julius Caesar*, Cassius described as a villain—whenever he is rebuked or overawed by Brutus, a superior moral force, Cassius threatens to commit suicide. In *Hamlet* Claudius dies many times before he actually dies, because he feels the pangs of conscience.

The will to live and the courage to die are the two outstanding virtues of a brave man. Famine, floods and pestilence make cowards of people.

Famous examples of bravery from history—Chand Bibi, Hyder Ali, Tipu Sultan, Quaid-i-Azam, Mustafa Kamal.

The Muslim League movement in India—the rising tide of Muslim nationalism culminating in Pakistan. Muslims shake off their cowardice under the influence of their religion and the brave leadership of men like Iqbal and Jinnah.

Belief in immortality—living faith in God—deep religious conviction—great incentives to bravery and valour — Hazrat Ali and Imam Husain as examples. This is the general rule. But there are exceptions: some examples of bravery among the Russians, though they do not believe in religious principles. Examples of the great Russian generals, *e.g.* Timoshenko and Zukhov. The Russian women in the Red Army—the Chinese men and women in General Mao's forces.

3. CO-EDUCATION

1. Co-education means the education of both the sexes in the same schools and colleges. When members of both the sexes receive their education jointly, the need for separate institutions for the two sexes disappears. This is obviously an advantage.

2. Co-education enables the two sexes to come into intimate contact with each other. This has several advantages:

(a) There is no sex-suppression on either side. No morbid or unhealthy thoughts torment the two sexes. Segregation (separation) of the two sexes leads to many complexes.

(b) The two sexes can study each other. This contributes to greater understanding between them and leads to happy marriages.

(c) A greater understanding between the two sexes also leads to the recognition by men of the need of giving a high status to women in social life.

(d) The presence of both the sexes in the same institution has a purifying and refining effect on the boys who take care not to be vulgar.

3. Co-education has its pitfalls also (a) The needs of women are different from those of men. The same curriculum does not fit both the sexes. Men and women should not be given exactly the same sort of education. (b) In the presence of women, men cannot concentrate on studies. The presence of women therefore is a distracting factor to men. (c) The free inter-mixture of the two sexes often leads to immoral conduct. (d) Co-education has an adverse effect upon the discipline of an institution.

4. The future seems to be with co-education. The number of co-educational colleges in Pakistan is gradually increasing.

4. WHERE THERE'S A WILL, THERE'S A WAY

(B. A. Punjab, 1944)

Introduction. The mental life of man -- thought, feeling and will. In ancient European philosophy emphasis laid sometimes on thought, sometimes on feeling In modern European philosophy emphasis always laid on will. Every man creates his world according to the strength of his will. Will—in fact the all-embracing, all-controlling principle of human life and conduct.

Will—its rule in individual life. Lincoln's career—From log-cabin to white house—from modest beginning to the highest position in life. *Examples.* Lord Clive : at school unruly—sent to India in 1743 for the post of a clerk under the East India Company—went by way of Brazil where he learnt Portuguese—reaching Madras in 1744—entered the Army—after small actions won great distinction at the siege of Arcot in 1751. Later—founded the British Indian Empire. Of him Newman writes : "Suddenly, a youth, the castaway of his family, half-clerk, half-soldier, puts himself at the head of a few troops, defends posts, gains battles, and ends in founding a mighty empire over the graves of Mahmood and Aurangzeb."

Explorers—adventurers—navigators. The will to extend the bounds of human knowledge in Lieutenant Perry :—the year 1909, the culminating event in North Polar expeditions. Lieut Perry : in *Roosevelt* (name of the ship) with six colleagues, and a large party of Eskimos, trained during his long sojourn in the far North—with 133 dogs

and 19 sledges — started for the North Pole. The Himalayan Expeditions : Mt. Everest (19,100 ft.) reached by the British Expeditionists. David Livingstone—the great Scottish missionary and African Explorer—his famous book *Missionary Travels and Researches in South Africa* (published 1857) : his wonderful endurance, patient observation, strong, indomitable will. All these are examples of will to do.

Science. Will to know : in Medicine, Pasteur and his anti-rabies treatment; in Physics and Chemistry : great men like Sir C.V. Raman, Compton, Neils Bohr, Einstein and others ; their untiring energy and dauntless will. A powerful will behind all great scientific discoveries and inventions Fleury and Fleming—the discoverers of Penicillin the greatest of drugs in modern medicine.

Modern India. Gandhi and Jinnah—Gandhi, the soul of the so-called Indian National Congress—will to liberate India. Jinnah : his will to give the Muslims their rightful place in Indian polity—the founder of Pakistan. In modern history Stalin willed to save Russia from the clutches of Hitler and he succeeded. Similarly, Communist generals of China, such as General Mao—their irrepressible desire to crush Japanese tyranny.

Conclusion. Will to succeed : essential to all success. True alike in individual and national life. (Develop): Apparently insuperable difficulties easily overcome.

5. CHARITY

(B. A. Punjab, 1936)

Introduction. The word 'charity' : primary meaning Love (from Latin caritas' — love), secondary meaning 'alms' or ' benefactions ' sometimes, both meanings combine in the use of the word.

Charity. The noblest of moral virtues : distinguishes man from beast. Charity includes love, sympathy, humanitarianism. In the animal world —— the herd instinct - in human society, charity infinitely superior to the mere 'group' or herd instinct, controlling animal life.

The deepest thoughts on the ideal of charity are expressed in the Quran and St. Paul's *First Epistle to the Corinthians*. The main points of St. Paul's argument : (a) charity is not "*puffed up*", that is to say, a man full of charity is inspired by the love of God. (b) "And he that loveth God will love his neighbour also." (c) Charity is always free from envy or malignity. No ill-will inspires a man of charity. (d) "A charitably disposed man always looks at every action in the best light and puts the best construction on every motive." (e) A man, possessed of a heart full of charity always takes a liberal view of human nature. According to him, there is none in the world so mean and vile that he cannot improve his moral worth. Illustrate this view from the example of Jean Valjean in Victor Hugo's *Les Miserables*. (f) charity is full of patience ; a man in whose heart charity abides is always self-possessed.

Expressions of charity in social life : countless benefactors —— their life-work — either personal labour or donations : schools, colleges, hospitals, orphanages, asylums, etc. these are some of the institutions in which human charity is embodied. Again, countless little acts of charity in private life —— *e g*., neighbourly acts of kindness, service of friends, relatives or of any man rendered to any other.

In the world's history — great humanitarian movements inspired by the ideal of charity. The village preacher in Goldsmith's *Deserted Village* — an example of charity. Similar ideals —— inspired the monastic movement of the Middle Ages in Europe —— St. Bernard and his order of monks — giving succour to the poor and distressed. In the Punjab — Anjuman-i-Hamayat-i-Islam has worked for the uplift of the Muslims. Red-Cross Society is a great humanitarian institution spread all over the world.

Conclusion. The need for charity in Pakistan. *Zakat* should be properly organised. Pakistani Universities —— seats of learning. But learning should be founded on charity. Newman's conception of liberal education — education that gives not merely knowledge but also insight. Matthew Arnold's conception of culture as a discipline of thought that is not merely a spirit of scientific inquiry but also a power that makes for the good of the world. Liberal education or culture — ultimately based on charity. Knowledge is no doubt great ; but charity is infinitely greater than knowledge.

6. CRUELTY TO ANIMALS

(B. A. Punjab, 1936).

Introduction. In the ancient Grecco-Roman world —— man's attitude towards his fellow beings extremely unsympathetic——savage. Gladiators —professional combatants who fought in the arena of the Roman Theatre —— practice begun in 264 B. C. at Rome and spread throughout the Roman Empire. Gladiators —— generally slaves, prisoners of war or condemned criminals — this barbarous practice stopped by Constantine in 325 A. D. In ancient Greece——helotry — a helot meant a slave. In ancient Rome slavery, richer folk treated the poorer and the more unfortunate as mere animals. If this was their attitude towards slaves, one might imagine their attitude towards lower animals.

Slow evolution of man's moral ideas — as his neighbourly feelings and thoughtfulness for his fellow-men developed, his conception of the lower animals also changed. The rise of the romantic ideal of life in Europe in the 19th Century — Romanticism is liberalism in literature (Victor Hugo's definition) —— widening of sympathies. Sympathy and solicitude for the lower animals. Dr. Johnson's and Cowper's pet cats ——. The poetry of Thomson, author of *The Seasons*, Wordsworth and others ......love for the lower creatures such as the green linnet, the grass-hopper, the skylark, etc.

" Poets are the unacknowledged legislators of the world " (Shelley) ...... Poets often anticipate practical reformers. Legislation

on cruelty to animals —— largely due to the untiring efforts of the Royal Society for the prevention of cruelty to animals (1824 A. D.) Afterwards — many branches of that society — established in England. Numerous Societies for the prevention of cruelty to animals in India and Pakistan —— in Bombay, Calcutta, Madras, Karachi, Delhi, Lahore and even the smaller towns. The passing of many acts for the protection of animals, both domestic and wild —— all offences rendering those concerned, liable to prosecution and fines. Domestic animals —— *e. g.* draught horses, mules, oxen, buffaloes, etc. —— if beaten too much or given pain otherwise — the offenders liable to prosecution, yoke-galls on the necks of draught animals —— excessive beating of limping animals. Wild animals : game laws,—no shooting or hunting without special permits from the Forest Department of the Government.

The world's conscience in this matter slowly awakened. Man's sense of duty by the lower animals — a test of his humanity and greatness.

Some propagandists and reformers. — violently opposed to vivisection of rabbits, guinea-pigs and rats in the scientific laboratories. For instance, Bernard Shaw, a great anti-vivisectionist —— condemns the Russian Scientist Pavlov —— engaged in researches into the healing effect of transplantation of monkey glands on man. Again, some people show greater love to animals than to their fellow-beings —— Gunther in his *Inside Asia* speaks of a native state in India whose ruler spent enormous money on the kennels for his favourite dogs. Both are extreme views on the subject. In Hindu and Muslim religions —— pity for the lower animals enjoined. They are considered as God's creatures by man. Therefore neither in India nor in the Muslim countries of Asia there have been such hateful games as bull-baiting and bear-baiting which were common in Elizabethan England. Public conscience to be roused all over the world —— Wordsworth exclaimed, "what man has made of man !" one might also exclaim, "what man has made of beast !" man should think equally well of both man and beast. It is believed by some that lower animals have souls and therefore man has no right to kill them. Man has duties to the lower animals and should, therefore, have sympathy for them.

7. MY GREAT WISH

OR

MY FUTURE AS I SHOULD LIKE IT TO BE.

(*B. A. Punjab, 1944*)

Introduction. Different people cherish different wishes and desires —— wishes and desires often depend on one's aptitude and capabilities. A man with a taste for engineering, wishes to be a great engineer ; one with a taste for medicine, science, painting or business likes to achieve reputation in that branch of knowledge. Sometimes, however, a man does not know his limitations—an overweening sense of one's worth, powers and capabilities —— as a consequence wishes to achieve things in life which he cannot achieve.

Therefore, severe self-analysis and self-examination necessary. Man first to know his powers and limitations — before he can form a 'wish' or 'desire' in his mind otherwise one merely hitches one's waggon to a star.

In early life the influence of the writings of Ruskin (*Sesame and Lilies*,) Carlyle (*Heroes and Hero-worship*) and Matthew Arnold (*Culture and Anarchy*) amongst English authors and of the Holy Quran on my thought. My ideal in life is to render social service in the most effective manner. Mere acquisition of wealth and power never appealed to me. Visited the Exchange in Karachi and saw men chasing the flying rupee. Visited big cities like Lahore and others—— saw the profiteers, the nefarious methods of the black market, men and women jostling in the streets before the depots for rations. The rich— tyrannising over the poor, landlords, aristocrats, business-magnates and high officials enjoying a life of luxury while most people grovelling in poverty. I was reminded of Dickens's *A Tale of Two Cities* —— a fine picture of the days of the French Revolution when the rich prospered and the poor died of hunger. Ruskin's warning against mere pursuit of wealth.

The ideal of social service —— a source of inspiration to me —— service of the country. My greatest wish —— to open orphanages, widows' homes and schools for the blind, the deaf and the mute —— to make them useful citizens of Pakistan. Always thought that an enormous amount of human energy was wasted in Pakistan. Studied the Braille system —— introduced by Louis Braille, the great French teacher of the blind. The Braille system —— consisting of variations on six dots in an oblong, 63 different combinations being possible. Studied also the system of working out arithmetical and algebraical problems invented by Taylor. My wish to organise schools for the blind in particular on a wide scale in Pakistan. In 1893, an act of Parliament ...... passed in Great Britain making elementary education of blind children compulsory. My ideal —— to get a similar act passed by legislature in Pakistan.

Conclusion. To work for social uplift through organised institutions. A network of such humanitarian institutions throughout Pakistan. Public charity and Government aid ...... public conscience to be roused.

8. THE SOCIABLE TEMPERAMENT

(*B. A. Punjab, 1932*)

Introduction. Psychological analysis of three types of men and human society : (a) Those who prefer to lead an inward, self-centred life——they are called 'introvert' minds in psychology. (b) Those who always long for the company of men——cannot remain for long in solitude—called 'extrovert' minds. (c) Those who can enjoy life alike in solitude and in multitude —— called 'ambivert' minds in psychology. The sociable temperament—a virtue of the third type of minds and characters.

In Pakistan—men are easily divided into the first two types. (a) Scholars, thinkers, philosophers——professors, researchers—leading an inward life—far removed from the din and clatter of life—living in a world of their own—out of touch with the routine affairs of life. (b) businessmen, big as well as small—always jostling with the crowd—unceasingly engaged in the pursuit of the elusive rupee—lack of concentration on the larger issues of life. Both represent a distorted philosophy of life.

The sociable temperament—a product of a large fund of moral and spiritual energy. In Pakistan most of the energies of an individual spent on earning one's livelihood—no surplus energy left to be devoted to the cultivation of neighbourly virtues. Another reason for lack of development of sociable temper in Pakistan, men live mostly on the family plane—caring more for their children, wives, and blood relations—therefore in our literature—blood relations, wives, children and kinsmen stand out more prominently than friends or neighbours. In Anglo-American and European fiction—a friend is an important social reality—so it is in Russian fiction, whose pages are crowded with friends and neighbours.

Alfred Fouillee, a French psychologist—his famous book—*The Psychology of the European Peoples*—in which he analyses the characteristics of the European nations—the English, the Frenchmen, the Germans, the Italians, the Russians—and even the smaller nations like the Greeks, the Spaniards, the Norwegians. The Englishman—his reserve, aloofness ; the Frenchman, noted for his social temperament, the Germans for their love of inward life ; the Italians for their love of the gay and the sportive in life. A similar analysis—might be attempted of the different provincial characteristics of Pakistan—the Punjabees noted for their sociable temperament—their realism and objectivity ; the Sindhis, their love of the members of their own community ; the Bengalees and their love of idealism. General characteristics of peoples and races.

Effects of Westernisation on Pakistan—the rise of clubs and societies in Pakistan where people, belonging to different walks in life meet and talk—play bridge, chess and other indoor games—exchange ideas. (a) Sympathy and (b) understanding—essential to the sociable temperament. One should not talk shop—subordination of self-interest and self-regarding impulses to larger considerations—the first condition of sociable temperament. In villages—people in the evening meet—the elders on one side, the younger folk on the other—reviewing village politics and exchanging ideas. Such meetings—the unofficial or unregistered clubs of the countryside.

The sociable temperament —— the virtue of a gentleman but the vice of a saint. Emerson's observation " the virtues of society are the vices of a saint". The saints in every religious organization, Christian, Hindu, Muslim and Buddhist ——— shun social frivolities —— absorbed in the contemplation of God. But such men leading a life of renunciation —— rare in the world. The common run of people in every society should develop a sociable temperament.

9. THE HEART SEES FURTHER THAN THE HEAD

(*B. A. Punjab, 1942*)

Introduction. Supremacy of the heart over the head in modern thought. In the 19th century, Bergson, the great philosopher of France in his famous work *Creative Evolution*, Rudolf Eucken in Germany, Professor Aliotta in Italy, Iqbal in the sub-continent ——all insist on the inadequacy of Reason. It is a recurring strain in Iqbal's poetry. The limitations of intellect (عقل) as opposed to intuitive vision (عشق) are repeatedly emphasised by him.

بے خطر کود پڑا آتش نمرود میں عشق
عقل ہے محو تماشائے لب بام ابھی

Love (as personified in Abraham) jumped dauntlessly into the fire of Nimrod while Intellect is still rapt in beholding the vision of the Beloved from the edge of the terrace. The poet is making an allusion to the well-known story of Abraham being thrown into a blazing fire by Nimrod and his coming out of it unscathed due to his deep love of God and implicit confidence in His mercy. The head ——the seat of reason ; the heart —— the seat of emotions sentiments and idealism. Intellect cannot reach far. Its inherent insufficiency. The reach of the spirit —— infinite.

جائے کہ زاهدان بہزار اربعین رسند
مست شراب عشق بیک آہ می رسد

The spiritual height which the ascetics achieve by a thousand penances and austerities is attained by the devotees of Love through a single sigh of self-dedication to God.

The اربعین or chillas are well-known spiritual disciplines to which the ascetics subject themselves for attaining salvation. The idea is that Love is a surer and more potent means of achieving this end than scores of rigorous practices of fasting and abstention.

The 18th century in England — an age of reason — rationalism. Royal Society of London, founded, in the 18th century. The age of science and scepticism. In France —— Voltaire —— an embodiment of the spirit of reason. Lytton Strachey in his *Eminent Victorians*—— his fine sketch of Voltaire's character —— Voltaire called Religion an infamous thing —— hated religion as the worst of ills.

Excessive use of the head —— intellectual cunning and subtlety — leads to rationalism —— rationalism leads to scepticism——scepticism leads to despair and hopelessness. "All great thoughts come from the heart " —— Vauven argues, Great poetry —— the poetry of Wordsworth, Shelley, Keats born of the heart, not of the head. The poetry of Rumi (e.g. *Masnavi*), Iqbal (e. g., *Javed Namah*)——inspired by the loftiest ideals of the human soul.

The world's greatest artists, painters and musicians ; Raphael (Italian Painter), Michael Angelo (Italian painter and sculptor). Phidias (Greek sculptor) ; Mozart, Beethoven and Bach (German composers of music) — not intellectualists but inspired by the highest of ideals of

artistic perfection —— dreamers and idealists. Even the greatest leaders of men —— Carlyle's heroes (*in Heroes and Hero-worship*), *e. g.* Cromwell, Shakespeare, Dr. Johnson, Martin Luther —— idealists. Emerson's representative men, *e. g.* Plato the Greek philosopher, Swedenborg the Mystic —— inspired men.

"We are the music-makers
And we are the dreamers of dreams,
Wandering by lone sea-breakers
And sitting by desolate streams.
World-losers and world-forsakers
On whom the pale moon gleams :
Yet we are the movers and shakers
Of the world for ever, it seems."
—*Arthur O' Shaughnessy.*

The head analyses, dissects, sifts : the heart sees as in a vision, inspires, intoxicates, Napoleon's famous words : ' Sentiment rules the world.' Browning's verse is memorable.

" Where the heart lies, let the brain lie also "
—— *One Word More.*

Harmony of the ideal and the real —— the insight which is the gift of the heart and the sight which is the gift of the brain. Even scientists make their discoveries and invent new instruments by the vision that comes to them in times of higher imagination. Poincare's fine analysis of the scientific use of imagination —— according to Poincare, the moment of scientific discovery is a moment of inspiration.

10. IS WAR A NECESSARY EVIL ?

1. No doubt war is a great evil and works great woe.
2. We must, however, admit that war cannot be avoided.
3. The history of the world shows that war has been a recurring catastrophe. No period in world history was free from the evil effects of war.
4. The advocates or champions of non-violence and peace have partially failed — Buddha, Gandhi.
5. Organizations like the League of Nations and UNO have not succeeded in preventing wars.
6. Fighting is a natural instinct in man.
7. Rivalries of nations can never end.
8. Every powerful nation wishes to exploit the smaller countries.
9. Besides, people would become sick of an everlasting peace.
10. The struggle between good and evil inherent in human nature. The conception of *Jehad* in Islam. *Jehad* an imperative duty to establish the sovereignty of God on this earth and to eradicate the forces of tyranny and injustice.

11. A MOUNTING CLIMB

1. The start ; sights *en route*.

   (a) Passed many wooden chalets among the meadows with cows browsing lazily to the sound of their tinkling bells and rosy children who shyly offered us bunches of flowers.

   (b) But soon the path became steeper and the only living things about us were the goats that clambered nimbly amongst the scattered boulders and the little goat-herds sleeping under the shade of a rock.

2. The wayside hut.

   (a) After struggling slowly up a steep and stony path, how delightful it was to see a hut where we could rest and drink some goat's milk.

   (b) The man and woman who lived in it were as rough-looking as their surroundings, but their looks did not do them justice, for they were very friendly and hospitable.

3. The view from the summit.

Through alternate stages of damp cold and blazing heat we arrived at the top. It was a precipice so sheer, that strong railings guarded it at the top and leaning over them we could look straight down into the lake far below.

The view was very wonderful. Across the water we could see a glorious panorama of snow-clad peaks and rugged glaciers ; above the intense blue of the sky and below the still intenser blue of the lake.

12. PHOTOGRAPHY

1. Definition :

Photography is the art of producing pictures by means of the action of light on a properly sensitised plate. The word 'photography' is derived from two Greek words meaning, light and I write. Hence it is the art of obtaining representations of scenes and objects by the action of light on substances chemically treated.

2. Materials.

   (a) Camera.

   (b) Lens.

   (c) Sensitive plate.

3. The factors on which the excellence of a photograph depends.

The excellence of the photograph clearly depends on several things : chiefly on the lens, the sensitiveness of the plate and the subsequent process of development.

4. Improvements.

Great improvements have been made in all these directions.

(a) Different kinds of lens have been invented with a view to increasing the clearness without distorting the picture.

(b) The sensitiveness of the plate determines the length of exposure, and it is evident that a photograph of animate objects will be more life-like, the less time is spent in the process of taking it. In the early days of photography several minutes were necessary for a sufficient impression to be made, but the discovery of more sensitive media has now made it possible to take a photograph in the fraction of a second.

5. The cinematograph.

The discovery of sensitive media has introduced a class of photograph called the 'cinematograph.' This consists of a series of photographs of moving scenes taken in such rapid succession, that every phase of every movement is photographed. The moving scene appears as it actually took place.

6. Use of photography in astronomy.

One important service of photography lies in the realm of astronomy. The sensitive plate can receive impressions from stars whose light is too faint to be seen by the most powerful telescope. By means of photography we can secure permanent records of phenomena which are too fleeting to be properly studied as they take place.

7. Conclusion.

(a) Memorable events and scenes are recalled and preserved by its aid.

(b) Its utility in the realms of history and practical life. Gives accurate records of customs that grow obsolete, of great events and national celebrations.

(c) Camera becoming as much part of the necessary equipment of the tourist as the walking-stick or the knapsack.

(d) Photographs of friends and relatives who cannot be with us.

(e) Its value in surgery.

(f) Gives pleasant souvenirs of places visited with which there may be some sentimental associations.

(g) Is a pleasant, simple and instructive hobby.

13. THE AUTOBIOGRAPHY OF A KITE

Note :—An autobiography must be written in the first person singular.

1. I am at present a wreck of my original self. I have been reduced to a mere skeleton. I am stuck up in the thorny branches of a tree.

2. Yet there was a time when I enjoyed youth, beauty and power.

3. I flew high in the sky leaving behind all other kites. I clashed and collided with many other kites and defeated them in many a fight.
4. I felt proud when I went high up in the sky. I began to look down upon everything——houses, buildings, trees, nay even the very boy who was flying me.
5. Pride hath a fall. Soon I struck against a tree and sustained fatal injuries ; now I am almost on my death-bed. Children and passers-by laugh at my plight. No one takes pity on me.

14. MY LIKES AND DISLIKES

1. I am a person of strong likes and dislikes.
2. **The things which I detest are :—**
   (a) People who take airs.
   (b) Puritans.
   (c) Bank clerks.
   (d) Bores.
   (e) Ugly women.
3. **The things which I like are .—**
   (a) Laughter.
   (b) Children.
   (c) A pretty face.
   (d) Illustrated magazines and books.
   (e) Rainy days.
   (f) Hill stations.
   (g) Films.

4. **Conclusion :**—It is just possible your likes and dislikes may differ from those of mine. But I don't mind it——one man's meat is another man's poison.

15. THE RADIO

1. The radio is one of the greatest marvels of modern science.
2. It was invented by an Italian scientist Marconi in 1895.
3. As a form of recreation and as an instrument of propaganda it has grown tremendously popular.
4. The recreative value of the Radio consists in the songs, music and dramas that we listen when we switch it on.
5. Its educational value lies in its power to enlighten us on Literature, Politics, Medicine, Art and Science through lectures and talks. It is being used in educating the illiterate masses in Pakistan. Radio sets have been installed in important villages.

6. It is an effective instrument of propaganda. The fighting nations employ it for building up the morale of the listeners.

7. It helps the traders and commercial classes by keeping them in touch with the rates of the commodities and the condition of markets.

8. It comes to our rescue in emergencies, for instance, during a flood or an earthquake we can flash a message through the wireless. Similarly, when a ship is sinking it can inform the outside world of the disaster and receive help.

9. Future education may be imparted through the radio. Learned scholars may address students in colleges through the radio.

10. It may replace newspapers in future. We may listen to news on the radio and may not stand in need of reading newspapers.

CHAPTER XXXIII

SUBJECTS FOR ESSAYS

1. A Common Language for Pakistan.
2. Science and War.
3. The Rationing System.
4. Ancient and Modern Methods of Warfare.
5. The Conquest of the Air.
6. Compulsory Military Training.
7. If you wish for Peace, be prepared for War.
8. Advertisements.
9. An Election in Pakistan.
10. Has the World gained or lost by the Invention of the Aeroplane ?
11. The War and Propaganda.
12. Adolf Hitler.
13. The Uses and Responsibilities of the Press.
14. Recent Advances in the Application of Electricity.
15. Education of Pakistani Girls.
16. The Influence of English on Urdu Literature.
17. The Scout Movement in Pakistan.
18. Causes and Types of Irreligion in our day.
19. Suggestions for the improvement of the life of educated agriculturists.
20. Going Home at the End of a Term.
21. Village Uplift in Pakistan.
22. Should Women be Allowed to Vote ?
23. Courage is the highest of virtues.
24. How to be happy if poor.
25. The Uses of Prosperity.
26. Life is Worth Living.
27. A Prominent Character in the public life of Pakistan.
28. Popular Superstitions.

29. Woman's Place in Social and Political Life.
30. Olympic Games.
31. Has the Introduction of Machinery done more Harm than Good?
32. My Idea of a Happy Life.
33. The most interesting thing I have ever seen and all about it.
34. Why I love Pakistan.
35. My First Talkie.
36. The Happiest Day of My Life.
37. If I were the Minister of Education.
38. What will you do, if you inherit an unexpected legacy?
39. Your Favourite Character in History.
40. A Circus I have seen.
41. The Funniest Person you have met with in your life.
42. Life in a College Hostel.
43. A Hockey Match.
44. My Narrow Escape from a Street Accident.
45. A Good Citizen.
46. A Ramble through the Country in Spring.
47. A Sleepless Summer Night.
48. Wonders of Electricity.
49. Fashions in a College in Pakistan.
50. Cycling as a Recreation.
51. Life in a Punjab Village.
52. The Life of a Professional Beggar.
53. A Stitch in Time Saves Nine.
54. The Apparel oft Proclaims the Man.
55. Perfection is attained by Slow Degrees.
56. Flattery as a Fine Art.
57. Great Inventions—their advantages and disadvantages.
58. Science without conscience is the ruin of a people.
59. The elements of a good style.
60. The great poets of the world.
61. Great prose writers.
62. Classical and Romantic Poetry.
63. Kipling's Writings.

64. The Poetry of Byron.
65. Kite-flying.
66. Games of chance and skill compared.
67. The medical profession.
68. The Moharram.
69. The importance of good handwriting.
70. "It is vain to shut the stable door after the horse is stolen." (Precautions are useless after the event).
71. Martyrdom.
72. Speed in travelling (steam ; electricity ; the bicycle, the motor-car, the aeroplane. Its advantages and drawbacks).
73. "All's well that ends well". (Previous disappointments do not matter, so long as one succeeds in the end).
74. "You cannot eat your cake and have your cake." (All gains are made at some sacrifice).
75. The difference between wit and humour (Wit is coldly intellectual ; humour has warmth of feeling ; wit is sharp and subtle ; humour is genial and sympathetic. Wit sparkles ; humour glows).
76. Teetotalism.
77. "Time and tide wait for no man" (Make use of an opportunity ; it may not recur).
78. "The burnt child dreads the fire" (A painful experience makes us cautious in the future).
79. "History is the biography of great men". (History is made up of the doings of great men. How far is this true ?).
80. "Little strokes fell great oaks". (Patient assiduity overcomes all difficulties).
81. The power of the tongue, the pen, and the sword compared.
82. "Genius is an infinite capacity for taking pains." (How far is this true ?).
83. "To Thine own self be true." (Follow the dictates of your higher nature ; do what you know to be your duty).
84. "A rolling stone gathers no moss." (One who is changeable and erratic cannot thrive ; keep to your choice—of subject for study, of profession, of place of abode, etc).
85. "Heredity (The transmission of qualities, etc. from parents to offspring. Compare its influence with that of environment).
86. "Better to wear out than to rust out." (Cf. Scott : "One crowded hour of glorious life is worth an age without a name" and Tennyson "Better twenty years of Europe than

a cycle of Cathay." This is, however, not applicable to the present-day progressive China. "We live in deeds not years."

87. "One man's meat is another man's poison." (Different things suit different persons ; people's tastes and dispositions vary).

88. "Fire is a good servant but a bad master." (Fire is useful for, cooking etc., but if it goes beyond control, it may burn the house down).

89. Competitive Exminations.

90. "Penny wise and pound foolish." (To be careful about small expenses or little matters, and to be careless about great ones).

91. "Familiarity breeds contempt." (Cf. "No man is a hero to his valet.")

92. "Be it ever so humble, there's no place like home". (The advantages and the interests of family life).

93. The true gentleman (Characteristics : 1. Good manners. 2. High principles. 3. Liberal education. 4. Refinement of feeling. 5. Consideration for others).

94. Presence of mind (Self-possession ; calmness in the face of dangers).

95. Deafness and blindness. (Which is the worse ? How they are ameliorated).

96. Enthusiasm (Contrast with fanaticism).

97. Taciturnity (Its causes, gains and losses ; Cf. Speech is silvern, silence is golden).

98. Optimism and pessimism (Hopefulness and the reverse).

99. The cultivation of the memory.

100. Courtesy (Based on sincerity, tolerance, kindliness self-restraint, unselfishness).

101. The different kinds of courage (1. Physical, 2. Moral 3. Intellectual).

102. Tact.

103. Sugar (1. Cane sugar. 2. Beet sugar. 3. Palm sugar. 4. Maple sugar).

104. Tea.

105. The rainy season in Pakistan.

106. The hot season in Pakistan.

107. The cold season in Pakistan.

108. The Suez Canal.

109. The Eucalyptus.

110. The Orange.
111. The human eye.
112. Pakistani Fruits.
113. Abraham Lincoln.
114. Baber.
115. Lord Macaulay.
116. Your favourite heroine.
117. Sir Isaac Newton.
118. The story of Ali Baba and the Forty Thieves.
119. The story of *The Merchant of Venice.*
120. The Reign of Akbar.

CHAPTER XXXIV

PRECIS - WRITING

What is a Precis ?

The term 'Precis' is derived from a French word which means "precise" or "accurately expressed". Roughly speaking, it means an 'abstract' or a 'gist' of a longer passage or document. Thus to make a precis of a given passage amounts to extracting its main points and expressing them as clearly and in as few words as possible. Precis-writing is an exercise in compression. It is the main theme of a passage in as concise a form as possible. It should be lucid, succinct and complete. It should include all the important points so that one may be able to grasp the main idea and the general effect of the passage summarised.

Precis-writing differs essentially from paraphrasing. A paraphrase must reproduce not only the substance of the passage but also all its details. It will, therefore, necessarily be longer than the original. But a precis must always be shorter than the original. It expresses as tersely as possible, only the main theme, shorn of all unimportant details. No strict rule can be laid down regarding the length of a precis. On the average a precis should contain a third of the number of words in the original passage. A precis must fulfil the following three requirements :

(a) It must be in the form of a continuous narrative, that is, it must not consist of disjointed sentences.

(b) It should include all the important ideas expressed in the original passage.

(c) It should rigidly exclude all that is unimportant and irrelevant.

USES OF PRECIS-WRITING

Reading.

Precis-writing is a very helpful exercise in *reading*. Most people read carelessly and retain only a vague idea of what they have read. Nothing provides a stronger corrective to such a habit of cursory reading than the practice of putting down briefly the substance of what has been just read.

Precis-writing forces you to pay attention to what you have read ; for no one can write a summary of any passage unless he has read it attentively and grasped its meaning. Thus summarising is an excellent training in concentration. It teaches one to read with the mind as well as with the eye.

Writing.

Precis is also a very good exercise in writing. It teaches one to express one's thoughts *clearly, concisely* and *effectively*. Habits of vague and disorderly thinking and diffuse writing are corrected by precis-writing. In fact nothing can eradicate such habits better than the practice of summarising passages. By precis-writing you learn to choose your words carefully, to construct your sentences completely and briefly and to put your matter in a strictly logical order.

Practical life.

Practice in precis-writing is of great value in practical life. It teaches us to express our thoughts in as few words as possible and to express them clearly and effectively.

"Words are like leaves and where they most abound,
Much fruit of sense beneath is rarely found."

By practice in compression you learn to economize words and, therefore, to be precise.

A message of nearly thirty words, written in answer to a telegram was reduced by an expert to one word without loss of meaning or effect. This may be illustrated in the case of two young college men, each of whom received a remittance from his father. One son telegraphed as follows :—

"Thanks for the money you sent me. I can save it for urgent needs, and it came just in the nick of time. I appreciate your kindness beyond words."

The other son telegraphed thus :

" Saved."

There is a great daily waste in the use of words. The average salesman, public-speaker, lawyer and businessman could greatly reduce the number of words he employs and thereby enhance the effect.

Use only the number of words necessary to convey your exact and entire meaning and in such a manner as to produce upon the hearer or reader the effect you desire. Each word that is in excess of the required number will obscure the thought or weaken the impression which it is intended to make.

Apply the principle of condensation in all your writing and speaking. I advise you to select a paragraph from a book or newspaper, and first reduce the number of words to one-half and then to one-quarter without sacrificing its essential sense. The regular practice of condensation will give you unusual skill in expressing yourself with brevity and clearness. Furthermore, it will rapidly develop your concentration, memory and mental power by compelling you to fix your attention upon the important points of a subject.

Essentials of a Good Precis.

(1) A good precis should give the *leading thoughts* and the general impression of the passage summarised. A precis that gives only the leading points without giving the general impression of the passage epitomized is not useful. It cannot be called perfect. It is all bones and no flesh. Such a precis does not impress any one.

In precis-writing it is necessary to master completely the meaning of the given passage. The passage should be dealt with *as a whole* and not in pieces. The aim of the summary-writer is to convey in a few sentences the whole sense and significance of a much longer passage.

(2) A good precis should be a continuous and compact piece of prose. It should not leave an impression on the reader that it is merely a series of disjointed sentences. As far as possible you should not use in your precis even a single sentence of the original. There is every temptation for you to borrow those sentences that are expressive but remember that they will not make a good precis.

(3) A precis should be *clear*. It must present the substance of the original *in your own language*, expressed as distinctly as possible, so as to leave no doubt as to the import of any part of the original.

(4) A precis should be precise and brief. Precis-writing means giving the essentials in the fewest possible words. Thus brevity is the very soul of a precis. It is necessary to omit from the summary several details and ornaments of expression. But no essential point of the original should be omitted. The summary should not be encumbered with any unnecessary figures of speech, illustrations or quotations. Figures or speech may be expressed in other simple words or completely left out. Quotations may also be omitted unless they form an integral part of the passage. Leave out all irrelevancies, digressions and unimportant details. Express the main idea in as few words as possible. But avoid being brief at the expense of clearness. Brevity does not imply obscurity. We should never be brief by sacrificing lucidity and clarity. A successful precis should give the reader a full and adequate idea of the original passage. Brevity is useful only so far as it is compatible with completeness and clearness. A precis must not only be brief but also exact.

(5) A precis should not be sketchy. It should be complete and contain all that is important in the original.

(6) Finally learn to distinguish between what is essential to the development of the writer's thought and what is not essential to it. You should know how to separate the important thought from the mass of details in which it is

embedded. There is no royal road to making a precis. It is an intellectual exercise. To tear the heart out of a passage needs concentrated thought and close attention. To boil down a passage in as few words as possible is not an easy task. We can only achieve success in precis-writing if we can fully enter into the spirit of the given passage and possess enough mastery of language to be able to epitomize it in a natural and compact style.

Avoid the following.

(1) Avoid comments of your own and other irrelevancies. Confine yourself rigidly to the statements in the original whether you agree with them or not. A precis is not an essay. You should not criticise the views expressed in the original passage nor should you amplify them. If the original passage is about the future of democracy and the writer is of the opinion that democracy has a bright future, you should not criticise this statement. You should refrain from expressing your views on the subject. You should make a precis of the writer's views on the subject. A precis is not the place for airing your own opinions. Make no additions and no comments ; do not insert anything additional you may know about the subject, and do not praise or blame any statement of the original.

(2) Avoid borrowing phrases and sentences from the original. It should be in your own words as far as possible. Some indispensable words and phrases, however, can be taken. It is always risky to take whole sentences and phrases from the given passage because most of the examiners regard it as an unpardonable fault.

(3) Avoid emphasising the wrong points. This is often due to an inadequate understanding of the original or to pre-conceived notions.

(4) Avoid exceeding the prescribed length by more than five words.

(5) Avoid bad style. See that your sentences do not lack unity.

(6) There is no room in a precis for colloquial expressions and rhetorical flourishes. All redundancies of expression must be rigorously excluded. The main purport or general meaning of the passage is the first essential of a summary ; conciseness is the second. The following types of details are generally not included in the precis.

(a) All introductory remarks.

(b) Illustrations.

(c) Examples, anecdotes, stories.

(d) Side-remarks.

(e) Similes.

(f) Metaphors.

(g) Any statement that has been repeated.

An Example :

The man who hesitates is lost. *For instance, if a man goes on arguing whether he should not jump from the roof of a house that has caught fire, he would, in all probability, never jump from it.*

In this example the italicised words form an illustration and they should not be included in the precis.

Another Example :

Prevention is better than cure. *For example, if a man gets himself vaccinated, he will not fall a prey to smallpox. Similarly if he nips a wicked habit in the bud, he will be spared much trouble.*

In this example the italicised words contain two illustrations both of which should be excluded from the precis. All similes and metaphors should be dispensed with in the precis. Let us take the following lines :

O my love is like a red, red rose
That is newly sprung in June
O my love is like the melody
That is sweetly played in tune.

While making the precis we should discard the similes and write : The lover says that his sweetheart is very beautiful.

If we have metaphors in the original passage we should exclude them from the precis.

Example :

I see a lily on thy brow
With anguish moist and fever dew;
And on thy cheek a fading rose
Fast withereth too.

While making a precis we should say : The speaker told the lover that his forehead was pale and moist and that his cheeks were losing bloom quickly.

7. Avoid bad English, mistakes in spelling, grammar, punctuation, etc.

METHOD OF PROCEDURE

1. Reading.

First read the passage through carefully to get a general idea of the passage. Generally one reading will not be sufficient for this purpose; read the passage carefully at least three times to obtain a thorough grasp of its exact meaning. The more you read it, the more familiar will it become to you and the clearer will be its subject.

2. How to find the Title.

Sometimes one is asked to supply a title for a precis. While reading the original passage think of some word, phrase or short sentence that will sum up the main idea of the passage. Sometimes the title is supplied by what we may call the key-sentence. The key-sentence is usually found either at the beginning or at the end of the passage. Take for example the following :—

"The man who is perpetually hesitating, which of the two things he will do first will do neither. The man who resolves but suffers his resolution to be changed by the first counter-suggestion of a friend—who fluctuates from opinion to opinion, from plan to plan and veers like a weather-cock to every point of the compass, with every breath of the caprice that blows — can never accomplish anything great or useful.

Here the first sentence gives the central idea and the rest of the passage is only an expansion and illustration of it. This at once suggests the title of the passage : "The Man who Hesitates is Lost."

But you will not always find such convenient key-sentences in the passage you have to summarise. Where such is the case the best plan for you to follow will be to get a clear idea of the subject from the passage as a whole and then sum it up under a suitable and striking heading. Take the following passage, for example :—

"It is in the temperate countries of northern Europe that the beneficial effects of cold are most clearly manifest. A moderately cold climate seems to stimulate energy by acting as an obstacle. In the face of an insuperable obstacle our energies are numbed by despair. The total absence of obstacles, on the other hand, leaves no room for the exercise and training of energy. But a struggle against difficulties that we have a fair hope of overcoming, calls into active operation all our powers. In like manner while intense cold numbs human energies and a hot climate affords little motive for exertion, moderate cold seems to have a bracing effect on the human race. In a moderately cold climate man is engaged in an arduous but not hopeless struggle with the inclemencies of the weather. He has to build strong houses and procure thick clothes to keep himself warm. To supply fuel for his fires, he must hew down trees and dig coal out of the bowels of the earth.

Quite different is the lot of man in tropics. In the neighbourhood of the equator there is little need of clothes or fire and it is possible with perfect comfort and no danger to health to pass the livelong day stretched out on the bare ground beneath the shade of a tree. A very little fruit or vegetable food is required to sustain life under such circumstances and that can be obtained without much exertion from the bounteous earth."

If we read this beautifully worded passage carefully, we at once come to the conclusion that the title can be briefly expressed as "The Influence of Climate on Character" or "Climate and Character."

A short and concise title should be suggested. The title must be brief and appropriate. For instance, if the passage is about the way in which one should talk, 'The Art of Conversation' would be a good title. If the passage contrasts two things say the past and the present, we can suggest 'Past versus Present' or simply 'Past and Present' as a title. If the passage stresses the importance of something, say of books, we can suggest, 'The Importance of Books'. If the passage discusses the merits and demerits of anything, say athletics, we can suggest 'The Use and Abuse of Athletics' as a title.

3. Detailed Study of the Passage.

Further reading is now necessary to ensure that you understand the details of the passage as well as its main purport. Read it now sentence by sentence and word by word. If you do not understand any difficult word or phrase, look up the meaning in a dictionary or apply your mind to it with all possible concentration. Detailed study of this kind is necessary, because a phrase, a sentence or even a single word may be of prime importance and the inability to understand it may cause you to miss the point of the entire passage.

4. Selection.

Now you should decide which parts of the passage are essential and which parts are comparatively unimportant. The inessential parts can be safely omitted. This process of selection is very important. Do not select in a haphazard or mechanical way. The best guide, of course, is the subject or the main theme of the passage. You should have a clear and correct idea of the passage. Set down your ideas in brief notes — write down the title, the subject and the essential points. After this analytical study, it will be easy for you to brush aside all irrelevant and unimportant ideas and include all relevant and important ones. Conciseness, though essential, must not be secured at the expense of completeness.

5. Writing Rough Drafts.

Make a brief statement on paper of the main ideas. This is your first draft of the precis. It is not likely that your first attempt will be a complete success. The draft will probably be too long. In fact you may have to write out several drafts before you get the right one — coherent, compact and complete. It is a good plan to write the first draft in your own words without using the words of the original passage.

SOME IMPORTANT HINTS AND DIRECTIONS

(1) Write down all the important points in the passage so as to form a framework of your epitome.

(2) Write out your precis, having a general idea of the whole extract in your mind and the framework you have drawn up before you. Write as simply, clearly, and effectively as you can. The parts of your epitome should bear the same balance and proportion in relation to one another as the parts of the original. Otherwise your epitome will distort the effect.

(3) Remember that the object of a precis is to give a true summary of the original. Add nothing to your epitome which is not in the original and omit nothing which is important.

(4) It is usually advisable to follow the order of the original in the arrangement of ideas. But this is by no means essential. It is permissible to re-arrange the ideas in any order you please, if by so doing you can improve the logical sequence.

(5) The precis should be approximately of the length prescribed. If you are asked to make a precis in 100 words and you make it in 150, you will be penalised. But a few words more do not matter. Where the limit of words is not given, about a third of the length of the original is usually expected.

(6) The precis must be an organic whole. Its parts must be well joined; they must be knit together indivisibly. There should be no sudden or abrupt transitions; nor should there be disjointed sentences. One idea should lead to the other and all the ideas must be bound up inseparably together.

The precis must be a connected whole. It may be divided into paragraphs according to changes in the subject-matter. These should not appear as separate points but should be logically joined together. The precis should be a clear and connected piece of prose.

CHIEF POINTS TO BE CONSIDERED

Indirect Speech.

As a rule a precis should be written in Indirect Speech. Great care must be taken to avoid lapsing into Direct Speech — a very common fault. The Direct manner of narration should be changed into Indirect manner of speech if the original passage is in the Direct Narration.

Person — The summary should be in the *Third Person*. The First Person should be changed into Third Person.

Thus if the original passage is in the first person you should change it into the third person while making the precis.

EXAMPLES

Original.

"I say, first we have despised literature. What do we, as a nation, care about books ? I say, we have despised Science. I say we have despised Art."

Precis.

The writer said that they had despised literature, science and art.

Original.

When I was young I built these cruel bars.
This cold confining cage that shuts me in,
Because I feared the beauty of the stars
And feared all beauty as I feared all sin.

While making the precis we should say :
When the poet was young he developed a rigidly puritanical mode of life because he feared beauty.

Thus instead of using the first person, you should say 'The writer said', 'the poet said', 'the speaker said', 'the author said', 'Ruskin said', 'Tennyson said', etc.

Sequence of Tense.

When the reporting verb is in the past tense, all the verbs must be changed to their corresponding past tense as :—

Original.

Hazlitt wrote :

"But I may say of Coleridge that he is the only person I ever knew who answered to the idea of a man of genius."

Precis.

Hazlitt wrote that he knew only Coleridge to possess all the qualities of a genius.

The precis should be generally made in the Past Tense unless the original passage expresses some universal truth in which case the Present Tense must be used.

EXAMPLE OF A PASSAGE EXPRESSING A UNIVERSAL TRUTH

Original.

War is a great calamity. It it worse than famine or plague. It settles nothing but unsettles everything.

Precis.

War is more destructive than epidemics and starvation.

Balance and Proportion.

Proper proportion should be maintained while summarising the various paragraphs of the passage. The important ideas should be given more space and the unimportant ideas should not be given undue importance.

To Sum Up.

Here we sum up all the points which will enable you to summarize a passage in about one-third of its original length :—

(1) First read the passage carefully several times if necessary, to understand thoroughly its main theme or general purport.

(2) Examine the passage in detail and make sure of the meaning of each sentence, phrase and word.

(3) Supply a short title which sums up or indicates the main theme.

(4) Note down all the important points essential to the expression of the main theme.

(5) Do not exceed the limit of words prescribed.

(6) Do not borrow phrases and sentences from the original. Your summary should be in your own words, condensed by *remodelling* rather than by mere omission. See that it contains all the essential points of the original but has nothing irrelevant or superfluous. Your precis should be a self-contained and connected whole. Add nothing ; make no comment ; correct no statements.

(7) There should be no mistakes of spelling, grammar and idiom. Your precis should be properly punctuated and paragraphed. Let the language be simple and direct.

Precis of a Phrase or Clause.

A phrase or clause can sometimes be reduced to a single word, if we have a rich vocabulary. Consider the following examples :

Long	Brief
1. He is a servant *whose value it is impossible to overestimate.*	1. He is an *invaluable* servant.
2. The opinion that *everybody had* about him was that he was *liable at any time to fail to fulfil his promises.*	2. The general opinion about him was that he was *unreliable.*
3. That author writes *in such a way that his thoughts are perfectly easy to follow.*	3. That author writes *lucidly.*
4. The sight was such as *created in him a strong feeling of repugnance.*	4. The sight was such as *repelled him.*
5. Her behaviour showed that she had a mind *insensible to gentle thoughts.*	5. Her behaviour showed a *callous* mind.
6. The speaker made some *very ordinary and commonplace* remarks which surprised everyone.	6. The speaker made some *surprisingly banal* remarks.
7. The speaker was asked to make a *speech on the spur of the moment.*	7. The speaker was asked for an *extempore* speech.
8. He looked like a man *who had spent many years of his life in soldiering.*	8. He looked like a *veteran soldier.*
9. He was charged with *having a trade, in contraband goods.*	9. He was charged with *smuggling.*
10. His post was *one for which no remuneration was paid to him.*	10. His post was *honorary.*

11. I never found a woman who *was so generous in her gifts and who loved to entertain so many guests in her home.*	11. I never found so *hospitable* a woman.
12. He was a man *who lived at the same time as Shakespeare lived.*	12. He was a *contemporary* of Shakespeare.

The ability to substitute a single word for a large number of words depends upon one's vocabulary and will come with practice. It must be constantly remembered that the word substituted should completely convey the sense of the phrase or group of words in place of which it is used. The attention of the student is drawn to the chapter in this book on one-word substitutes. Constant reading with the help of a dictionary as well as ceaseless practice in writing alone will help anyone to acquire a sufficiently large stock of words.

Precis of a Sentence.

In making the precis of a sentence we should aim at not only reducing the number of words but also at grasping the main thought of the sentence. We should note the most important parts of a sentence and exclude the inessential parts and those qualifying words which can be dropped without impairing the main theme.

EXAMPLES

Original.

As I was lying in bed this morning, enjoying one of those half-dreams, half-reveries, which are so pleasant in the country, when the birds are singing about the window and the sunbeams peeping through the curtains, I was roused by the sound of music.

This is a complex sentence. The main clause is more important than the subordinate clauses. The precis will take the following shape :—

Precis.

I was awakened by the sound of music as I lay enjoying a reverie this morning when the birds sang and the sun beams peeped.

Original.

Those who love what is beautiful cannot fail to be impressed by the wonderful rich pageantry of Nature in the woods when, with the passing of summer, the leaves flaunt their gold and scarlet and bronze like a vast mantle.

The principal clause is the most important. The other clauses should be compressed by a suitable command over the vocabulary.

Precis.

Lovers of beauty must be impressed by the gorgeous many-coloured vesture of trees at the end of summer.

Original.

At the very outset, I should like to avail myself of this opportunity of expressing my deep sense of the honour which your society has conferred upon me by inviting me to address it on this occasion.

Precis.

The society has greatly honoured me by asking me to address it.

The Precis of a Paragraph.

It has been pointed out that the essence of a paragraph is to be found in the theme or the topic sentence. All the other sentences bear directly upon this sentence but with varying degrees of importance. Some are merely illustrations of the main theme, others seek to lead us to a conclusion which can be inferred from the rest of the paragraph. This conclusion will rank next in importance to the topic sentence. Hence in making the precis of a paragraph first of all find the theme or topic sentence and then the conclusion, if any, discarding throughout most of the amplificatory and illustrative matter. In attempting the precis of a paragraph the following plan may be of some assistance.

1. Read the passage carefully two or three times or more till the meaning is well understood.
2. Note down the central idea or the main topic described above as the topic sentence or the theme. Often the main idea of the passage can be expressed in a phrase : this phrase will make the title of the passage.
3. Make an outline summary of the passage dividing it into main topics and sub-topics if possible.
4. Write off in a plain businesslike English a continuous summary linking up the topics and sub-topics already written down. Pay as much attention to grammar and style as in any composition.

The following example will show how the summary of a passage may be written :

Original.

We always think of cats in the feminine, I suppose because they usually have kittens. And certainly the mother cat is the most lovable and human of all, a picture of softness and comfort and content. But apart from her lovely motherhood. the cat has many feminine virtues. She contrasts with the dog, whose virtues are masculine. Perhaps in nothing is she more feminine than in her preference for the reality of a thing over its appearance. The dog pretends much more than the cat. He pretends he does not see the big dog across the road, or that he wants to fight ; all the time he is dying for his mistress to call him off. He pretends he hates the stranger ringing the bell, and threatens him with all sorts of noises he never means to turn into action. The dog behaves courageously because he dislikes being laughed at, and thus gets credit for more courage than he really has ; he bluffs to keep the enemy away. The cat does not put on an

appearance of ferocity; she is not ashamed to show her fear and runs off when she can, reserving her courage till the last step in feminine desperation. Dog and man behave bravely because they think they ought, cat and woman because they must. Dog and man display their courage, but are bravest when they cannot reach the enemy. Neither cat nor woman makes her courage conspicuous; she keeps it for where danger is greatest. *(250 words)*

The central idea of the passage is the difference between cats and dogs. An outline summary of the passage may be made somewhat as follows :—

1. We think of cats in the feminine.
2. The cat is a contrast to the dog.
   (a) The dog's qualities are masculine and the cat's feminine.
   (b) The cat prefers the reality of a thing to its appearance.
   (c) The dog pretends a great deal. He pretends to ignore the big dog in the street; he pretends to hate the stranger and threatens him. The dog behaves courageously because he ought.
   (d) The cat does not pretend. She is not ashamed to run off when she is afraid. She does not show her courage till the last desperate moment.
3. Dogs and men behave courageously because they think they ought. Cats and women behave courageously because they must.

   Dogs and men display courage when they are safe. Cats and women use their courage when danger demands it most.

The actual summary will vary according to the length required. The following is neither too long nor too short.

CATS AND DOGS

Precis of the given passage.

The cat resembles a woman while the dog has masculine traits of character. The cat attaches greater importance to the thing itself than its appearance. The dog behaves courageously for reasons of prestige and show. He often gives way to fear but feels ashamed of betraying it and, therefore puts up an empty show of courage. He is extremely bold when the enemy is beyond his grasp. The cat is not hypocritical like the dog. She never tries to conceal her fear. She is not, however, a coward and only makes use of her courage in moments of extreme danger. *(100 words)*

Some paragraphs are written in long-winded or ornamental style. It is, therefore, possible to condense them in fewer words. Sometimes we can make the precis of a paragraph in one sentence.

Take for instance, the following paragraph :—

"There are dogs of many breeds——terriers, spaniels, bull-dogs, toy dogs, and a long list more——and dogs of many tempers, some

cunning, some vicious, some treacherous, some gentle, some rough but if we were asked to say what we considered the outstanding quality of dogs as a species we should be very near the truth if we said that it is faithfulness, an answering devotion to and love for their owners, and we should be able to quote countless instances in which this faithfulness has been strikingly shown."

Expressed in the form of a precis this paragraph means :

"All dogs are faithful to their masters."

Take another paragraph :

"When we gain a victory easily or find our desire fulfilled at the mere asking, or have more than enough money to buy anything on which we set our hearts, we are inclined to undervalue the victory or the possession as though the ease with which we obtained it has taken the edge off our pleasure."

This can be expressed by saying, "We do not enjoy an easy victory or a thing that comes to us without any effort."

Consider another example :

"What is a home without children. It is like a summer day without sunshine, a man without a smile. We want an excuse to play, a justification for doing foolish things and romping about as if we were not serious men and women and the games and laughter and high spirits of children give us the justification we need. They bring sunshine into our lives, for they are a ceaseless fount of merriment, dissolvers of care, deniers of boredom."

We can make a precis of the above passage by saying : "Children are an eternal source of joy and merriment in a home."

Here is another passage and its precis :

Practically all the progress that man has made is due to the fact that he is mortal He has recognised that he is in this world only for a little while, and this knowledge has been a goad to stimulate him to make diligent use of whatever talents he is endowed with. The secrets of Nature have been wrested from her grudging fingers by men who, knowing they were mortal, have sought to comprehend the mysteries of the world around them in the hope that knowledge might enable them, if not to circumvent death, at least to ameliorate the asperities of life for themselves and others. All our instincts and emotions are reinforced by death. If we were not mortal, the paternal and maternal instincts would not dominate our lives so strongly as they do. If we knew that we should never die, we should have no desire for children to perpetuate our names and carry on the succession of the race. Thus, ultimately, we should arrive at a world without a child ; and a world without a child would be a place in which there was no call for some of the most beautiful emotions to which the human soul can give expression. And death lends a peculiar sanctity to human love. A man may love his books, but the love he bears to his wife, his children, or his friends is something deeper and more sublime ; it is a love intensified and purified by the thought that human life is a finite thing which may at any moment be touched by the finger of death.

THE VALUE OF MORTALITY
OR
DEATH AND HUMAN LIFE

Precis

Because man is subject to death, he has made the fullest use of his faculties and has extracted from Nature her secrets to make life more bearable, if not to conquer death.

Our parental instincts are strengthened by death. If there were no death we should not care so much to have children to preserve the human race from oblivion. How different the world would be without children! Death ennobles and sublimates human affections. Love for relations and friends is deeper than the love for things because the thought of death increases it.

TAKE ANOTHER PARAGRAPH

Original.

"Unemployment arises from a variety of causes. One that is always recurring, and of the effects of which, we have had a recent example, is the disorganisation of industry resulting from a long war; this is a serious problem admitting of no easy solution at the best of times. Again, there is the unemployment which follows a marked diminution in the quantity of any raw product, such as cotton: fewer hands are required in the mills and factories. We may call this cause "bad harvests." Similar, but more serious, is the effect of changes in industry due to the invention of machinery which does more work and requires fewer workers. And yet another serious cause is a strike or lock-out and this is the more to be deplored because such a stoppage is sometimes due to a very trivial matter —— perhaps the fact that men are working half-an-hour longer than the regulations of their union permit."

Theme.

The Causes of Unemployment.

Main points upon the theme :

(1) Disorganization of industry due to war.

(2) Diminution in the quantity of raw produce requiring fewer workers.

(3) Invention of machinery dispensing with the work of many labourers.

(4) Strikes or lock-outs.

THE CAUSES OF UNEMPLOYMENT

Precis.

The four leading causes of unemployment are disorganization of industry by war, fall in the quantity of raw materials, invention of labour-saving machinery and dislocation due to industrial disputes.

SOME SOLVED EXAMPLES OF TYPICAL PASSAGES

EXAMPLE 1 : New Indian Campaign.

(*i*) *Make a precis of the following passage in about 150 words*

(*ii*) *Comment on its central idea* :—

India is reported to have stepped up its efforts to woo a number of Muslim countries whose friendship with Pakistan it cannot, for obvious reasons, appreciate. In keeping with its traditional policy, India is out to gather external good-will at the cost of Pakistan. Turkey has been approached with the claim that India shares its belief in secularism and that the Indian leaders entertain feelings of sympathy for the objectives of the Turkish Republic. Iran's good will is being solicited on the basis of ancient ties. Afghanistan is being reminded of the strange case of Abdul Ghaffar Khan. Attempts have also been made to repair the damage to India's relations with some of the Arab States. The burden of the new Indian agreement in almost every case is that India is ready to be friendly if the other party stops supporting Pakistan. There is nothing surprising in this campaign. India's desperate need to break out of her isolation from the civilised world, by fair means or foul, is all too evident. Nor is it surprising to know that she has been rebuffed by several Muslim countries. The amazing part of the campaign is New Delhi's naivety first in assuming that any of the countries approached is so gullible as to trust it despite everything it has done recently ; and secondly, in choosing to ignore the basis of Pakistan's friendship with its Muslim brothers. How for instance will it be possible for the Arabs to forget that for years India has been hobnobbing with Israel, that an Israeli representative enjoys Indian hospitality in Bombay and that there have been exchanges of missions and agreements for arms-supply between the two countries ? Or, can the Turks ever forget that when the Cyprus issue erupted, it was Archbishop Makarios and not they who received sympathy from New Delhi ? As for the support Pakistan received from the Muslim States last year, it was a glorious triumph of principles over expediency. Apart from the historical, religious, cultural and geographical bonds between this country and the other Muslim States, they stood by Pakistan in its hour of trial because it was the victim of aggression by a power-flushed neighbour and it was fighting for a just cause. Moreover all these countries cherish certain common ideals and are trying to co-operate with one another in mutual interest and in the interest of a free and just world-order. India should be very desperate indeed to hope that Turkey, Indonesia or Jordan would abandon its principles for the sake of a dubious friendship. Yet Pakistan cannot afford to be complacent. However transparent and ineffective Indian ruse may appear to be, the mischief should be effectively countered, the most rewarding means to achieve this will be a concerted endeavour to project Pakistan's true image before friend and foe alike and to extend the area of co-operation among the Muslim States.

(*475 words*).

The Pakistan Times—Sunday, July 31, 1966.

NEW INDIAN CAMPAIGN

Precis.

India is trying to create a rift between Pakistan and other Muslim countries by winning them over to its side. This desire to befriend Muslim countries is not based on any friendly feeling for them but is solely the outcome of hatred against Pakistan. How can, Turkey ever forget that at the time of Cyprus crisis all India's sympathy was with its enemy Archbishop Makarios ? How can the Arab States forget that India is hand-in-glove with their worst enemy Israel. India is trying to drive a wedge between Pakistan and Afghanistan by raking up the case of Abdul Ghaffar Khan. The Muslim countries and Pakistan are linked together by the common tie of Islam and because they stand for a just world-order. But Pakistan should be on its guard against this trick of India and project its true image all over the world. It should also do its utmost to extend the area of Islamic brotherhood.

(About 150 words.)

Comment on the Central Idea of the Passage.

India's fresh attempt to befriend Muslim countries such as Turkey, Iran, Afghanistan, Arab States, Indonesia and Jordan is not the result of any sincere regard for them but is solely the outcome of its deep-rooted hostility towards Pakistan. Its main purpose is to alienate Pakistan from the Muslim States with which it is closely linked by the sacred ties of Islam and other common ideals. India is desperately adopting all these foul means to end its aloofness from the civilised world. But this campaign to win over the Muslim States is bound to fail because they are shrewd enough to see through the hypocrisy of India. Turkey knows that India sided with its enemy Archbishop Makarios during the Cyprus crisis. The Arab States are alive to the fact that India is a bosom-friend of their arch-enemy Israel. In fact there can be nothing common between an idolaterous country like India and the Muslim States which rest on the foundation of *Tauheed* — the oneness of Allah. But Pakistan should be on its guard against this clever move of India and keep all the countries well-posted with its ideals and achievements. It should also do its utmost to widen the sphere of Islamic brotherhood.

EXAMPLE 2 : ENGLAND'S WIN.

Make a precis of the following passage in about 150 words.

England has won the Jules Rimet Trophy — the symbol of world football supremacy — after a thrilling final requiring extra time to decide the winner; it had not only the entire English and German roads deserted but also kept 400 million television viewers on tenterhooks. In these days of charged political atmosphere it is but natural for a country's victory to be tarnished by charges of favouritism, unfair play and biased refereeing. England as the host faced most of these charges. England's victory ever Argentina in the quarter-finals brought about a near revolt in the FIFA and irked the Latin American countries who felt that Europe had combined and loaded the dice against them. Perhaps never before were there so many shocks in a

World cup as came this year. It started with the theft of the gold trophy and its strange recovery by a dog. No Englishman will steal it now for the cup is proudly and rightfully won. Again the short odd favourites such as Brazil, were literally booted out in the prequarter final stages as was another favoured football nation, Italy. The tiny North Koreans provided the greatest shock first by reaching the last eight and then by snatching an amazing three-goal lead from Portugal. The Koreans did prove that Asians, too, can play good football. Portugal produced 'black panther' Eusebio whose amazing score of goals rocked the world and knocked 'black pearl' Pele out of the "World's Best Forward" citadel. The matches also produced rough play and a very large number of players were sent off the field and later suspended for ungamely play. England owed its success largely to good, efficient and combined efforts and a fine team spirit under the dictatorial guidance of the team manager, General Alf Ramsey who had predicted all along that England would win. The Victory has put England on top of the football world and it is perhaps only just, for it was England who gave the world this great and most popular game. And, in crisis-ridden England this is perhaps the happiest news for Prime Minister Harold Wilson who dashed back from Canada for the final. It may well prove to be a rallying point for the jittery pound.

The Pakistan Times, Monday, August 1, 1966.

Note :—Queen Elizabeth presents the Jules Rimet Cup to England Captain Bobby Moore, after England beat West Germany 4-2 in the World Cup Final.

Precis.

ENGLAND'S WIN

The international distinction of winning the Jules Rimet Trophy has placed England at the top of the football world. So great was the public enthusiasm for the final that no pedestrian could be seen on English and German roads. Four hundred million people witnessed the event on television. As host country England had to face the charges of favouritism and unfair refereeing. The Latin American countries were shockingly disgusted when England knocked out Argentina in the quarter-finals. The tournament was marked by several sensational events. Somebody stole the trophy and it was recovered by a dog. Brazil and Italy were quickly dismissed. The North Koreans unexpectedly demonstrated that even Asians could excel at football. England's supremacy resulted from their team-spirit and leadership. England deserved the honour as the originator of this game. Their Prime Minister Wilson flew back from Canada to witness the final. The victory may avert the economic crisis, and save the pound from devaluation.

EXAMPLE 3: MAN AND RELIGION

Central Superior Services Examination, 1955.

Summarise the following passage in your own words, reducing it to

not more than 200 words. At the end of your summary state the number of words you have used:

"You can give men food, leisure, amusements and good conditions of work, and still they will remain unsatisfied. You can deny them all these things, and they will not complain so long as they feel that they have something to die for. Even if we regard man as an animal, we must admit that he is a peculiar sort of animal that will sacrifice his interests to his ideals—an animal that is capable of martyrdom. The statesman sees this when he appeals to the ordinary man to leave his home and his family and to go and die painfully in a ditch for the sake of his country, and the ordinary man does not refuse to go. The Communist recognises this when he calls on the proletarian to work harder and to eat less for the five-year plan and the cause of world revolution. But when the soldier comes back from the war and the Communist has realised his Utopia, they are apt to feel a certain disproportion between their sacrifice and the fruits of their achievements.

Now it is the fundamental contradiction of materialism that it exalts the result of human achievement and at the same time denies the reality of the spiritual forces that have made this achievement possible. All the highest achievements of the human spirit, whether in the order of thought or action or moral being, rest on a spiritual absolute and become impossible in a world of purely economic or even purely human values. It is only in the light of religious experience and of absolute spiritual principles that human nature can recognise its own greatness and realise its higher potentialities. There is a world of eternal spiritual realities in which and for which the world of man exists. That is the primary intuition that lives at the root of all religion, even of the most primitive kind. The other day I came upon a very good illustration of this, rather unexpectedly, in a passage in one of Edgar Wallace's novels in which he is describing a religious discussion between a white officer and a West African medicine-man. The former says "Where in the world are those gods of whom you are always talking?" and the savage answers, "O man, know that the Gods are not in the world, it is the world that is in the Gods."

In our modern civilised world this truth is no longer obvious, it has become dim and obscured. Nevertheless it cannot be disregarded with impunity. The civilization that denies God denies its own foundation. For the glory of man is a dim reflection of the glory of God, and when the latter is denied the former fades.

Consequently the loss of the religious sense is one of the most serious weaknesses of our civilization and involves real danger to its spiritual vitality and its social stability. Man's spiritual needs are nonetheless strong for being unrecognised, and if they are denied their satisfaction through religion, they will find their compensation elsewhere often in destructive and anti-social activities. The man who is a spiritual misfit becomes morally alienated from society, and whether that alienation takes the form of active hostility, as in the anarchist or the criminal, or merely of passive non-co-operation as in

the selfish individualist, it is bound to be a source of danger. The civilization that finds no place for religion is a maimed culture that has lost its spiritual roots and is condemned to sterility and decadence. There can, I think, be little doubt that the present phase of intense secularisation is a temporary one, and that it will be followed by a far-reaching reaction. I would even go so far as to suggest that the return to religion promises to be one of the dominant characteristics of the coming age".

Aid to the Students : Vocabulary.

Martyrdom—Death or suffering for any great cause ; penalty of death or suffering for one's faith or obedience to the moral law.

Communist—One who advocates vesting of property in the community, each member working according to his capacity and receiving according to his wants.

Proletarian—Member of the proletariate ; lowest class of community; indigent wage earner belonging to the labouring class.

Utopia—Sir Thomas More published a book named *Utopia* in 1516 describing an imaginary island with a perfect social and political system. It has come to mean an ideally perfect place or state of things.

Potentialities—capabilities.

Intuition—Immediate apprehension by the mind without reasoning; immediate insight.

وجدان - مشاہدۂ ذات ادراک ذات بلا واسطۂ صفات

Impunity—Exemption from punishment ; exemption from injury as a consequence of some act.

Reflection—Manifestation.

Alienated—Estranged.

Anarchist—Advocate of lawlessness and revolt.

Maimed—Mutilated, crippled.

Sterility—Abstract noun from sterile meaning, unfruitful, unproductive, barren.

Sterility—Barrenness.

Decadence—Decline, deterioration, falling away.

Secularisation—Absorption in the affairs of the world ; mental engrossment with worldly concerns to the exclusion of religion and faith.

The Central Idea—The be-all and end-all of human life is not the satisfaction of temporal wants. As man is endowed with soul, his sublimation can only come from being attuned to his Creator. The spiritual world shapes and controls the material world. Life without religion would lose all its significance. In the coming era Religion is going to be a dominating force.

MAN AND RELIGION

Precis.

The satisfaction of man's physical and material needs is not enough. Man is the only animal who has spiritual needs as well. Without the satisfaction of these he cannot develop his personality or realise his whole being. It is religion that satisfies his spiritual urges. Human belief in God and the presence of a spiritual world controlling this material world affords him a high ideal. To achieve this, he conforms to lofty spiritual principles. In a society where religion prevails, the spirit of sacrifice and the sense of achievement reign supreme. This can never be possible in a materialistic regime. Here the purposes for which men undergo sacrifice are low in comparison with the higher ideal of realising the glory of God in actual practice.

Unfortunately the present day world is becoming too materialistic and man's spiritual needs are being ignored. Consequently his energies are being diverted into dangerous channels and he is degenerating into a lawless criminal or a self-centred brute. It is devoutly hoped that spiritual values will dominate the world in the near future because a civilization without religion is unstable and aimless. With the dawn of the new era, religion will have a permanent place of honour.

POVERTY—A BLESSING

Example 4 :

Make a Precis of the following passage in about 100 words :—

Nothing sharpens a man's wits like poverty. Hence many of the greatest men have originally been poor men. Poverty often purifies and braces a man's morals. To spirited people, difficult tasks are usually the most delightful ones. If we may rely upon the testimony of history, men are brave, truthful and magnanimous not in proportion to their wealth, but in proportion to their smallness of means. And the best are often the poorest—always supposing that they have sufficient to meet their temporal wants. A divine has said that God has created poverty but He has not created misery. And there is certainly a great difference between the two. While honest poverty is honourable, misery is humiliating, inasmuch as the latter is for the most part the result of misconduct and often of idleness and drunkenness. Poverty is no disgrace to him who can put up with it, but he who finds the beggar's staff get warm in his hand, never does any good but a great amount of evil.

The poor are often the happiest of people—far more so than the rich, but though they may be envied, no one will be found willing to take their place. Moore has told the story of the over-fed, over-satisfied Eastern despot who sent a messenger to travel through the world in order to find out the happiest man. When discovered, the messenger was immediately to seize him, take his shirt off his back and bring it to the Chief. The messenger found the happiest man in an Irishman — happy, dancing and flourishing his shillelagh. But when the ambassador proceeded to seize him and undress him, he found that the Irishman had no shirt to his back.

(*291 words*)

POVERTY — A BLESSING

Precis.

Poverty sharpens a man's intelligence, purifies his character and encourages him to achieve great things. History tells us that poverty and goodness go hand in hand. Many great men of the world were poor in the beginning of their life Poverty is not, of course, to be confused with misery which results from wickedness. Surely one need not feel ashamed of one's poverty. The poor are usually happier than the rich. Moore has related the story of an oriental King whose investigations showed that the happiest man was so poor as not to have even a shirt on his back.

(*100 words*)

THE CHARACTER OF ROUSSEAU

Example 5:

Make a Precis of the following passage in about one-third of the original.

In his life Rousseau was everything he should not have been. He was a failure as footman, as servant, as tutor, as secretary, as music copier. as lace maker. He wandered in Turin. Paris, Vienna, London. His immorality was notorious—he was not faithful in love, and his children were sent to a foundling asylum. He was poverty-stricken, dishonest, discontented and, in his last years, demented.

Yet this man who knew so little how to live his own life, exercised a wonderful influence over the lives of others. Sordid as was his career, the man himself was not without beautiful and generous impulses. He loved nature in an age when other men simply studied nature. He liked to look at the clear blue sky, admire the soft green fields, and shapely trees, and he was not ashamed to confess it. The emotions had been forgotten while philosophers were praising the intellect. Rousseau reminded the eighteenth century that after all it may be as sane to enjoy a sunset as to solve a problem in algebra. Rousseau possessed the soul of a poet. Rousseau had seen and felt the bitter suffering of the poor, and he had perceived the cynical indifference with which educated men regarded it. Science and learning seemed to have made men only more selfish. Indeed, the ignorant peasant seemed to him humbler and more virtuous than the pompous pedant. In a passionate protest in his *Discourse on Arts and Sciences* (*1749*), Rousseau denounced learning as the badge of selfishness and corruption, for it was used to gratify the pride and childish curiosity of the rich, rather than to right the wrongs of the poor.

(*279 words*)

THE CHARACTER OF ROUSSEAU

Precis.

Rousseau had many faults. He proved a failure in several spheres of work and roamed about in many places. He was immoral and faithless in love. And yet he influenced the lives of many men and women. He pointed out the need and value of emotions in an age when only the claims of intellect were recognised. He was an ardent

lover of nature. Besides, he had a fervent sympathy with the poor and in his *Discourse on Arts and Sciences* bitterly criticised the so-called learned people who were callously indifferent to the poor.

(*93 words*)

THE AIM OF A UNIVERSITY

Example 6 :

Make a Precis of the following passage in about one-third of the original.

If then a practical end must be assigned to a University course, I say it is that of training good members of society. Its art is the art of social life and its end is fitness for the world. It neither confines its views to particular professions on the one hand nor creates heroes or inspires genius on the other. Works indeed of genius fall under no art ; heroic minds come under no rule ; a University is not essentially a birth place of poets or of immortal authors, of founders of schools, leaders of colonies or conquerors of nations. It does not promise a generation of Aristotles or Newtons, or Napoleons or Washingtons, of Raphaels or Shakespeares, though such miracles of nature it has before now contained within its precincts. Nor is it content on the other hand with forming the critic or the experimentalist, the economist or the engineer, though such too it includes within its scope. But a University training is the great ordinary means to a great but ordinary end, it aims at raising the intellectual tone of society, at cultivating the public mind, at purifying the national taste, at supplying true principles to popular enthusiasm and fixed aims to popular aspiration. It is the education which gives a man a clear conscious view of his own opinions and judgments, a truth in developing them, an eloquence in expressing them and a force in urging them. It teaches him to see things as they are, to go right to the point, to disentangle a skein of thought, to detect what is sophistical and to discard what is irrelevant. It prepares him to fill any post with credit and to master any subject with facility. It shows him how to accommodate himself to others, how to throw himself into their state of mind, how to bring before them his own, how to influence them, how to come to an understanding with them and how to bear with them.

(*328 words*)

THE AIM OF A UNIVERSITY

Precis.

A University education teaches a man how to live in society and prepares him for the battle of life. A University does not undertake to produce great writers, generals, politicians or artists. It does not merely train its members for the various professions nor is it content only with producing experts. Its object is mental culture and freedom from prejudices of all kinds. It broadens the mind, enlarges the vision, encourages intellectual independence and develops impartial judgments. It enables a man to cultivate the capacity for clear thinking and expressing his views effectively. It fits him to hold any post and teaches him his duty to other members of society.

(*112 words*)

THE VICTORIAN AND THE MODERN NOVELIST

Example 7 :

Central Superior Services Examination 1956.

(*i*) *Make a Precis of the following passage in about 150 words and*

(*ii*) *Comment on its central idea.*

While the object of the nineteenth century novelist is to create memorable characters, to point a moral or to adorn a tale, the modern writer's chief concern is to find out exactly what people are like, and to record his discoveries. His purpose is psychological research, he wants to get all that there is in any individual and in conducting his researches he discovers, what, of course, is obvious, that human beings are not simple, far less simple in fact than the characters in Victorian novels. Victorian characters, when they are not downright heroes and villains, are generally composed of a few elements of which the good preponderate notably over the bad, or *vice versa*, so that the reader is never left in any doubt, by the time he reaches the end of the book, which are the nice people and which are not.

Now real people are not just good and bad, they are not even simple mixtures in which the balance of virtuous and vicious elements can be readily struck. They are not, if modern psychology is right, composed of elements, known as qualities at all. A human being, psychology teaches, is more like a river than a bundle of qualities, running now fast now slow, now clear, now turbid; he presents a different surface at every moment. Capable at one moment of supreme, heroism, he is guilty at another of incredible meanness. And as with individuals, so also with the relations between them. In a Victorian novel a man's intentions towards an attractive woman are apt to be either virtuous or the reverse, in fact, however, every love-affair is composed of elements of gold and of clay, of sunlight and of savagery, while in a busy man's life women are alternately blown aloft like soap bubbles or jettisoned as lumber.

Now it is clear that if you set out to convey the whole variety of contradictory moods and impulses which is a person, entering with other persons similarly constituted into relations which inevitably reflect the shifting characteristics of their constituents, you will not produce a straightforward tale in which clear-cut personages, reacting according to their natures, play their appointed and predictable parts. On the contrary your story will be unimportant, your characters scarcely remembered. Ordinary people are not memorable, and in seeking to convey exactly what for an ordinary person the business of being alive is like, you will have to reconcile yourself to sacrificing memorableness to truth.

The reader, if he is as modern as the author, will on the whole, applaud the sacrifice.

People's minds today are more subtle than they were sixty years ago, and make greater demands in the way of subtlety upon those who cater for them. They do not expect the characters about whom they read to exhibit the old ethical simplicity, and they no longer regard a record of what people do as the most important information to be conveyed about them. The inner life, it is increasingly realised, may be more important than the outer, and the strife between the conflicting elements in the same person more vivid than the strife between persons. So much, at least, is implied by the suggestion that the novelist should seek to portray all that there is in a man, a suggestion which resolves itself on analysis into the demand that the business of the novelist is to portray life—life, that is, as it is experienced by those engaged in living it.

THE VICTORIAN AND THE MODERN NOVELIST

Precis.

The nineteenth century novelist was concerned with creating well-defined characters who were worth remembering. They were either good or bad. Even if the good and bad points were mixed up in certain characters, they could be classified under distinct categories of virtuous or vicious. But the purpose of the modern novelist is to present life as it is. He analyses the motives of his characters and his sole aim is to get at objective truth. He represents life with all its complexities and interactions. Relations between men and women are also analysed from a purely factual angle of vision. The women are neither idolised nor ruthlessly condemned. The conflicts that rage within the human breast are more important for the modern novelists than the outward struggles and strifes of their characters. The modern novel is subtle, complex and realistic while the Victorian novel was simple and straightforward at the cost of reality. *(150 words)*

Comment on the Central Idea :—

The psychological novel of modern times is, no doubt, commendable because of its adherence to objective truth and realistic analysis. *Of Human Bondage* by Somerset Maugham and *Gone With the Wind* by Margaret Mitchell are works of unusual power and interest. But it is incorrect to say that all novels of the nineteenth century deviate from the psychological truth and have been oversimplified. Some of the characters therein are psychologically convincing. They are not types but living personalities. In fact the modern novel has swung to the opposite extreme of running after the subtle and the complex at the cost of human interest. *The Mill on the Floss* by George Eliot and *The Ordeal of Richard Feverel* by George Meredith are better artistic achievements than Aldous Huxley's *Point Counterpoint* because they retain their human interest side by side with their truthfulness from the psychological point of view.

TRAIN ACCIDENTS

Example 8:

Make a Precis of the following passage in about 150 words.

The Governor of West Pakistan has done well to order an

immediate high-level inquiry into the epidemic of accidents which have marred rail travel in the Province during the past one month. The latest of these took place near Lahore early on Saturday morning when a parcel express rammed the rear of a stationary passenger train, killing a young Railway engineer and his orderly. It is natural that the people should be perturbed when every week brings news of one or two fresh accidents. We have frankly lost count of the number of mishaps, major and minor, which have tarnished the record of the PWR in recent weeks and caused the loss of many valuable lives. It may be, as the Railway authorities assert, that this tragic chain of accidents is merely coincidental. There do come periods in the life of man and human institutions when as if by Providence, one woe doth tread upon another's heels. But that is neither a reason for despondency nor an excuse for complacent inaction. If anything, it calls for careful critical analysis so that the element of human error mixed up with what is purely fortuitous, can be detected, exposed and remedied for the future. The people are not prepared to accept the theory that the rush of recent accidents was beyond the PWR's ability to prevent. They will be satisfied with nothing less than a probing inquiry into each of them, held under the personal supervision of the Railways Minister, followed by prompt action to rectify the shortcomings brought to light. Even if one ignores the accidents at level-crossings, where an outside agency was also involved, there have been too many instances of trains inexplicably jumping rails or colliding with one another where, clearly, the responsibility is wholly the PWR's. In such cases, the blame in all likelihood will be put on the subordinate operational staff, but as the Governor very rightly pointed out, the supervisory staff cannot escape responsibility, for it is their duty to ensure that there is no laxity at the lower levels. Apart from purely technical and administrative problems which will need sorting out to make rail travel safer, certain other issues of public importance will arise in the course of the inquiry for which a permanent and satisfactory solution must be found. One of these is the manning of level crossings ; whatever the state of the PWR's finances, something will have to be done to avoid accidents at such danger-points. Another weakness which has been laid bare is the inadequacy of relief arrangements ; it is scandalous that the injured should have to be unattended for hours after an accident — as happened in the case of the Badami Bagh collision. The Railways is a public utility. Its first responsibility is to the people. And easily the most important of its duties is to ensure the safety of the passengers. It is to be hoped that its present sad experience will lead to a general tightening up of discipline and efficiency so that the good name of the PWR can be retrieved and the people's confidence in its efficiency fully restored.

The Pakistan Times, Monday, August 8, 1966.

TRAIN ACCIDENTS

Precis.

Several accidents have occurred last month which have damaged the prestige of the PWR and caused the loss of many precious lives.

Providence had, undoubtedly, a hand in them but human negligence cannot be ignored. It is incorrect to assert that they were unavoidable. PWR is wholly responsible for all accidents except those at the level-crossings where another factor is also involved. The authorities are apt to blame the lower staff but higher officials are equally responsible for having neglected their over-all supervision. These accidents have exposed the glaring inefficiency of the PWR. It is deplorable that relief measures could not be made readily available to the persons involved. Whatever the financial implications, the lack of necessary personnel at the level-crossings must be remedied immediately. A high-level inquiry has been rightly ordered. It is hoped that the PWR will eliminate all such mishaps and cater for public well-being more efficiently.

SOME ASPECTS OF THE HOLY PROPHET'S LIFE AND PERSONALITY

Example 9:

Make a Precis of the following passage in about one-third of the original.

The life of the Holy Prophet is like a diamond with a million facets. There has lived no human being in the entire history of man who has stood in such a blaze of glory and undergone such scrutiny for every action and utterance. As Muslims, we have been sternly warned by him not to rank him with God. This non-deification of the Founder of the Faith is a special feature of Islam and the source of its deepest pride.

"I am a human being like you", he said again and again. This intense humanity, this warning that he possessed no supernatural powers, this full involvement in the human condition makes him and his example accessible to every man, woman and child. There stands no barrier between him and us, unless it be the barrier of our own ignorance and apathy. It makes him the object of our love, as distinguished from our worship and a most excellent exemplar to all mankind.

But while this emphasis on the Prophet's humanity is natural in Islam, it behoves us not to go to the other extreme and fail to see that dimension, that mighty transcendent dimension of his life which made it unique and unrepeatable and by virtue of which he became Allah's last Messenger on earth. True, we know him to have been a most honest and upright citizen and a merciful and a clement ruler. True, he proved himself a valiant soldier and a sagacious statesman. True, his biography records his experiences as a tradesman, a teacher and an arbitrator of disputes. He was persecuted and he was a victor, he lived the life of material indigence and he founded a sovereignty. While each of these facets has a human essence, their sum total is superhuman in the sense that it belongs only to the prophetic plane. That is why there cannot be another like unto him.

No one of the companions of the Prophet knew him better as a human being than his wife Ayesha who was a lady of remarkable judgment in her own right. When after his death, she was asked for her estimate of his character, she answered: "His character was the Quran." Let us take a few episodes and see how, while they illustrate the Prophet's lovable humanity, they also give us a glimpse of his status as a Prophet, and therefore, as one far removed from the frailties and lusts, the greeds and degradations of men.

On his way to Medina pursued by the Meccan detachment, Abu Bakr at times would be alarmed and say 'O Prophet of God, we are only two against so many '. The Prophet would say "No, we are three—God is with us". On another occasion the Prophet said "Do not worry, God will protect us". On his return from Taif where the Meccans had engineered a hostile reception, the Prophet addressing God said "If Thou are not offended, I am safe. I seek refuge in the Light of Thy Countenance by which all darkness is dispelled and peace comes here and hereafter. There is no power, no help but in Thee".

When he entered Mecca in triumph, there were many in the town who had committed unspeakable atrocities on the Prophet's companions and who from any standard of human justice deserved the hardest punishment. Hindah had taken out the heart from the body of the Propeht's uncle Hamzah. Habbar had cruelly caused the death of the Prophet's daughter Zainab. Ikramah the son of Abu Jahal had charged upon the Muslims at the battle of Uhud. These torturers were now quaking in fear of retribution. But far from sentencing them to death as war criminals, as the Prophet would have done if he had been merely a great conqueror, he let the rain of his forgiveness pour on them all and cleanse them of their sins. In fact when Ikramah appeared before him the Prophet bestowed his cloak on him and said "He who comes to me believing in God can claim my house as his." No wonder that Ikramah became a Muslim and gave proof of his devotion by laying down his life fighting for Islam in a subsequent battle.

There is another touching story relating to the conquest of Mecca. After the triumphal entry, the Holy Prophet went to the house of his aunt Ummi Hany who rejoiced at his return. But she had nothing to offer him in hospitality except a piece of very stale bread which had become too hard to be swallowed. The Prophet was hungry; he soaked the bread in water and when it was softened, he ate it with some vinegar. When he finished the meal, he praised Allah as if it had been a banquet. And he said to his aunt, "Ummi Hany what a bounty bread and vinegar is."

"Al Faqru Fakhri"—"Complete self-denial is my pride," said the Lord of Arabia, who had so successfully established his sovereignty. Besides illustrating his abiding humility and his inexhaustible kindness, this little anecdote from the Prophet's life is another reminder to us of

that dimension of his life which despite his involvement in the conditions and situations of earthly existence made him so unattached to them. He was in the world, he partook of man's travail and yet he transcended it all.

We might say that the Holy Prophet was a statesman, yet could it have been a statesman, no matter how great, who inspired such unbounded love in people that had been second to none in cynicism and callousness. , When he left the earth to meet his Friend on High, the poet Hassan gave expression to his poignant grief at the Prophet's death and his verses are unparalleled.

"Thou wert the pupil of my eye.
Bereft of sight I am now.
After thee I little care who dies.
I was fearful only of losing thee."

These words are addressed not to a man like other men, not to a ruler, a conquerer, a statesman, a soldier, not even to a teacher and to a guide. They are inspired by one whom God called the Mercy of the two Worlds and one who came nearer to the hearts of men than any human being who ever lived. (*Adapted from the text of a speech delivered by Syed Amjad Ali, Pakistan's Permanent Representative to the U.N. at the function arranged by the Islamic Foundation at New York to celebrate Eid Milad un Nabi and reported in The Pakistan Times, Friday, July 29, 1966.*

The Central Idea.

The Holy Prophet had many sides to his character and personality. Although he wanted his followers to keep him apart from God, yet he stood out singularly sublime because of his moral loftiness. He was the fountain-head of complete faith in God, forgiveness in the face of gravest provocation, simplicity and self-renunciation.

SOME ASPECTS OF THE HOLY PROPHET'S LIFE AND PERSONALITY

Precis.

The Holy Prophet has been the most lovable personality in the history of mankind. He has earned from God the title of 'Mercy of the Two Worlds'. Throughout his life he emphasised that he was a human being like other fellow-men. He sternly forbade them from confusing him with God. It is the chief merit of Islam that it has not exalted its Founder to the position of God. As a human being the Holy Prophet had his share of worldly affairs and partook of all the trials and tribulations of life. He was an honest ruler, an upright tradesman, a good citizen and an impartial judge. He is rightly called a brave soldier, a great conqueror, a teacher, guide and statesman. But he was more than all these. He was also a Prophet and while emphasising his humanity, the Muslims should not forget this aspect of his personality. Being a Prophet he was superior to his fellow men and stood far above them.

His life reveals the loftiness of his character and shows his noble stature both as a man and a Prophet. His staunch faith in God and his reliance on Him helped him to triumph over all difficulties. The Meccans who had committed unimaginable cruelties on him, his companions and relatives feared punishment when they were fully subdued. But he pardoned them all as a model of divine forgiveness. This kindness converted one of his mortal enemies Ikramah into a faithful devotee who gave his life for Islam. He endeared himself to the hearts of a people who were notorious for their heartlessness and barbarity. He led a life of self-renunciation. However hungry he might be and however scarce and poor the food supplied to him, he always thanked the Almighty for His bounty.

Thus his character was wholly in keeping with the teachings of the Quran. , He is an example for all time to come. At his death the poet Hassan gave vent to his grief in deeply touching verses which show what his death meant to all his devotees.

(*340 words*)

EUROPEAN VERSUS AMERICAN CIVILIZATION

Example 10 :

Finance and other Services Examination, 1960.

Make a Precis of the following passage in not more than one-third of its original length.

Europe squanders her man-power and spares her substance, but America does exactly the reverse. For the past half century the Americans have been concentrating on the problem of obtaining the maximum efficiency of each worker. As a result of the use of machinery, of standardization and of intensive division and organization of labour, productive methods have been renovated to a degree that few Europeans have ever dreamed of. In this super-collectivism, however, lies grave risk for the individual. His integrity is seriously threatened not only as a producer but as a consumer as well.

If the aim of society is to produce the greatest amount of comfort and luxury for the greatest number of people then the United States of America is on a fair way to succeed. And yet a house, a bath, and a car for every workman—so much luxury within the reach of all—can only be obtained at a tragic price, no less than the transformation of millions of workmen into automatons. To express his own personality through his creative efforts is the ambition of every Frenchman, but it is incompatible with mass production.

We must not imagine that thoughtful Americans are unaware of the peril which is threatening their manhood but it is too much to expect them to sacrifice their machines, for they give production priority over everything else. Having refused to save the individuality of the factory worker, they shift their defence to other grounds. During the day the worker may only be a cog in the machine, they say, but in the evening, at any rate, he becomes a man once more.

His leisure, his money, the very things which mass production puts at his disposal, these will restore to him the manhood and intellectual independence of which his highly organised work has deprived him. This change in the centre of gravity in the life of the individual marks an absolute revolution in the ideas on which society in Western Europe has been built up. Is it possible that the personality of the individual can recover itself in consumption after being so crippled and weakened in production? Have not the very products in the form in which they are turned out by the modern factory, lost their individuality as well? Thus we are forced to conclude that the price that America pays for her undeniable material progress is the sacrifice of one aspect of civilization. Thus they are advancing in one direction and retrogressing in another. The material advance is immeasurable in comparison with the old world, but from the point of view of individual refinement and art, the sacrifice is real indeed. But can the individual possibly survive in such an atmosphere? In her enthusiasm to perfect her material success, has not America risked quenching the flame of individual liberty, which Europe has always regarded as one of the chief treasures of civilization? In the light of the American contrast, we see that material pursuits have not entirely absorbed the soul of Europe, and that it can still appreciate free disinterested thought and spiritual joys which can often be obtained only by renouncing comforts and fortune.

The chief contrast between Europe and America is not so much one of geography as a contrast between mass production which absorbs the individual for its material conquests, as against the individual not merely as a means of production and progress but as an independent ego.

EUROPEAN VERSUS AMERICAN CIVILIZATION

Precis.

Great progress has been made by America in the field of mechanisation. It is spending lavishly on labour-saving machines. Efficient organisation of a highly mechanised system has resulted in maximum productivity in America. With mass production, the amenities of life are available to almost every citizen. On the contrary Europe subordinates the use of machines to human happiness and welfare. It encourages man's reliance on his own faculties and realises the dangers inherent in the American scheme. However great the advantages of mechanisation, it crushes the creative faculty of man and makes a machine out of him. His individual liberty and personality suffer an irretrievable loss. In his moments of leisure the worker finds it difficult to turn his hands to creative work because the machine-made goods do not inspire him in the direction of refinement. These goods also lose their fascination because mass-production has given a set-back to the individuality of the articles produced. The Europeans, therefore, contend that it is better to sacrifice a few material comforts than crush the aesthetic and spiritual urge in the individual which large scale mechanisation is doing in America.

(185 words)

Finance and other Services Examination, 1960.

(b) *The above extract has been taken from an essay 'European versus American Civilization'. Make out a case for American Civilization.*

Answer :

In the extract from the Essay on European versus American Civilization, the writer has condemned the American Civilization on account of its extreme stress on material prosperity. He says that the aesthetic faculties for utilising leisure in a creative manner have been seriously curtailed in the Americans as a result of the mechanisation of industry and the conversion of individuals into automatons. A house, a bath and a car for every workman can certainly afford physical comfort according to this writer, but this sort of life cripples the workman's potentialities for refinement and the development of his personality along right lines. This is an extremely one-sided approach to the subject and is, perhaps, the result of prejudice against the rising tide of material advancement in America. With all the physical comforts available to them in consequence of their economic efficiency, the Americans can usefully occupy their evening hours in appreciative and cultural pursuits. It is too much to say that the Americans lose their souls because of their material well-being and highly mechanised economic system. There are ample opportunities for them to utilise their leisure hours in a profitable manner without giving a set-back to their cultural needs. A healthy interest in individual refinement is in no way incompatible with a rapidly progressive economic order and the use of machines. If that had been the case, music, art and poetry would have completely died out in America. In fact, mechanisation speeds up production Coupled with specified hours of work and a five-day week, it gives the American more time for intellectual and recreational pursuits than is available to his European counterpart. The following lines by W. W. Gibson fully illustrate this point of view :

THE RELEASE

All day he shoves the pasteboard in
The slick machine that turns out boxes,
A box a minute ; and its din
Is all his music, as he stands
And feeds it ; while his faded brain
Moves only out and in again
With the slick motion of his hands
Montonously making boxes
A box a minute—all his thoughts
A slick succession of empty boxes.

But when night comes, and he is free
To play his fiddle, with the music
His whole soul moves to melody,
No more recalling day's dumb round
His reckless spirit sweeps and whirls
On surging waves and dizzy swirls

And eddies of enchanted sound,
And in a flame-winged flight of music
Above the roofs and chimneys soars
To ride the starry tides of music.

Example 11 :

Make a Precis of the following passage in about one-third of its original length and suggest a suitable title :

Could *Hamlet* have been written by a Committee or the *Mona Lisa* painted by a club ? Could the *New Testament* have been composed as a Conference report ? Creative ideas do not spring from groups. They spring from individuals. The divine spark leaps from the finger of God to the finger of Adam.

(*51 words*)

CREATIVE ACHIEVEMENTS — THE SOLE WORK OF INDIVIDUALS

Precis.

Creative masterpieces like *Hamlet, Mona Lisa* or the *New Testament* could only be produced by individuals and never by collective bodies.

(*18 words*)

Example 12 :

Make a Precis of the following passage in about one-third of its original length and suggest a suitable title:

Lincoln held to his own vision and met the exacting definition of an individual set down by the French philosopher Georges Bernanons. "A man who gives himself or refuses himself but never lends himself." Above all Lincoln was an individual in the special double sense that Americans attribute to the word — the common man who is yet uncommon. For all his unassuming qualities he had a sense of destiny. He actually sounded a note of personal longing when he said : "Towering genius disdains a beaten path. It seeks a region hitherto unexplored. It denies that it is glory enough to serve under any chief." He had the individuality of the self-disciplined and the self-taught. His was a natural taste, an aesthetic judgment of women and literature and a natural nobility of style which more rigid education could only have tarnished. Beyond the triumphs of his leadership, he retained a special genius, the genius of being a person.

(*156 words*)

Aid to the Students : Vocabulary and Important Points

A man who gives himself — A man who is prepared for the highest degree of self-sacrifice. A man who is carved out for self-effacement.

A man who refuses himself — A man who is capable of great self-denial in the service of others.

But never lends himself— But never compromises his principles. But never allows himself to be exploited on moral issues. He would stick to his ideals and principles at all cost and every risk.

A sense of destiny — A vision of his great purpose and achievement.

Towering genius — A genius that soars above others. An outstanding creative personality.

Disdains a beaten path — Hates to follow a track traversed by others. He has an original and independent approach to the various problems of life.

His was an aesthetic judgment of women and literature. He appreciated the beauty of women and literature because of his innate taste.

THE TRUE GREATNESS OF LINCOLN

Precis.

Lincoln possessed an unswerving faith in his convictions. He never compromised on matters of principle. He believed that genius loves independent leadership and originality. He was a self-educated man whose style of writing and appreciation of women and literature were all natural and spontaneous. Lincoln surpassed his fellow-beings, yet he remained one of them.

(*52 words*)

Example 13 :

Make a Precis of the following passage and suggest a suitable title:

John Stuart Mill in his essay *On Liberty* has enunciated the magnificent principle : " If all mankind minus one were of one opinion and only one person were of the contrary opinion, mankind would still not be justified in silencing him."

(*40 words*)

FREEDOM OF SPEECH

Precis.

Freedom of speech is an essential prerogative of every individual.

(*12 words*)

DEFENDERS OF ISLAMIC AND NATURAL VALUES

Example 14 :

Make a Precis of the following passage in about one-third of the original.

The little amount of resistance which the Indian warlords expected of Pakistan after having laid the trap of treachery and manoeuvre, is clear from the fact that General Choudhri hoped to be in the Lahore Gymkhana Club by the evening of September 6. But Lahore did not fall. It stood firm and dignified despite desperate and daily forecasts about its capture. It stubbornly remained the cultural capital of Pakistan even after thirteen tremendous attacks on a front barely ten miles deep. The same frustration attended the enemy

attacks on the Sialkot sector where one of the fiercest tank battles of modern military history took place and where as many as fifteen large-scale thrusts were made in twelve days' continuous fighting.

When history comes to be written, battles around Lahore, Sialkot and Kasur will be ranged with those in the annals of mankind which proved a turning point in the development of human civilization. The names of these towns and the heroes who partook in these battles for Pakistan will live for ever. Through the mighty defensive effort put up by our armed forces, the foundations of Pakistan have been laid immemorially. The calculation of the enemy was that if these pivotal points in the Sialkot, Lahore and Kasur sectors fell, the Indian political leaders would be put in a position to dictate terms to Pakistan. The spirit and skill with which our fighting men have discharged their heroic duty will parallel the greatest endeavour of which human beings have shown themselves to be capable in any era of time. The Holy Quran says: "Sometimes smaller armies have overwhelmed far superior forces" but with the proviso that the fight is for a just cause. The triumph which the Pakistan armed forces have won is an imperishable testimony to the justice of our cause.

That the Pakistan armed forces fought with the deep consciousness that they were fighting for a just-cause brings out the overriding fact—that they are the true defenders of our national values. Had they been, God forbid, defeated, not only would the country have been overrun, but also the way of life for which Pakistan was created would have given way to the inundation of Brahmanic-Bania cult. If Pakistan is the land of Islam, then its defence forces are saddled with a twice-blessed responsibility—the defence of the country and the upholding of Islamic ideology. The two are inter-linked, interdependent, indeed inseparable. Such is the degree of intimacy between the armed forces and the preservation of values we cherish as Muslims. The superb manner in which the armed forces have performed their assigned role opens a new vista of hope and life for Pakistan. The 17 days war was crucible of fire through which the nation passed and met its test. No power on earth can now shake its sovereignty. In the truest sense Pakistanis have earned the greatest award that Allah has promised to those who have faith تمکّن فی الارض establishment of sovereignty over the earth.

(*497 words*)

Adapted from Mr. Z. A. Suleri's article in The Pakistan Times of December, 1965.

DEFENDERS OF ISLAMIC AND NATIONAL VALUES.

Precis.

The Indian aggressors were confident that their attacks on Lahore, Sialkot and Kasur would succeed. After the fall of these towns they hoped to bring Pakistan to its knees. All these nefarious designs were baffled. Thirteen major attacks were directed against Lahore, the cultural capital of Pakistan. One of the greatest tank-battles of

modern times was fought at Sialkot but the Indians utterly failed to make any headway. The valour of our heroes who defended these strategic towns has made them immortal. Our soldiers routed the numerically superior Indian Army because they were fighting for a just cause. The Pakistan armed forces were the guardians of our national values It was also their sacred duty to safeguard the Islamic ideology from being submerged under the Hindu way of life. The heroism displayed by our soldiers has stabilised Pakistan and Islam. It is to them that Pakistan owes its sovereignty today. They have proved that Pakistan has come to stay.

(*159 words*)

LONDON THE ONLY PLACE FOR EQUAL SOCIETY

Example 15 :

Make a Precis of the following passage in about one-third of the original.

I do not think there is anything deserving the name of society to be found out of London and that for the following reason. London is the only place in which each individual in company, is treated according to his value in company, and to that only. In every other part of the kingdom, he carries another character about with him, which supersedes the intellectual or social one. It is known in Manchester or Liverpool what every man in the room is worth in land or money, what are his connections and prospects in life— and this gives a character of servility or arrogance, of mercenariness or impertinence to the whole of provincial intercourse. You laugh not in proportion to a man's wit but his wealth. You have to consider not what, but whom you contradict. You speak by the pound and are heard by the rood. In the metropolis there is neither time nor inclination for these remote calculations. Every man depends on the quantity of sense, wit or good manners he brings into society for the reception he meets with, in it. A member of parliament soon finds his level as a commoner. The merchant and manufacturer cannot bring his goods to market here : the great landed proprietor shrinks from being the lord of acres into a pleasant companion or a dull fellow. When a visitor enters or leaves a room it is not enquired whether he is rich or poor, whether he lives in a garret or a palace or comes in his own or a hackney coach, but whether he has a good expression of countenance, with an unaffected manner, and whether he is a man of understanding or a blockhead. These are the circumstances by which you make a favourable impression on the company, and by which they estimate you in the abstract. In the country, they consider whether you have a vote at the next election or a place in your gift, and measure the capacity of others to instruct or entertain them by the strength of their pockets and their credit with their banker. Personal merit is at a prodigious discount in the provinces. I like the country very well, if I want to enjoy my own company. but London is the only place for equal society, or where a man can say a good thing or express an honest opinion without subjecting himself to being insulted,

unless he first lays his purse on the table to back his pretensions to talent or independence of spirit. I speak from experience.

(*425 words*)

Adapted from Hazlitt's Essay On Coffee-House Politicians.

LONDON THE ONLY PLACE FOR EQUAL SOCIETY

Precis.

London enjoys the unique position of having society in the real sense of the word In this city all distinctions of wealth and position disappear in company. People are judged solely on the basis of their personal merit. All men meet as equals though they may later on establish their superiority on the ground of their intelligence and understanding. Their good manners and originality determine their position in society. Quite the contrary conditions prevail in the countryside and other cities of England. There a person's value in company is determined by his wealth and position. The attitude of the people towards one another is governed by material considerations. There is no honest exchange of ideas, no fair evaluation of character. One is considered gifted on the score of one's bank-balance or economic status. People are not judged there on the basis of their intrinsic worth.

(*140 words*)

FRIENDSHIP—A SPONTANEOUS GIFT

Example 16 :

B. A. and B.Sc. Examinations 1966.

Read the following passage carefully and then answer the questions set on it.

"Friendship is above reason, for though you find virtues in a friend, he was your friend before you found them. It is a gift that we offer because we must, to give it as the reward of virtue would be to set a price upon it and those who do it have no friendship to give. If you choose your friends on the ground that you are virtuous and want virtuous company, you are no nearer to true friendship than if you choose them for commercial reasons. Besides, who are you that you should be setting a price upon friendship ? It is enough for any man that he has the divine power of making friends, and he must leave it to that power to determine who his friends shall be. For though you may choose the virtuous to be your friends, they may not choose you, indeed friendship cannot grow where there is any calculated choice. It comes like sleep, and you should be grateful, without any misgiving, when it comes." A. Clutton Brock.

(*170 words*)

Questions on the Passage

(a) *Make a precis of the passage in about one-third of the original length.*

(b) *Why have those who set a price on friendship, no friendship to give ?*

(c) *Do you agree with the writer's opinion ? If you do, give reasons, if not, say briefly what you think on the subject.*

FRIENDSHIP—A SPONTANEOUS GIFT

Precis.

(a) Friendship is spontaneous and springs from no conscious choice. It comes naturally and is not the result of deliberate forethought. Evaluating the qualities of a person before choosing him as a friend is not in keeping with genuine friendship. We should let our intuitive power guide us in choosing friends instead of allowing selective considerations to intervene.

(*57 words*)

(b) Those who set a price on friendship have no friendship to give because their motives are selfish. They aim at personal gain in some form or the other and their chief concern is to benefit themselves from the friendship of others. They fail to realise that in friendship it is more worthy to give than to receive. When selfish motives predominate, friendship is bound to fade. Goldsmith has described such bogus friendship when he says :

"What is friendship but a name
A charm that lulls to sleep
A shadow that follows wealth and fame
And leaves the wretch to weep."

(c) In this passage, the author expresses the view that friendship is not the outcome of deliberate choice, but is something instinctive. It is true that genuine friendship does not involve any considerations of profit and loss and is mainly the result of a certain measure of magnetic attraction that the friends feel for each other. But it has to be admitted that temperamental and moral affinities stand behind this spontaneous flowering of friendship. There is a proverb in English : Birds of a feather flock together ; this is based on the actual experience of life. There is also a well-known Persian saying that pigeons associate with pigeons and hawks associate with hawks. Sometimes it has so happened that the desire to rescue others from misery and degradation has resulted in inspiring friendship. The generous and forgiving treatment that Bishop Myriel accords to Jean Valjean in Victor Hugo's *Les Miserables* completely revolutionises the character of the convict and becomes the basis of a lasting spiritual connection. When we consider the proverbial friendships of Jonathan and David in the Bible and of Damon and Pythias in the Greek tale we realise that ethical considerations cannot be absolutely banished from friendship, though they may be exercised in a sub-conscious manner. The friendship between Horatio and Hamlet springs from a philosophical outlook upon life.

A NATION REBORN

Example 17:

Make a Precis of the following passage in about one-third of its original length.

On this day, exactly a year ago, the people of Pakistan awoke to find themselves in the midst of a war ; in the murky hours of the morning the Indian armed forces had sneaked across the West Pakistan

border and were threatening to bite deep into our territory. What followed is now a memorable part of our history. In brief, the tide of aggression was not only halted but turned back and the invaders were made to pay heavily for their folly. Today is, therefore, a day of thanksgiving, a day of prayer and a day of remembrance. Today, the people of Pakistan must bow their heads before the Almighty who gave them strength to face the crisis without flinching and crowned their efforts with success. Today, the nation must remember with gratitude and pay humble homage to those who made the supreme sacrifice in the defence of their homeland. No praise can be too great for the role which the Armed Forces performed during the War. Although heavily outnumbered, they fought with such spirit and unmatched bravery that the invaders were quickly forced on the defensive and in many sectors driven far back into their own territory. The Pakistan Air Force, though only a fraction of the Indian fleet, promptly took command of the skies, hitting and ravaging the enemy not only on the battle fronts but pursuing him and hurting him in his own home. Even our little Navy took to the offensive, scouring the seas for Indian vessels and battering coastal installations. No wonder the war produced a bumper crop of heroes whose exploits have already passed into legend. The Pakistan Armed Forces can look back with legitimate pride on a truly heroic performance which brought them well-deserved bouquets from all over the world. The common man's response to the crisis was equally courageous. When President Ayub made his stirring call to action, the people rose as one man to defend their country. There was no panic, no fear, no querulous complaints, no scramble for safety. Throughout the land, both East and West, the people stood united, grimly resolved to fight to the last gasp in defence of freedom. It was an inspiring moment which laid bare before the whole world the stuff of which we Pakistanis are made. Such a nation can never be conquered. It can never die.

September 6, therefore, is a day of crucial significance for us. It brought us face to face with reality. It showed us the peaks to which we can rise as well as the chasms into which we can slip. The one lesson which all of us must absorb is that we are not yet fully secure in our freedom, that the threat to our very existence hovers at our door-steps. Dark clouds still blacken the horizon and may one day burst upon us with fresh fury. It is of the utmost importance that we should strengthen our defences not only material but also moral. Military defence can be left in the safe and capable hands of our tried leaders. The people's duty is to strengthen their moral defences. As the War showed so clearly, we have sound foundations to build upon. What is now needed is discipline, devoted hard work and complete unity in our ranks. Without hard work nothing can be attained. Without basic unity no nation can survive. The spiritual link between East and West Pakistan was illuminatingly demonstrated during the War. It should be preserved, protected and reinforced. For this a national view of things at all times is imperative. Any move, demand or proposal that cuts across this principle and encourages parochial trends is harmful and must be shunned. Politically we must endeavour to heal all rifts and repair all schisms which distract us and

dissipate our strength, so that the nation can march forward with sure and steady steps. Let us lay aside all bickerings and join hands to build a strong and economically stable Pakistan. As long as the Kashmir dispute sparks and smoulders, as long as India continues to arm and threaten us, we cannot afford to relax vigilance or indulge in internecine political strife.

Pakistan seeks peace—honourable peace as President Ayub has declared often and again. But should war be forced upon us, we shall fight back with the same resolute courage, that we displayed last year and once again, God willing, we shall make the aggressors bite the dust.

(741 words)

Adapted from The Pakistan Times, September 6, 1966.

A NATION REBORN

Precis.

September 6 is a memorable day for Pakistan. On this day India launched a war againt us without any ultimatum. The performance of our armed forces was highly commendable. The heroic soldiers of Pakistan not only repulsed the Indian attack but also drove the enemy far back into its territory. The air force not only routed the enemy on Pakistan fronts but also paralysed him by bombing the important Indian air-bases. Our small navy also came into action and destroyed the naval installations of the enemy. The country is greatly indebted to the brave armed forces and the martyrs who gave their lives in its defence. The people of both the wings of Pakistan stemmed this crisis with equal fortitude. They retained their nerve and faced the enemy as one man. Their grim determination and dauntless courage proved to the world that Pakistan had come to stay. The events of September 6 should make us realise that our freedom is not yet secure. The struggle will not be over as long as the Kashmir problem exists and the Indian attitude remains hostile. It is our duty as a nation to strengthen our moral fibre. We should resolve to work conscientiously and maintain a high standard of discipline and unity. Any efforts to disrupt the unity of the two wings should be shunned as poison. All our energies should be concentrated on stabilizing Pakistan, so that if we are threatened again we may, with God's help, checkmate all the nefarious designs of the enemy.

(247 words)

CHAPTER XXXV

PRECIS - WRITING (Continued)

Summarising Advanced and Long pieces of prose :—

We have now reached a stage when it will not be difficult for us to summarize a fairly advanced or long piece of prose. Here also we shall be required to keep in mind those very rules which we have explained in the last chapter. We should remember that a precis is not merely a disconnected list of the important points in the original. It is true that a good precis should contain all the important points but they should be properly arranged and coherently connected with one another so that they form a well-knit piece of composition. Besides being an abridgement of the original, a precis should also be a piece of good, readable and continuous prose. The following examples will elucidate the problem :—

EXAMPLE 1

A Father's Remorseful Reflections by the Bedside of his Little Son.

Punjab University B. A. Examination, 1946.

Listen son : I am saying this as you lie asleep, one little paw crumpled under your cheek and the red curls stickily wet on your damp forehead. I have stolen into your room alone. Just a few minutes ago, as I sat reading my paper in the library, a stifling wave of remorse swept over me. Guiltily I came to your bedside.

These are the things I was thinking son : I had been cross to you. I scolded you as you were dressing for school because you gave your face merely a dab with a towel. I took you to task for not cleaning your shoes. I called out angrily when you threw some of your things on the floor.

At breakfast I found fault, too. You spilled things—you gulped down your food. You put your elbows on the table. You spread butter too thick on your bread. And as you started off to play and I made for my train, you turned and waved a hand and called: "Good-bye, Daddy !" and I frowned, and said in reply, "Hold your shoulders back !"

Then it began all over again in the late afternoon. As I came up the road I spied you, down on your knees playing marbles. There were holes in your stockings. I humiliated you before your boy friends by marching you ahead of me to the house. Stockings were expensive and if you had to buy them you would be more careful ! Imagine that, son, from a father !

Do you remember, later when I was reading in the library, how you came in, timidly with a sort of hurt look in your eyes ? When I glanced up over my paper, impatient at the interruption, you hesitated at the door. "What is it you want ?" I snapped.

You said nothing, but ran across in one tempestuous plunge, and threw your arms around my neck and kissed me and your arms tightened with an affection that God had set blooming in your heart and which even neglect could not wither. And then you were gone, pattering up the stairs.

Well, son, it was shortly afterwards that my paper slipped from my hands and a terrible sickening fear came over me. What has been habit doing to me ! The habit of finding fault, of reprimanding. This was my reward to you for being a boy. It was not that I did not love you ; it was that I expected too much of you. I was measuring you by the yardstick of my own years.

And there was so much that was good and fine and true in your character. This little heart of yours was as big as the dawn itself over the wide hills. This was shown by your spontaneous impulse to rush in and kiss me good-night. Nothing else matters tonight, son. I have come to your bedside in the darkness, and I have knelt there ashamed !

It is a feeble atonement ; I know you would not understand these things if I told them to you during your waking hours. But tomorrow I will be a real daddy. I will chum with you, and suffer when you suffer and laugh when you laugh. I will bite my tongue when impatient words come. I will keep saying as if it were a ritual : "He is nothing but a boy—a little boy."

I am afraid I have visualized you as a man. Yet, as I see you now, son, crumpled and weary in your cot, I see that you are still a baby. Yesterday you were in your mother's arms, your head on her shoulder. I have asked too much, too much !

(*612 words.*)

Hints : This passage is difficult to condense because of its deeply reflective and emotional background. It will have to be reported in the Indirect form of Narration and the pathetic atmosphere of the passage will have to be captured in a detached, dispassionate spirit.

A Father's Remorseful Reflections by the Bedside of his Little Son.

Precis.

Throughout the day a father took exception to the behaviour of his little son. In the morning he scolded the boy for not washing himself and polishing his shoes properly He had been harsh to him for lack of table manners at breakfast and even when the boy bade him good-bye, he left for his office in a stern mood. In the afternoon the boy was insulted before his friends for having holes in his expensive stockings, In the evening when the boy came to bid good night, he was treated no better. But in spite of all this the boy gave his father an affectionate embrace and kissed him a fervent good-night

before going to bed. This made the father remorseful and he went to the boy's bedside where kneeling in shame he promised to be understanding, kind, and affectionate from the very next day. It had dawned on him that fathers expected too much from their children. He realised that a boy was after all a boy and could not behave like a grown-up man. His actions had to be viewed from a different angle. His real virtues, large-heartedness, forgiveness and an overriding love for his father demanded greater recognition and better return.

(205 words)

EXAMPLE 2
PAF NEW ERA

Make a Precis of the following passage in about one third of its original length :—

The nation observed Air Force Day on the 7th September, 66 to pay tribute to that small force of fearless men who played such a decisive role in turning the tide of the last year's war in Pakistan's favour. No words can express adequately the country's gratitude to the officers and men of the Pakistan Air Force. Although outnumbered one to five, the PAF demonstrated to the world that Pakistani airmen were second to none in skill and courage. They lent a decisive helping hand to the land forces, and harassed and hunted the Indian Air Force over Pakistan's skies and in the enemy's distant bases. In dogfights—which truly test the nerve and mettle of the fliers—the Pakistani pilots emerged unquestionable victors, emblazoning their names on the nation's military roll of honour. The September war was essentially a land conflict (as perhaps would be any future clash in the region), but the PAF showed that a well-trained and fit Air Force can make a decisive contribution to the result. It was the first taste of battle for the PAF (air fighting having been avoided during the Kutch Confrontation) and it has emerged from it richer in experience and more confident of itself.

It is appropriate that Air Force Day should be celebrated on September 7, for it was on this day that our airmen assumed firm control of the skies. It was also about this time that the PAF learnt that its traditional source of supply had been rudely sealed off. This, as the Commander-in-Chief Air Marshal Nur Khan has said proudly in his Defence of Pakistan Day message, signified the beginning of a new era in the life of the young Air Force. It realised that it would have to depend upon itself and its own ingenuity to maintain the ruthless efficiency which had been its most outstanding feature. The setback in supplies was not allowed to impair the PAF's capability or morale ; since then the force has absorbed many a new aircraft without the least lowering of standards. This process of equipping an Air Force and keeping it abreast of the times is perhaps the most crucial of all ; and it is to be recorded with satisfaction that the PAF has proved itself equal to the task. It stands ready once again to defend Pakistan with the same legendary skill and courage that the nation has just commemorated.

(398 words)

(*Adapted from the Pakistan Times, Thursday, September 8, 1966*)

P.A.F. NEW ERA

Precis.

September 7, 1966 was celebrated as Air Force Day throughout Pakistan. Last year on this very day the PAF came into action and dealt a heavy blow to the numerically superior IAF. The September War was chiefly a conflict of the Indo-Pakistan armies but the PAF's performance contributed greatly to our final triumph. The PAF gave unflinching support to our land forces and paralysed the enemy by bombing his important air-bases. During the War, the PAF's supplies were stopped but it maintained its efficiency by tapping other sources and augmenting its spirit of self-reliance. The courage and confidence displayed by the PAF during the war is most laudable. The nation is greatly indebted to its dutiful personnel which is always ready to face any future challenge with unflagging determination.

(126 word)

EXAMPLE 3

WINSTON CHURCHILL ON GEORGE BERNARD SHAW

Few people practise what they preach and no one less so than Mr. Bernard Shaw. Few are more capable of having the best of everything both ways. His spiritual home is no doubt in Russia ; his native land is the Irish Free State ; but he lives in comfortable England. His dissolvent theories of life and society have been sturdily banished from his personal conduct and his home. No one has led a more respectable life or been a stronger seceder from his own subversive imagination. He derides the marriage vow and even at times the sentiment of love itself ; yet no one is more happily or wisely married. He indulges in all the liberties of an irresponsible chatterbox, babbling gloriously from dawn to dusk, and at the same time advocates the abolition of Parliamentary institutions and the setting up of an Iron Dictatorship, of which he would probably be the first victim. It is another case for John Morley's comment upon Carlyle, "the Gospel of silence in thirty volumes by Mr. Wordy". He prattles agreeably with the tame English Socialists and preens himself with evident satisfaction in the smiles alike of Stalin or Mussolini. He promulgates in stern decree that all incomes should be equalized and that anyone who has more than another is guilty—unconsciously perhaps—of personal meanness, if not fraud; he has always preached the ownership of all forms of wealth by the State ; yet when the Lloyd George Budget imposed for the first time the slender beginnings of the super-tax, no one made a louder squawk than this already wealthy Fabian. He is at once an acquisitive capitalist and a sincere Communist. He makes his characters talk blithely about killing men for the sake of an idea ; but would take great trouble not to hurt a fly.

He seems to derive equal pleasure from all these contrary habits, poses and attitudes. He has laughed his sparkling way through life, exploding by his own acts or words every argument he has ever used

on either side of any question, teasing and bewildering every public he has addressed, and involving in his own mockery every cause he has ever championed. The world has long watched with tolerance and amusement the nimble antics and gyrations of this unique and double-headed chameleon, while all the time the creature was eager to be taken seriously.

If the truth must be told, our British island has not had much help in its troubles from Mr. Bernard Shaw. When nations are fighting for life, when the Palace in which the jester dwells not uncomfortably, is itself assailed, and everyone from prince to groom is fighting on the battlements, the Jester's jokes echo only through deserted halls, and his witticisms and commendations jar upon the ears of hurrying messengers, mourning women and wounded men. The titter ill accords with the tocsin, or the motley with the bandages. But these trials are over ; the island is safe, the world is quiet, and begins again to be free. Time for self-questioning returns ; and wit and humour in their embroidered mantles take again their seats at a replenished board. The ruins are rebuilt ; a few more harvests are gathered in. Fancy is liberated from her dungeon, and we can afford. thank God, to laugh again. Nay more, we can be proud of our famous jester, and in regathered security rejoice that we laugh in common with many men in many lands, and thereby renew the genial and innocent comradeship and kinship of mankind. For when all is said and done, it was not the jester's fault that there was a war. Had we all stayed beguiled by his musings and sallies, how much better off we should be ! How many faces we should have not to miss ! It is a source of pride to any nation to have nursed one of those recording sprites who can illuminate to the eye of remote posterity many aspects of the age in which we live. Saint, sage, and clown ; venerable, profound and irrepressible, Bernard Shaw receives, if not the salutes, at least the hand-clappings of a generation which honours him as another link in the humanities of peoples and as the greatest living master of letters in the English speaking world.

WINSTON CHURCHILL
ON
BERNARD SHAW

Precis.

Bernard Shaw says one thing and acts in just the opposite way. While he condemns the institution of marriage, he himself leads an ideal married life. He enjoys the privilege of the freedom of speech to the highest degree, but advocates the cause of absolute dictatorship. Although he strongly espouses the philosophy of socialism and equal distribution of wealth, he is himself a wealthy man with his capital safely invested. Thus he wants to have the maximum advantage of diametrically opposed points of view and a fantastically amusing sense of contradiction colours all his life and teaching.

Being a great master of wit and humour, Bernard Shaw could not be of any help to the British Island during the terrific war-times.

The spirit of buffoonery does not harmonise with the alarm signals and bandages of a period of life-and-death struggle. But Shaw is not to be blamed for the war. Had the world come under the spell of his refreshing fun and frolic, it would have been spared all this misery and destruction of human life. Now that the war has ended and the world has regained its laughing mood, the creative power of George Bernard Shaw is re-asserting itself as a great inter-linking force in the present-day civilised world. He stands out as a unique blend of profound wisdom, prophetic insight and sparkling comedy. The English-speaking world is worthily proud of his versatile genius.

EXAMPLE 4

HAZRAT KHAWAJA MUINUDDIN CHISHTI

A Friday Feature of the Pakistan Times 21st October, 1966.

Make a Precis of the following passage in about one third of the original :—

Whenever forces of gloom and darkness tend to overwhelm man there appears on the scene some great personality who strives to stem the tide of these evil forces and to help man in combating all that is ignoble and impure. This is God's way of helping man. The life of Hazrat Khawaja Muinuddin Chishti provides one of these instances in which the man of destiny comes to lead mankind towards light at a time when it is needed most.

In view of the important role that he played in establishing the Kingdom of God on this sub-continent at a time when forces of darkness were dominant, it is a pity that no detailed and authentic biography of the great saint has appeared till now. It is true that there are numerous references to his activities in various books of history and reminiscences, but unfortunately these are all sketchy and very often contradictory.

There is a considerable difference of opinion about the date and place of Khawaja Sahib's birth. But a majority of writers now agree that he was born in Chisht on the 14th Rajab 530 A.H. But it must be made clear that the order of which he was a luminary did not take the name of Chishtia from the fact that Khawaja Sahib was born in Chisht. About the time the Khawaja Sahib was born, Muslim Asia was passing through a political storm. The appearance of this great saint at this time destined to bring peace to millions and millions of men was most opportune. Ghiasuddin Ahmad, his father, was a Husaini Sayed and his mother's name was Hazrat Mahnur.

The Khawaja spent his childhood in Khorasan where his father had migrated after his birth. Khawaja Ghiasuddin Ahmad died in 545 A.H. at Nishapur, leaving his son a garden and a watermill as his sole inheritance. A short time after his father's death Hazrat Muinuddin came under the influence of a mystic Ibrahim Qandozi, sold the garden and the watermill, distributed the proceeds amongst the poor and went away to Bokhara and Samarqand. From now onwards his life resolves itself into a kind of perpetual giving. He

gave to his spiritual leader devotion and service for 20 years. For the establishment of the Kingdom of God on Earth he gave all he possessed, his health, wealth and energy. To men groping in darkness he gave light and even today he is giving spiritual succour to men in distraction and trouble.

In Bokhara the Khawaja became a pupil of Hisamuddin Bokhari and committed the Quran to memory. After finishing his studies in Bokhara he moved on to Haroon, a small village near Nishapur where he met Khawaja Usman Harooni, who was to initiate him into the discipline and spiritual exercises of the order. This meeting took place on the 10th of Shawwal 560 A.H. Khawaja Usman was a disciple of Haji Sharif Zindani who was a follower of Khawaja Ishaq Shami Chishti, the founder of the Chishtia order. It is now established that Khawaja Ishaq originally hailed from Syria and so was known as Shami, but he had settled down in the village of Chisht and it was from this village that the order received its vital impetus and thus came to be known as Chishtia.

The Khawaja Sahib spent over 20 years with his Master. This was a period of preparation and spiritual exercises. The Master did not allow the young disciple to embark on his mission independently until he was fully satisfied with his progress. Taking leave of his preceptor, the disciple proceeded to Mecca and Medina. From Medina he went to Baghdad, where he met the two great scholars and spiritual leaders, Sheikh Ziauddin and Shahabuddin Suhrawardy. From Baghdad he went to Hamadan and Tabriz and thence to Ispahan. In Ispahan he met Khawaja Qutbuddin Bakhtiar Kaki, who was later on to serve as his lieutenant in the great mission he undertook in the sub-continent. At Astrabad he met Shaikh Nasiruddin and stayed with him for some time. From Astrabad he migrated first to Herat and then to Sabzawar. At Sabzawar the Governor of the place, one Yadgar Muhammad, became his disciple. From Sabzawar, the Khawaja Sahib proceeded to Balkh where the well-known scholar and philosopher Hakim Ziauddin became his disciple. From Balkh he went to Ghazni and there he waited for the call. The call was not long in coming and when it came the Khawaja Sahib started for Lahore about 587 A.H. At Lahore, he stayed at the Dargah of the well-known saint Hazrat Data Ganj Bakhsh. Here he spent forty days in meditation, before leaving the Dargah for Multan. From Multan the Khawaja Sahib proceeded to Delhi. He did not stay long in Delhi, but leaving his great friend, disciple and lieutenant Hazrat Qutbuddin Bakhtiar Kaki there, he proceeded to Ajmer which was to serve as a centre for his mission on the sub-continent for the rest of his life.

At that time Ajmer was a place of great political importance, being the capital of the Chauhan Rajputs, whose head at the time was the great Prithvi Raj. Maulana Sharar says that the choice by the Khawaja Sahib of Ajmer as the centre of his mission was no less than a miracle. No sooner had the Khawaja Sahib settled in Ajmer than the people began flocking to him to seek guidance and light and soon the number of people who embraced Islam at his hands swelled.

Within a short space of time, this number increased to such large proportions that it set the authorities thinking.

Numerous temptations were offered by the Rajah to Khawaja Sahib in order to dissuade him from his religious activities. But these had no effect on him. The temptations were followed by threats. These also proved ineffective. Undismayed by threats and uninfluenced by temptations the Khawaja pursued his mission unostentatiously but successfully—too successfully for the authorities to disregard it. Alarmed at the success of the mission, the Rajah in a fit of arrogance and anger one day, ordered him to quit his dominions. This order left the Khawaja Sahib unruffled who, in reply, just sent back to the Rajah the dignified message: "Give my party a few day's time and then we will see". To his companions he remarked : "We are going to hand over the Rajah as a prisoner to another monarch". And as we know, before the haughty Rajah's orders to expel Khawaja Sahib could be enforced, Shahbuddin Ghauri invaded India and took away Prithvi Raj as a prisoner. And Khawaja Sahib continued his mission uninterruptedly from Ajmer for nearly 45 years.

In Ajmer, Khawaja lived a life of piety and prayer and passed his time mostly in devotion and meditation. Shaikh Fariduddin Attar says that Khawaja Sahib fasted most of the time and in any case ate sparsely just for subsistence. Hazrat Nizamuddin has reported that the Khawaja Sahib's dress was very simple ; he used to cover himself with a 'dutai' i.e. two sheets of cloth stitched together. When this 'dutai' was torn, the saint used to stitch it himself.

His selflessness and devotion to the service of God and man, his abounding grace and overwhelming gentleness endeared him to all who came in contact with him. People flocked to Ajmer to seek his blessing and to embrace Islam at his hands. It is said several millions embraced Islam at his hands.

Sir Thomas Arnold has remarked in his well-known book *Preaching of Islam* that the propagation of Islam in the sub-continent was not achieved by those wielding political power but by saints like Khawaja Muinuddin Chishti.

It will thus be seen that the Khawaja Sahib embarked upon his mission in open defiance of a mighty emperor and he won. Undaunted by the forces arrayed against him, undismayed by the magnitude of the task facing him, without any resources at his command, this great warrior did not falter in his footsteps. Having completed his mission the Khawaja Sahib breathed his last on the 6th of Rajab 633 A.H. There are not many cases in the history of mankind of a single man having achieved so much without any aid or resources except his own personality.

His mission continued even after his death. Through his sons and disciples his great work was continued in spite of political changes and upheavals on the sub-continent. Every year from the 1st to the 6th Rajab the Urs-anniversary of the Khawaja Sahib's death is held, and it is attended by thousands and thousands of people of all races,

religions, and communities. Empires have appeared and disappeared, dynasties have come and gone, monarchs have ruled and passed away, the country has seen many political convulsions and upheavals but the attraction of the name of Hazrat Muinuddin Chishti continues to grow.

HAZRAT KHAWAJA MUINUDDIN CHISHTI

Precis.

When evil and corruption begin to dominate the world, God sends men of extraordinary spiritual stature like Khawaja Muinuddin Chishti to rescue the suffering humanity. It is a matter of regret that we have no dependable biography of the great saint. From historical references we glean that he was born at Chisht in Rajab 530 A.H. His father Ghiasuddin was a Husaini Sayed and his mother's name was Mahnur. Khawaja Ghiasuddin died in 545 A.H., leaving a garden and a watermill as a legacy to his son. Because of his pronounced spiritual leanings, he disposed of his property and gave away all that he had in charity to the poor. His life, henceforward, was one of complete self-denial and service. After learning the Quran by heart, he went to Haroon, a village near Nishapur where he met his great spiritual leader Khawaja Usman Harooni in 560 A.H. He imparted to him the light and vision of the order to Chisht. Khawaja Muinuddin perfected himself under the guidance of his Master for 20 years. It was only after Khawaja Harooni was satisfied with the spiritual attainments of his votary that he allowed him to undertake his mission by himself. He travelled extensively and met many eminent sages and seers gaining more and more of spiritual illumination and realisation of God. The call came to him ultimately and after visiting the mausoleum of Hazrat Data Ganj Bakhsh at Lahore, and imparting spiritual light to his disciple Hazrat Khawaja Bakhtiaruddin Kaki at Delhi, he settled down finally at Ajmer, the capital of the Chauhan Rajput, Prithvi Raj. Here began the tough tussle between Good and Evil, between Islam and paganism in full force. The Rajah was seriously perturbed by the rapid spread of Islam at the hands of Khawaja Muinuddin and ordered him to leave his kingdom. But the great saint knew the future trend of events and told his disciples that he had handed over Prithvi Raj as a prisoner to another king. His prediction came out to be true and Prithvi Raj was taken prisoner by Shahbuddin Ghauri.

Khawaja Muinuddin resisted all temptations and threats and kept the torchlight of Islam steadily alight. It has been rightly said by Sir Thomas Arnold that the spread of Islam in India is due to the untiring zeal of great saints like Khawaja Muinuddin and has not resulted from the support of kings and political leaders. His death-anniversary is celebrated from the 1st to the 6th Rajab every year and thousands of people flock to it.

For full 45 years he spread the light of Islam through the length and breadth of India. His magnetic personality made him a fountain-head of spiritual bliss and even after his death he continues to be an immortal force commanding universal respect and devotion. Through

all the changes and chances of history he has stood triumphant on his lofty spiritual pedestal. While powerful monarchs have crumbled to dust and mighty empires have gone into decay, his work and achievement continue to shine in eternal glory.

(*500 words*)

EXAMPLE 5

A BOY OF THE AGE OF FOURTEEN

Original :

In this world of human affairs there is no worse nuisance than a boy at the age of fourteen He is neither ornamental nor useful. It is impossible to shower affection on him as on a little boy; and he is always getting in the way. If he talks with a childish lisp he is called a baby, and if he answers in a grown-up way he is called impertinent. In fact any talk at all from him is resented. Then he is at the unattractive, growing age. He grows out of his clothes with indecent haste; his voice grows hoarse and breaks and quavers; his face grows suddenly angular and unsightly. It is easy to excuse the shortcomings of early childhood but it is hard to tolerate even unavoidable lapses in a boy of fourteen. The lad himself becomes painfully self-conscious. When he talks with elderly people he is either unduly forward, or else so unduly shy that he appears ashamed of his very existence.

Yet it is at this very age when in his heart of hearts a young lad craves for recognition and love; and he becomes the devoted slave of one who shows him consideration. But none dare openly love him, for that would be regarded as undue indulgence, and therefore bad for the boy. So what with scolding and chiding, he becomes very much like a stray dog that has lost his master.

For a boy of fourteen his own home is the only paradise. To live in a strange house with strange people is little short of torture, while the height of bliss is to receive the kind looks of women and never to be slighted by them.

A BOY AT THE AGE OF FOURTEEN

Precis.

A boy at the age of fourteen is really a very unenviable person. He is disliked and insulted by his elders who sometimes confuse him with a child and sometimes with a grown-up person. It is also at this age that he begins to grow rapidly and his rapid growth lands him in many an awkward situation. A boy of fourteen secretly yearns for love and feels immensely grateful to anyone who tolerates him. He especially desires to be loved and respected by members of the fair sex.

EXAMPLE 6

Original :

It is not luck but labour that makes men. Luck says an American writer, is ever waiting for something to turn up : labour with keen

eye and strong will always turns up something. Luck lies in bed and wishes the postman would bring him news of a legacy; labour turns out at six and with busy pen and ringing hammer lays the foundation of a competence. Luck whines; labour watches. Luck relies on chance; labour on character. Luck slips downwards to self-indulgence; labour strides upwards and aspires to independence. The conviction, therefore, is extending that diligence is the mother of good luck : in other words, that a man's success in life will be proportionate to his efforts, to his industry, to his attention to small things.

SOLUTION

(*a*) **Title :** Luck versus Labour.

(*b*) **Main Points :**

1. Labour and not luck is responsible for the greatness of men.
2. Those who depend on luck always look forward to unexpected windfalls. They are also lazy; they constantly murmur and become gradually demoralised.
3. Those who depend on labour are hardworking and vigilant. They are lovers of independence and men of character.
4. Labour is recognised as the maker of man.

LUCK VERSUS LABOUR

Precis.

Labour and not luck is the maker of man. Those who depend on luck are lethargic; they are constantly complaining and become gradually demoralised. Those who depend on labour are industrious, watchful, self-reliant and independent. It is now being recognised that success in life depends on hard work.

EXAMPLE 7

Original :

Look where we may, the present trend of civilization cannot escape our notice. Rather it is painfully brought home to us that we are travelling down an inclined plane. Instead of moving upward, letting the ape and the tiger die, we are going back to the beast once more. If civilization means a constant effort to live progressively a higher and nobler life than before, it means the subordination of the self to the interest of the public at large; it means stern self-control and self-discipline. It must be admitted that since the Second World War we have travelled a long way in the direction of barbarism. Unbridled licence has usurped the place of stern self-control. Fidelity, constancy, and purity in man as well as in woman have given place to a desire for self-satisfaction and casual enjoyment. At the same time the desire to marry and shoulder the responsibility of married life are on the decline. This same beastly tendency is equally apparent in the political sphere too. Time there was when one nation was ashamed to make an unprovoked attack on another and had to find out some plausible excuse to accomplish its selfish end. The modern formula is that a nation must have a place in the

sun and scope for development and the fulfilment of this destiny is supposed to be a sufficient excuse to destroy the independence of its weaker neighbours. Civilised society seems to be like a ship without rudder or compass and madly driven by a crew of maniacs fast drifting towards the rocks which lie ahead of it and which will send it to the bottom.

We are Heading for Destructian.

Precis.

Since the Second World War both culture and civilization are on the decline. Self-control and self-denial have been replaced by self-indulgence and selfishness. Constancy and purity in domestic life are regarded as things of the past. The institution of marriage has become a standing joke. In the political sphere the same barbarous tendencies are at work. Strong nations are attacking weak nations without any excuse or provocation. On the whole it appears that the civilised society is going to the dogs and is deliberately courting ruin and disaster.

The student should have a clear idea of the moral and intellectual stature of Lord Bryce before studying his views on Abraham Lincoln in Example 8 that follows.

A Biographical Sketch of Lord Bryce.

James Bryce, the eminent British statesman, jurist and author was born at Belfast on the 10th May, 1838, of a Scottish family. His father James Bryce was a school master at Glasgow, where the child attended the high school and then the University. In 1857 Bryce went to Trinity College. Oxford, where he was elected a fellow of Oriel after a brilliant academic record. Even before he began his legal studies, he had published his *Holy Roman Empire*, a brilliant piece of historical work which is still of interest and importance to students of history.

Bryce was called to the Bar at the Lincoln's Inn in 1867. Next year he began to lecture on law at Owen's College Manchester and became Regius Professor of Civil Law at Oxford in 1870. He held this position until 1893. In 1870 he had made first of a series of visits to America. In 1876, he toured Caucasus, Armenia and Constantinople. He founded the Anglo-Armenian Society which was the beginning of his life-long interest in the Armenians. He showed little discretion in supporting the Armenians against Turks.

He entered the House of Commons and his firsthand knowledge of many countries made him a distinguished figure in the Liberal party. In 1886 he was under-secretary for Foreign Affairs. His book *The American Commonwealth* published in 1888 won him undying fame in America. His statue is placed in the gallery of distinguished Americans in the American Congress.

In 1895 he travelled in South Africa and his book, *Impressions of South Africa* appeared two years later. In the Campbell-Bannerman Cabinet of 1905 Bryce was Chief Secretary for Ireland, a very

sensitive administrative position and in 1907, the Prime Minister sent him as Ambassador to Washington and he remained there up to 1911.

For his services he was created Viscount in 1913 and in 1914 his old Univeristy Oxford gave him an honorary degree. During these years he was largely engaged on his monumental books *Modern Democracies* and *International Relations*.

Lord Bryce married in 1880, Elizabeth Marion, daughter of Thomas Ashton of Hyde and sister of first Lord Ashton of Hyde. He received Order of Merit in 1907 and G.C.V O. in 1918. His last speech in the House of Lords was on Irish treaty in December 1921 and his last public address was an appeal on behalf of the Armenians at the Mansion House, London. He died at Sidmouth on January 22, 1922.

EXAMPLE 8

ABRAHAM LINCOLN AS ORATOR

Adapted from Lord Bryce

Original :

No man since Washington has become to Americans so familiar or so beloved a figure as Abraham Lincoln. He is to them the representative and typical American, the man who best embodies the political ideals of the nation. He is typical in the fact that he sprang from the masses of the people, that he remained through his whole career a man of the people, that he never failed to trust in the people and to rely on their support. Every native American knows his life and his speeches. His anecdotes and witticisms have passed into the thought and the conversation of the whole nation as those of no other statesman have done. He belongs, however, not only to the United States but to the whole civilized mankind. It is no exaggeration to say that he has grown to be a conspicuous figure in the history of the modern world. Without him the course of events not only in the Western hemisphere but in Europe also would have been different. He was called to guide a mighty state at the greatest crisis of its fate and the guidance he gave has affected the march of events ever since.

Lincoln's speeches make him known by his words as readers of history know him by his deeds. In popularly-governed countries the great statesman is of necessity an orator though his eminence as a speaker may be no true measure of his power and fame, for wisdom, courage, and tact bear little direct relation to the gift for speech. But whether that gift be present in greater or lesser degree, the character and ideas of a statesman are best studied through his own words. This is particularly true of Lincoln because he was not what may be called a professional orator. There have been famous orators whose speeches we may read for the beauty of their language or for the wealth of ideas they contain, with comparatively little regard to the circumstances that led to their being delivered. Lincoln is not one of these. His speeches need to be studied in close relation to the occasions which called them forth. They are not philosophical discourses or brilliant displays of rhetoric. They are a part of his life. They are the

expression of his convictions. They derive their weight and dignity from the fact that they deal with grave and urgent questions and express the spirit in which he approached those questions. Few great characters stand out so clearly revealed by their words, whether spoken or written, as he does.

Lincoln's discourses are not like those of other men whose eloquence has won them fame. When we think of such men as Demosthenes, Cicero, Burke, Sheridan, Gladstone and Bright we think of exuberance of ideas, of a command of appropriate similes or metaphors, of imaginative flights, of outbursts of passion, fit to stir and rouse an audience to like passion. We think of the orator as gifted with a powerful or finely modulated voice, an imposing presence, and a graceful delivery. On remembering that Lincoln was by profession a lawyer and practised law until he became President of the United States, we think of the special gifts of the forensic orator—dexterity in handling a case in such a manner as to please and capture the judge or the jury and the skill in those rhetorical devices and strokes of art which can be used to engage the listener's feelings and distract his mind from the real merits of the issue.

Of all this kind of talent, there was in Lincoln but little. He was not an artful pleader. It was said of him that he could argue well only those cases in the justice of which he personally believed and was unable to make the worse appear the better reason. For most of the qualities which the world admires in Cicero or in Burke we should look in vain in Lincoln's speeches. They are not fine pieces of exquisite *diction* fit to be declaimed as school exercises or set before students as models of composition.

What, then, are their merits? and why do they deserve to be valued and remembered?

To answer this question, let us first ask what were the preparation and training Abraham Lincoln had for oratory, whether political or forensic.

Born in rude and abject poverty, he had never any education, except what he gave himself, till he was approaching manhood. Not even books wherewith to inform and train his mind were within his reach. No school, no University, no legal faculty had any part in training his powers. When he became a lawyer and a politician, the years most favourable to continuous study had already passed and the opportunities he found for reading were very scanty. He knew but few authors in general literature though he knew those few thoroughly. He taught himself a little mathematics but he could read no language except his own, and can have had only the faintest acquaintance with European history or with any branch of philosophy.

The want of regular education was not made up for by the persons among whom his lot was cast. Till he was a grown man, he never moved in any society from which he could learn those things with which the mind of an orator or a statesman ought to be stored. There was for many years no one for him to mix with except the petty

practitioners of a petty town, who knew little more than he did himself.

Schools gave him nothing, and society gave him nothing. But he had a powerful intellect and a resolute will. Isolation fostered not only self-reliance but also the habit of prolonged and intense reflection. He thought everything out for himself. His convictions were his own—clear and coherent. He was not positive and opinionated and at certain moments he pondered and hesitated long before he decided on his course. But though he could keep a policy in suspense, waiting for events to guide him, he did not waver. He paused and reconsidered but it was never his way either to back upon a decision once made or to waste time in vain regrets that all he expected had not been attained. He took advice readily and left many things to his ministers but he did not lean upon his advisers. Without vanity or ostentation, he was always independent, self-contained, prepared to take full responsibility for his acts.

That he was keenly observant of all that passed under his eyes, that his mind played freely round everything he touched, we know from the accounts of his talk which made him famous in the town where he lived. His humour and his memory for anecdotes which he could bring out to good purpose at the right moment are the qualities which Europe deems distinctively American. But no great man of action in the nineteenth century, even in America possessed them in the same measure. Seldom has so acute a power of observation been united to so abundant a power of sympathy.

The interest of his speeches lies in their revelation of his character. What are the distinctive merits of these speeches ? There is less humour in them than his reputation as a humorist would have led us to expect. They are serious, grave, practical. We feel that the man does not care to play over the surface of the subject or to use it as a way of displaying his cleverness. He is trying to get right down to the very foundation of the matter and tell us what his real thoughts about it are. In this respect, he sometimes reminds us of Bismarck's speeches, which in their rude, broken, forthdarting way, always go straight to their destined aim, always hit the nail on the head. So too, in their effort to grapple with fundamental facts Lincoln's speeches bear a sort of likeness to Cromwell's speeches, though Cromwell has far less power of utterance and always seems to be wrestling with the difficulty of finding language to convey to others what is plain, true and weighty to himself. This difficulty makes the great Protector, frequently confused and obscure. Lincoln, however, is always clear. Simplicity, directness and breadth are the notes of his thought. Aptness, clearness and again simplicity are the notes of his diction. The American speakers of his generation were generally infected by floridity. Even men of brilliant talent were by no means free from this straining after effect by highly-coloured phrases and theatrical effects. Such faults have today virtually vanished from the United States from a change in public taste to which the example set by Lincoln himself may have contributed. In the forties and fifties florid rhetoric was rampant in the States. That Lincoln escaped it, is a mark of his independence as

well as of his greatness. There is no superfluous ornament in his orations, nothing tawdry, nothing otiose. For the most part he addresses the reason of his hearers. When he does appeal to emotion, he does it quietly, perhaps even solemnly. The note struck is always a high note. The impressiveness of the appeal does not come from vehemence of language but from the sincerity of his convictions. The steady heat of an intense and strenuous soul is easily perceptible.

The impression which most of Lincoln's speeches leave on the reader is that their matter has been carefully thought over even when the words have not been learnt by heart. But there is an anecdote that on one occasion, early in his career, Lincoln went to a public meeting not in the least intending to speak, but presently being called for by the audience, rose in obedience to the call, and delivered a long address so ardent and thrilling that the reporters dropped their pencils and, absorbed in watching him, forgot to take down what he said. It has also been stated on good authority that on his way in the railroad cars to the dedication of the monument on the field of Gettysburg, he turned to a Pennsylvanian gentleman who was sitting beside him and remarked : "I suppose I shall be expected to say something this afternoon ! lend me a pencil and a bit of paper", and that he thereupon jotted down the notes of a speech which has become the best known and the best remembered of his utterances, so that some of its words and sentences have passed into the minds of all educated men everywhere.

That famous Gettysburg speech is the best example one could desire of the characteristic quality of Lincoln's eloquence. It is a short speech. It is wonderfully terse in expression. There is in it not a touch of what we call rhetoric, or of any striving after effect. Alike in thought and language it is simple, plain, direct. But it states certain truths and principles in phrases so aptly chosen and so forcible that one feels as if those truths could have been conveyed in no other words and as if this deliverance of them were made for all time. Words so simple and so strong could have come only from one who had meditated so long upon the primal facts of American history and popular government that they had become to him like the truths of mathematics in their clearness, their breadth and their precision.

Though his language is calm and restrained in his speeches on Slavery, he never condescends to palter with slavery. He shows its innate evils and dangers with unanswerable force. His speeches are lucid, close, and cogent. They sometimes remind one of Webster and sometimes even of Burke, though they do not equal the former in weight nor the latter in splendour of diction.

The career of Lincoln is often held up to ambitious young Americans as an example to show what a man may achieve by his native strength with no advantages of birth or environment or education. In this there is nothing improper, nothing fanciful. The moral is one which may well be drawn, and in which those on whose early life Fortune has not smiled may find encouragement. But the example is, after all, no great encouragement to ordinary men, for Lincoln was an extraordinary man.

He triumphed over the adverse conditions of his early years because Nature had bestowed on him high and rare powers. His fellowmen, when asked why they so trusted him answered that it was for his common sense. These superficial observers who could not go beyond his homely aspect and plain manners failed to see that Lincoln's common sense was a part of his genius. What is common sense but the power of seeing the fundamentals of any practical question and of disengaging them from the accidental and transient features that may overlie these fundamentals—the power of getting down to the bed-rock ? All men of high practical capacity have this power. It is the first condition of success. But in men who have received a philosophical or literary education, there is a tendency to embellish the language for purposes of persuasion or for their own gratification. This is a tendency which may carry them too high above the heads of the crowd. Lincoln, never having had such an education, spoke to the people as one of themselves. He seemed to be saying not only what each felt, but expressing the feeling just as each would have expressed it. In reality he was quite as much above his neighbours in insight as was the polished orator or writer, but the plain directness of his language seemed to keep him on their level. His strength lay less in the form and vesture of thought than in the thought itself, in the large, simple, practical view which he took of the position. The sterling merit of these speeches is to be found in the justness of his conclusions and their fitness to the circumstances of the time. When he rose into higher air, when his words were clothed in stateliness and solemnity, it was the force of his conviction and the emotion that thrilled through his utterance, that printed the words deep upon the minds and drove them home to the hearts of the people.

What is a great man ? How far greatness lies in the power and range of the intellect, how far in the strength of the will, how far in elevation of view and aim and purpose—this is a question too large to be debated here. But of Abraham Lincoln it may be truly said that in his greatness all the three elements were present. He was a patient thoughtful man whose intelligence was vigorous enough to master the incomparably difficult problems he was called to deal with. His executive talent showed itself not in sudden and startling strokes but in the calm serenity with which he formed his judgments and in the undismayed firmness with which he adhered to them in the face of popular clamour and conflicting counsels. These were the qualities needed in one who had to pilot the Republic through the heaviest storm that had ever broken upon it. But the mainspring of his power and the truest evidence of his greatness lay in the nobility of his aims, in the fervour of his conviction, in the stainless rectitude that guided his action and won for him the confidence of the people. Without these things neither the vigour of his intellect nor the firmness of his will would have availed.

There is a vulgar saying that all great men are unscrupulous. Of him it may rather be said that the note of greatness we feel in his thinking and his speech and his conduct had its source in the loftiness and purity of his character. Lincoln's is one of the careers that refutes this imputation on human nature.

ABRAHAM LINCOLN AS ORATOR

Precis.

Abraham Lincoln is the most popular figure in America because he represents their highest democratic ideals and traditions. He commands not only the love and respect of the Americans but is also held in great esteem by the people all over the civilized world. He guided the destiny of his country at the most critical period in its history and played an important role in shaping the course of events for all time to come.

The speeches of Lincoln reflect his personality and character. While the speeches of other outstanding orators can be studied for the charm of their expression and the depth of their thought without taking into consideration the circumstances that gave rise to them, the speeches of Lincoln are so closely linked with the occasions from which they sprang that they cannot be dissociated from them at all. They contain the essence of his personality as he reacted to the various problems that confronted him. They are the core of his life; they hold a mirror to his soul. When we compare Lincoln with the other great orators such as Cicero and Demosthenes, Burke and Sheridan, we do not find in him that brilliancy of expression, that power of appeal to the emotions of his audience which we find in the great masters of the past. Although he had practised law before becoming the President of the United States, yet he had not acquired the persuasive knack of influencing his listeners by means of rhetorical devices. He could successfully reason out only those cases which he knew to be just and true. He could not camouflage falsehood as truth.

Lincoln had no scholastic background. He sprang from the masses and had no advantages of birth, cultural environment and education. He was a self-taught man whose achievements emanated from his God-given resources and his unique capacity for reflection on the problems of life. He knew little of European history and philosophy. Although he had studied only a few authors in general literature, yet he had studied them with great thoroughness. He had had no chances of polishing himself by moving in progressive society. All these disadvantages brought out the best in him and he sorted out things for himself by his uncommon faculty of deep and independent deliberation. This gave him a clear insight into the problems that he had to tackle. Although he consulted and trusted others yet he was firm in his decisions and never vacillated. He had an unusual power of observation and his talk was replete with humour and sympathy.

The speeches of Lincoln are serious and practical. He goes direct to the heart of the subject and does not trifle with it. In this respect his speeches resemble those of Bismarck and Cromwell. But Lincoln has greater command over the language than Cromwell and there is no obscurity in his speeches as we find in those of the Protector. The characteristic qualities of the speeches of Lincoln are clarity, simplicity and directness. He steers clear of all verbal embellishments and his expression is remarkably natural and direct. His language is absolutely free from cheap ornamentation, the besetting fault of his

age and derives its strength from simplicity, sincerity and directness. When he appeals to the emotions of his audience, his success does not result from any rhetorical appeals but springs from the sincerity of his feelings and convictions. It is the force and fire of his soul which keeps his audience spell-bound.

Lincoln's speeches were the natural expression of a great mind. Once he was called upon to speak extempore ; his speech was so enthralling that the reporters dropped their pencils and watched him with all-absorbing attention. Here was a man who dealt with souls. The famous Gettysburg address was delivered by him without any elaborate preparation. He jotted down a few notes on his way to the field of Gettysburg. His speech on this memorable occasion stands as a lasting testimony to his genius and moral stature. It is a marvel of brevity, simplicity and direct utterance. The democratic ideals of American history have been enunciated with such clarity and conviction that we feel that they could not have been expressed in any other words.

Lincoln conquered all the difficulties that came in his way by dint of those extraordinary gifts that God had bestowed on him. His fellowmen were once questioned why they trusted him. They replied that it was because of his common sense. These shallow observers did not realise that Lincoln's common sense was a part of his genius which enabled him to get to the heart of things by tearing out the pith and discarding all that was unimportant and accidental. As Lincoln had not received literary and philosophical education he expressed himself in a natural and direct manner without any artificial graces. So far as intellectual depth and insight were concerned he was at par with the great master-minds in the field of oratory. But when it came to expression, he spoke like an ordinary man without any ornate frills so that he might not go beyond the understanding of the common people. His speeches derive their strength from the truth and sincerity of their thought-content rather than from any deliberately cultivated style. A great man has three essential features—a powerful intellect, a resolute will and a lofty purpose. Abraham Lincoln had all these three qualities in an abundant measure. But the quality which basically contributed to his greatness was the nobility of his character and the loftiness of his aim.

It is sometimes rudely remarked that all great men are unprincipled. The noble spirit and integrity of Abraham Lincoln's character are enough to contradict this sweeping statement.

EXAMPLE 9
LINCOLN'S GETTYSBURG ADDRESS

Introductory Note—Soon after the battle of Gettysburg, the field was dedicated as a national cemetery. On that occasion President Lincoln spoke the following words, which will endure for ever as an expression of the spirit of the United States.

Original.

Four score and seven years ago our fathers brought forth on this continent, a new nation, conceived in Liberty, and dedicated to the proposition that all men are created equal.

Now we are engaged in a great civil war; testing whether that nation or any nation so conceived and so dedicated can long endure. We are met on a great battle field of that war. We have come to dedicate a portion of that field, as a final resting place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this.

But, in a larger sense, we cannot dedicate — we cannot consecrate — we cannot hallow — this ground. The brave men, living and dead, who struggled here have consecrated it, far above our poor power to add or detract. The world will little note, nor long remember what we say here, but it can never forget what they did here. It is for us the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us—that from these honoured dead we take increased devotion to that cause for which they gave the last full measure of devotion — that we here highly resolve that these dead shall not have died in vain — that this nation, under God, shall have a new birth of freedom — and that government of the people, by the people, for the people, shall not perish from the earth.

LINCOLN'S GETTYSBURG ADDRESS

Precis.

Eighty seven years ago this nation was born as a symbol of freedom dedicated to the principle of equality. She is now engaged in a life-and-death struggle. We dedicate this national cemetery to the memory of those heroes who sacrificed their lives for their country and the cause that they upheld. In fact our heroes have already sanctified it by their deeds. It is now our duty to complete their work in the cause of freedom and prove that democracy shall live and triumph for ever.

(90 words)

EXAMPLE 10

MORAL EXCESS A MENACE TO CIVILIZATION

Central Superier Services Examination, 1966

Original.

Make a precis of the following passage in about 200 words :—

We are told that moral improvement has not kept pace with the advances of science, and that the troubles of our age are largely due to this disparity. I shall argue this view is false, or at least profoundly misleading. For I believe that never in the history of mankind has the hunger for brotherhood and righteousness exercised such power over the minds of men as today. The past two centuries have not been an age of moral weakness, but have, on the contrary, seen the outbreak of a moral fervour which has achieved numberless humanitarian reforms and has improved modern society beyond the boldest thoughts of earlier centuries. And I believe it is this fervour which in our own lifetime, has outreached itself by its inordinate aspirations and thus heaped on mankind the disasters that have befallen us.

I admit that these disasters were accompanied by moral depravation. But I deny that this justifies us in speaking of moral retardation. What sluggish river has ever broken the dams which contained it, or smashed the wheels which harnessed it ? We have yet to discover the proper term for describing this event. Ethics must catch up with the pathological forms of morals due to the modern intensification of morality. We must learn to recognise moral excesses. I shall suggest that modern nihilism is a moral excess from which we are suffering today And I shall try to look past this stage and see whether there is in fact anything beyond it. For our passion for nihilistic self-doubt may be incurable, and it may come to an end only when it has finally destroyed our civilisation. To speak of moral passions is something new. Writers on ethics, both ancient and modern, have defined morality as a composed state of mind. So novel is the present state of morality that it has been overlooked by all writers on ethics. The idea that morality consists in imposing on ourselves the curb of moral *commands* is so ingrained in us that we simply cannot see that the moral need of our time is, on the contrary, to curb our inordinate moral *demands* which precipitate us into moral degradation and threaten us with bodily destruction.

Hints.

This passage is stiff in language as well as in its thought-content. The key-word in the passage is *nihilism* and the key-sentences are (1) Our passion for nihilistic self-doubt may be incurable and it may come to an end only when it has fully destroyed our civilisation and (2) The moral need of our time is to curb our inordinate moral demands which precipitate us into moral degradation and threaten us with bodily destruction.

Aid to the students : Vocabulary.

Has not kept pace with—Has not advanced at equal rate with ; has lagged behind.

Disparity—Inequality, difference.

Hunger for—Craving for ; strong desire for.

Fervour—Vehemence, passion, zeal.

Has outreached itself—Has gone beyond its proper limits.

Inordinate—Immoderate, excessive, intemperate.

Depravation—Deterioration, perversion ; corruption ; abstract noun from deprave which means to make bad, deteriorate, pervert, corrupt.

Retardation—Slowing down, delay in progress or development.

Dams—Barriers to hold back water, reservoirs to prevent flooding.

Smashed—Broken to pieces ; routed or crushed.

Catch up with—Overtake, come up to somebody who is going in the same direction.

Pathological—from Pathology, science of bodily diseases.

Nihilism—Negative doctrines, total rejection of current beliefs in religion or morals; scepticism that denies all existence; doctrines of extreme revolutionary party in the 19th century Russia finding nothing to approve of in the constituted order of things.

Past—Beyond.

Precipitate—Throw down headlong; hurl, fling, urge on, hurry, hasten the occurrence of.

MORAL EXCESS A MENACE TO CIVILIZATION

Precis.

It is often remarked that the misfortunes of our age are due to the fact that moral progress has lagged behind scientific advance. This notion is absolutely wrong. The last two centuries have witnessed an unprecedented rise in the spirit of humanitarianism all over the world. The real cause of our misery springs from the fact that our moral hankerings have transgressed their legitimate bounds and have encroached upon the domains of faith and religion. This has subjected us to untold calamities. In our zeal to uphold the present-day outlook upon morality we have broken through all the barriers of faith and peace of mind. One outstanding example of this moral imbalance is the spirit of modern scepticism which totally rejects all belief in religion and the constituted order of things. The science of morality should be able to combat these unwholesome tendencies if humanity is to be saved from complete annihilation. When we insist on verification by demonstration in all matters, we cut at the root of faith and religion. In fact when morality makes an aggressive impact on these basic domains of human welfare, it exposes us to the risk of complete moral and physical extinction. *(200 words)*

EXAMPLE 11

MY ASSOCIATION WITH SNAKES

Abridged from 'Far Away and Long Ago' by W. H. Hudson.

Write a precis of the following passage in not more than 80 words :-

Original.

Snakes were common about us: snakes of seven or eight different kinds, green in the green grass, and yellow and dusky — mottled in the dry and barren places and in withered herbage, so that it was difficult to detect them. Sometimes they intruded into the dwelling-rooms, and at all seasons a nest or colony of snakes existed in the thick old foundations of the house, and under the flooring. In winter they hibernated there, tangled together in a cluster no doubt, and in summer nights they were at home, coiled at their ease or gliding ghost-like about their subterranean apartments. I would lie awake and listen to them by the hour. For although it may be news to some closet ophiologists, serpents are not all so mute as we think them. At all events this kind, the philodryas aestivus — a beautiful and harmless colubrine snake, two and a half to three feet long, marked all over with inky black on a vivid green ground — not only emitted a sound when lying undisturbed in his den, but several

individuals would hold a conversation together which seemed endless, for I generally fell asleep before it was finished: a hissing conversation it is true, but not unmodulated, or without considerable variety in it, a long sibilation would be followed by distinctly-heard ticking sounds, as of a husky-ticking clock, and after ten or twenty or thirty ticks another hiss, like a long expiring sigh, sometimes with a tremble in it as of a dry leaf swiftly vibrating in the wind. No sooner would one cease than another would begin ; and so it would go on. It was dark in my room, and to my excited imagination, the serpents were no longer under the floor, but out, gliding hither and thither over it, with uplifted heads, in a kind of mystic dance ; and I often shivered to think what my bare feet might touch if I were to thrust a leg out and let it hang over the bedside.

Aid to the students: Vocabulary :—

Dusky—Dim, dark-coloured.
Mottled –Marked with spots or blotches of colour.
Hibernated—Spent the winter in a torpid state; remained inactive.
Coiled—Disposed in concentric rings; twisted into circular or spiral shape
Subterranean—Underground.
Closet—Indoor, stay-at-home.
Ophiologists—Authorities on snakes.
Colubrine—Pertaining to coluber — a genus of harmless snakes.
Emitted—Gave out, sent forth.
Unmodulated—Monotonously uniform.
Sibilation—Hissing sound.
Tick—A slight recurring click especially that of a watch or clock.
Husky—Dry as a husk; dry; hoarse.
Expire—Breathe out.
Vibrating—Moving to and fro like a pendulum; oscillating; throbbing sound.
Mystic—Occult ; of hidden meaning ; mysterious and awe-inspiring.

Hints and Comments—

This wonderfully graphic passage has been taken from the remarkable book *Far Away and Long Ago* by W. H. Hudson. A student who has not read this book has missed an invaluable source of inspiration and insight. The passage brings out the inexhaustible wealth of English vocabulary and its power to evoke vivid images. The sensations of sound have been described with unerring accuracy and effectiveness. The precis of the passage can only be successfully attempted if the student is able to enter into its mysterious atmosphere and captures the beauty of the language.

MY ASSOCIATION WITH SNAKES

Precis.

There were several varieties of snakes around me. They had different colours. Some were green while other were dark and spotted. They spent their winter inactively but moved about noiselessly

in summer. The stay-at-home authorities on snakes would be surprised to learn that the snakes not only give out sounds but also hold communion with one another through hissing sounds alternating with a rich variety of clicks. I saw them dancing in my dreams and was afraid to lower my legs.

EXAMPLE 12

TAKEN FROM 'CHURCHILL BY HIS CONTEMPORARIES' THIS SECTION 'CHURCHILL THE ORATOR'HAS BEEN CONTRIBUTED BY RT. HON. SIR NORMAN BIRKETT

Original :

Write a precis of the passage in about 110 words :

What the future of oratory in general will be it is impossible to forecast. The English word 'orator' seems to have fallen on evil days. It is rarely used without a slightly derisory accent as when men say with curious emphasis, "I am no orator as Brutus is". The orators of ancient times felt themselves to be engaged on a task of the highest worth and value. They were "shaping works for all the future" and "offering themselves to be examined by all-testing Envy and Time", as one of the ancient writers said when defending and praising the scrupulous care taken by Demosthenes. Today, the care and attention given to the art of public-speaking has sensibly declined. It is not to be expected, of course, that men and women in these modern days should bestow upon the art of public-speaking the infinite pains that were taken in the ancient world. The growth of the power of the written word since the introduction of printing, the special conversational technique of broadcasting, the immense growth in the numbers of those who speak in councils and committees and meetings of all kinds, and many changes of a similar kind, have all tended to lessen the interest in the more polished or more ornate kinds of speaking ; and men and women in this busy age have little time to strive for perfection in the form of what they say.

Sir Winston Churchill is in many respects a survivor from the golden age of oratory. No doubt it could be said of him as was said of the great orator of ancient times, "he adopts no thought, no word at random, but takes much care of both the arrangement of his ideas and the graciousness of his language". But however this may be, he is certainly in the great tradition. English oratory is adorned with many famous names. And into that great company Sir Winston Churchill enters as a right. From his lips have come some of the sublimest utterances in the language For more than fifty years he has expressed himself on great national and international matters, and the volumes of his speeches are a history in themselves of these tremendous years. Many of his speeches will live as examples of human speech at its highest and best, and they will be woven into the fabric of our own history and the history of the world.

They will also remain as undying memorial to the man who made them and became the greatest figure of his age. *Slightly adapted.*

(425 words)

Aid to the students : Vocabulary.—

Derisory—Scoffing, ironical.

Scrupulous—Conscientious even in small matters ; not neglectful of details, marked by extreme thoroughness.

Sublime—Exalted, distinguished by nobility or grandeur.

Tremendous—Awful, fearful, overpowering ; in this context, eventful.

CHURCHILL, A SURVIVOR FROM THE GOLDEN AGE OF ORATORY

Precis.

Nobody can say anything about the future of oratory. The word 'orator' has gone into disfavour. We use it ironically now as when we say : "I am no orator like Brutus". The earlier orators like Demosthenes lavished great care on their thought and expression. But in this over-worked age, when the press, broadcasting and practical forms of speech have acquired so much power, there is no time left for elocution.

Churchill represents the great old traditions of oratory. His thought and expression have attained the highest watermark in English language. His speeches have won for him a lasting glory and will go down in history as imperishable records of human utterance.

(*110 words*)

EXAMPLE 13

Extract Adapted from 'Amateur Acting Today and the Day Before Yesterday' from the Times of January 11, 1956.

Write a precis of the passage in not more than 80 words :

Original :

In its place and function in the social scheme, amateur acting in England today is very unlike what it was fifty years ago. In quarters that once excluded it, it flourishes, and where it used to be at home it is extinct. We recognise it now as a force in education, and as promoting welfare and solidarity in the office, while performance in country houses, where well-equipped private theatres were not unknown, are a thing of the past ; a victim of retrenchment.

The fact that it was generally looked on as an enjoyment was the reason why most schools regarded acting as something quite inappropriate to term-time. What reason could there be to encourage dressing-up when boys had all the holidays to indulge in it? Thirty years ago it was commonly held that the stage contributed nothing to the understanding of Shakespeare, and that its craft was definitely not among the subjects deserving of a place within a liberal education. The rehabilitation of the Elizabethan stage changed all that. Admit that it is helpful to an understanding of Shakespeare, to study his stagecraft as carried out at the Globe, and you will soon allow study to take the form of stage production : 'Production', not 'acting', for the latter still smacks of showing off, whereas the former is obviously a team-game with serious, well-nigh Marxist, implications.

Once the performance of Shakespeare is justified, performance in general comes to be legitimized. It proves to be a collective, imaginative exercise to be planned and trained for like a combined operation.

AMATEUR ACTING IN ENGLAND TODAY AND FIFTY YEARS AGO.

Precis.

The position of amateur acting has changed immensely during the last fifty years. It has been wiped out from the rural districts where it once flourished and has established itself in educational institutions and offices. In public-schools acting was considered a waste of time since it did not promote insight into Shakespeare. With the rivival of the Elizabethan stage, the production of Shakespearean plays became popular. While mere acting had a tinge of exhibitionism, stage-production encouraged team-spirit and collective effort.

(80 words)

EXAMPLE 14

Life-sketch of the Late Syed Muhammad Jafar Member All-India Hockey Teams 1932 and 1936 by Syed Zulfiqar Ali and Mr. C.H. Barry Principals Aitchison College Lahore. Mr. G.D. Sondhi Principal Government College Lahore and the author.

Write out a precis of the following :

Jafar joined the Aitchison College Lahore on the 9th May 1919. He was then eight years old and had previously had an elementary education at home. Even at this age he was noted for his intense love of truth and decency. Nobody dared say anything vulgar in his presence.

What type of a student Jafar was at this time of his life ? In class he was not very bright. He was slow but practical. Whatever he learnt he knew thoroughly and it did not slip from his mind afterwards. He assimilated his subjects in small doses and the results were better than in the case of others. Mr. Kelly, Principal Aitchison College Lahore writing to one of his teachers by way of advice said, "I warn you not to despise his brain. He can't help thinking all sorts of thoughts that he never lets you know. In the end he is likely to have much the biggest intellect, if not discouraged or wrongly trained". How prophetic were these words.

As a senior boy Jafar was an outstanding sportsman in Aitchison College. He was a good swimmer and diver, a good gymnast and was good at hockey, football, cricket and tennis. Although hockey was his favourite game, he could have easily distinguished himself in the other games if he had taken to them seriously. He was very young when he first began to play for the College hockey eleven. The young player at once caught the eye of every spectator and won frequent applause for outwitting his more experienced and older rivals. At the age of 17 when he was in the Diploma Class of Aitchison College, he was selected to play for the Punjab in Inter-provincial hockey championships in Calcutta and the experts were of the opinion that there was no one to challenge him as India's outside-left. In 1928 he won

the Aitchison Challenge Cup for being the best athlete in the College. The same year he won Hutchinson Challenge Cup for tennis. He also captained the College teams in athletics and tennis. And last, but not least he was awarded the most coveted of the College prizes, the Rivaz Gold Medal for being the best boy in the College in character, knowledge, games, and leadership. He passed out from Aitchison College in 1928, leaving an indelible mark on the life of the College and having won the affection and esteem of his teachers, associates, and all with whom he came in contact.

The Government College Lahore hockey club was looking forward to his joining them, and with his advent dawned an era of the greatest success the club had ever achieved. The team had one success after another and came through tournament after tournament with flying colours all over the country. He was a pillar of strength to the club of which he later became secretary, captain and vice-president; and up to the time of his most tragic death, he remained associated with all the triumphs of Government College. He was undoubtedly a most remarkable and successful captain and was both loved and feared by the members of the team on account of his great qualities of leadership backed by a staunch love of justice and fair play.

Jafar's popularity at Government College and in the University can be judged from the following description which Syed Ahmad Shah Bokhari gave of him in his own inimitable style and which was published in the College Magazine, the 'Ravi' under the heading 'Who is Who ?': "The President of the University Union, the President of the Senior's Club, the most popular hockey star of India and one of the most prominent figures in the College today. Without the moustache and the turban it is difficult to imagine Jafar. With them it is impossible to mistake him. They are typical of his dignified and genial nature. An aristocrat by nature and up-bringing, he is fond of patronising all democratic institutions as he is of hawking and hunting. Seldom has the University Union or the Seniors' Club had a more deserving elected president. Seldom has it been said more truly of a student by a professor that he possesses an excellent moral character. Jafar's code of ethics is a simple one : Whatever you are ashamed of doing in the presence of those whom you respect, that you should never do. Modesty and earnestness are his great assets. Surrounded by fellow students, talking to them freely and frankly, remonstrating with many a laugh and mutual thumping on the back—such is the setting in which Jafar fits most. But whether squatting on a bench in the College hall, or sitting in the presidential chair in the University Union, or standing behind the crowd at a College meeting, Jafar is always at ease."

In his first year he went up for trials for the All- India Hockey Team and was found to be easily the best player at his position—left extreme. In 1932 he was selected to represent the Punjab in the Inter-Provincial championship in Calcutta and there gave an excellent account of his prowess at the game. He walked into the All-India side.

During the Olympic tour of 1932 to Los Angeles he made a mark for himself. Lal Shah told us that while he led the team, Jafar led him. Lal Shah wrote from Los Angeles about Jafar in these words : "Jafar has been a good boy throughout. I am proud of him. The temptations were great—very great, but he has stood the ordeal like a brave fellow. I have used the word ordeal, but it was no ordeal for him. He is a rock whom nothing can move". Jafar writing himself from the ship on his return voyage said, "I hate boasting and a boaster, but I always like to be proud of a certain thing I have in me. It isn't hockey. I feel during the whole of my stay in America I have kept a very upright character. I am only 22 years of age—strong and capable. There were temptations and opportunities but I was ambitious to be called one who had resisted temptations and opportunities. I hope you will agree with me when I say that if a man bears himself so well, then he is right to feel proud of it. You will also believe me when I say that if I had offered the least encouragement, I could have got anything". There could be no higher model than his life in the present-day world of moral laxity and self-indulgence.

From the American newspapers it appears that no other player was more popular, more skilful and more highly praised than Jafar with perhaps the solitary exception of Dhyan Chand ; and what was true at Los Angeles was equally true at the time of the Olympic Games at Berlin. His unblemished character and love of discipline won him everybody's esteem and admiration.

All along, he usefully employed his time in studying the countries he visited, their inhabitants, their customs, their virtues, their vices. Animals and birds had a special fascination for him and at Los Angeles he spent a great deal of his time at the Lion Farm and the Zoo ; for Jafar was never indifferent to the things around him. Wherever he was, he was on the alert to gain fresh knowledge. He kept a faithful record of his observations and incidents of the tour in the form of a diary which bears ample testimony to his versatility, his strength of character, his power of observation and his knowledge of men and things.

Soon after his return from America he passed his B.A. examination and about two years later he was selected as an Extra Assistant Commissioner. But the innate desire in him to excel and progress spurred him on to appear for the Indian Police Competitive Examination. He did excellently in the *viva voce* examination, but failed to gain the first position in the examination as a whole, and as there was only one vacancy, he was not selected. Failures never disheartened him. For him glory lay in the attempt and not in success. He cared little for the result. He used to say, "The great thing in life is to play your part well and not mind the result, for that is beyond human control". For him true success was to labour. If he achieved his ideal, as he often did, he aimed higher still. In 1936, he captained the Punjab Hockey Team in the Inter-provincial championship at Calcutta and again proved by his exhilarating display that he was still India's, and consequently the world's best left extreme and was selected again as a member of the All-India Olympic team. He was

being considered for the position of captainship when he very nobly withdrew his name in favour of Dhyan Chand and thus set a very high example of sportsmanship. During the Berlin tour he was a great asset to the team both on and off the field and was highly praised by the German press. He was Dhyan Chand's right-hand man and extremely useful in maintaining the morale of the team. Both Lal Shah and Dhyan Chand admitted that Jafar by his noble example made their task very much easier. With Jafar as a member of any team, its success was sure.

Hunting, shooting and hawking were his great pastimes. He was also a fluent natural speaker and his speeches had always a delightful touch of frankness and humour. No lectures in the College were more impatiently waited for, than those given by him on the Olympic games.

It is too painful to recall here the incident of his most tragic death. He was drowned while duck-shooting in an inlet of the river Ravi. No institution will mourn the death of Jafar more deeply than Aitchison College of whose products he was the finest example. Our grief is beyond expression. We have lost one who loved us and whose love we returned most heartily, one who had the highest ideals of friendship, service and humanity.

His magnetic personality won for him universal admiration and esteem. The most appropriate way to commemorate his sacred memory would be to strive to be like him, to serve humanity according to his ideals of service, to love children as he loved them, to be a patriot as he was and to love truth as he loved it. About him it can be most truthfully said :

"His life was gentle, and the elements
So mixed in him that Nature might stand up
And say to all the world, 'This was a man !' "

Perhaps more than anything else Jafar's personality was marked by an unflinching moral courage, which was a counterpart to his skill and courage on the hockey-field. This quality of his character was independent of hollow social formalities and was the outcome of his high moral purpose. He possessed a staunch determination, a firm tenacity of purpose, a zest in healthy living, uprightness of principles, and ability much above the average. Of an ancient Sayyid family with its roots deep in the Punjab's past, he possessed a respect for tradition and a love of initiative and progress which combined to make him an outstanding personality. Nobody remembers to have heard anyone speak ill of him. Young and old, rich and poor at once fell under the spell of his frankness and charm. There are some who will treasure his memory as a close personal friend. There are others who will lament the loss of a premising public servant, who was bringing to bear all the richness of his youth and enthusiasm upon the problems of administration, determined that the education which had secured for him nomination to the service of Government should fit him to become worthy of his appointment. Others will remember him as an unselfish, cheerful and hard-working player on the hockey field or as a class-fellow or a college associate. All will recall one facet or other of the richness of his character. His

most conspicuous quality was that he offered understanding and encouragement in the days of difficulty, and his loyalty to and love for the institutions in which he had grown to maturity were an abiding bulwark. There can have been few who have passed from Aitchison College and Government College Lahore who have shown greater promise of fulfilment. It is not for us to question his passing away, but determine in our hearts that because we had the privilege of his friendship and example, we shall strive to enrich our lives with the spirit that will always be associated with his name. We share with all associated with him a grief that is beyond expression. Yet the dominant note of our remembrance must be not one of questioning or regret, but of gratitude and thankfulness that in our day and generation this country produced one whose friendship we were privileged to share.

Muhammad Jafar whose death the whole of the hockey world mourns was a rare combination of thorough gentlemanliness, good sportsmanship and extreme skilfulness. Jafar was the truest and best representative of India at the Los Angeles and Berlin Olympic Games. Throughout the two Olympic tours of 1932 and 1936, Jafar's conduct earned the highest praises from all. In him the country has lost a true gentleman and a loyal son.

Regarding his skill at hockey, it is a bare truth that he was a genius at his position—outside-left. No player could touch Jafar at this most difficult of positions. The credit for discovering his special aptitude for this position and for training him for it goes to Mr. A.A. Ritchie, then teacher at the Aitchison College Lahore. But the way in which Jafar imbibed the lesson and improved on it was all his own. In the goal that Jafar scored against the German team in the 1936 Olympic hockey final, he gave a wonderful demonstration of his command over stick and ball, and of his fleetness of foot. Receiving a pass near the centre line, Jafar overcoming the half and the back, took the ball all the way to near his end of the circle and shot a goal that left the goal-keeper wondering. It was the best example of individual effort during the Olympic tournament at Berlin.

Major Shakoor an international player of pre-Independence era and considered by many as the next best centre forward to Dyan Chand speaks of Jafar in the following words :

"He was an all-time great. The pride of the Government College Lahore he reigned in the position of a left winger throughout his life. His steps used to hold the ground beyond description and he could dodge at a high speed. He possessed clean stick work and superb ball control. His death was an irreparable loss to the hockey-world, when he was drowned in the river Ravi while shooting ducks in the year 1936".

The interests of Muhammad Jafar were not confined to the hockey ground only. He was keenly interested in bird-life and his delight was boundless when in America he came upon a rare book on hawking. Agriculture too attracted him and he was experimenting

with California melon seeds on his lands at Shergarh. In his friendship he was staunch and loyal and success never turned his head. It is the loss of this rare combination of skill with sportsmanship, of high distinction in sports with level-headedness, of specialisation with width of interests, of achievement with loyal friendship that his friends mourn. Jafar's ideal of life can be best expressed in the following lines of Tennyson in which Sir Galahad the most unblemished of all knights of the Round Table describes himself :

"My strength is as the strength of ten
Because my heart is pure".

MUHAMMAD JAFAR THE GREAT HOCKEY STAR AND SPORTSMAN

Precis.

Muhammad Jafar hailed from a prominent Sayyid family of Shergarh in Montgomery District. He joined the Aitchison College Lahore at the tender age of eight and soon developed into a promising youth with a special aptitude for games and sports. As a student he did not give the impression of being intellectually outstanding in the beginning. But his mind flowered gradually and he ultimately grew into a youth of exceptional ability and freshness of outlook. It was this all-round worth which enabled him to win Rivaz Gold Medal, the highest distinction of Aitchison College for excellence in sports, studies, character, and capacities for leadership.

Although hockey was the favourite game of Jafar, yet he excelled in all games and sports. He was not only an excellent swimmer, diver, and gymnast but he was also an athlete and tennis player of unusual calibre. At Aitchison College, he won the Aitchison Challenge Cup for being the best athlete and Hutchison Challenge Cup for being the most brilliant player of tennis. Mr. A.A. Ritchie on the staff of Aitchison College evinced unerring insight by training Jafar as a left-out in hockey. He acquired such a remarkable skill and swiftness in that position that he became the top-most left-extreme of the world.

After passing his diploma examination from Aitchison College, he joined the Government College Lahore and became an exceptionally distinguished member of its hockey team. He was a member of All-India hockey team in the Olympic Games held at Los Angeles in 1932 and at Berlin in 1936. The goal that he scored against the German team at Berlin was a unique example of individual effort. He graduated soon after his return from America and was nominated to the post of Extra Assistant Commissioner by the Government. During these two tours he evinced an uprightness and purity of character which endeared him to all. The comments on Jafar in the American and German press were highly complimentary and he was applauded as the best representative of India. He never forgot his religious and family traditions in an alien atmosphere and resisted all temptations with a firmness of character that made him the cynosure of all eyes. He commanded respect for his steadfast adherence to truth and a spirit of sincerity in his friendship and devotion. The

example of his faultless character was so inspiring that it kept others from going astray. He was born and bred in a wholesome rural atmosphere untainted by the artificialities and sophistications of an alien system of education and environment. His culture did not spring from a cheap veneer of mere outward decorum but was the outcome of the bed-rock principles of morality and decency. It is a pity that a life of such exceptional promise was cut short in its prime. While duck shooting, he was drowned in an inlet of the river Ravi. Mysterious are the ways of God and we cannot question His decrees.

Jafar was a youth of catholic interests. His hobbies, maintenance of a diary, hawking, hunting and fresh experiments in agriculture also bespeak his love of nature and healthful living.

A conspicuous and unforgettable trait of his character was humility combined with the highest type of frankness and independence of spirit. When his devotees supported him for the captainship of the Hockey Olympic team at Berlin, he had the grace and sporting spirit to say : "I play hockey for the love of the game and shall be proud to play under the captainship of Dyhan Chand." Jafar's ideal of life may be summed up in the following lines of Tennyson in which Sir Galahad, the purest of all knights of the Round Table speaks of himself :

"My strength is as the strength of ten
Because my heart is pure."

EXAMPLE 15

THE PROPHET IS LAID TO REST

Make a precis of the following passage in about one third of the original :—

Hazrat Ali gave the last bath to the body of the Prophet. While doing so he was heard saying: "My parents be sacrificed, your death has resulted in the loss of things which nobody else's death did ever terminate. It is the end of divine revelations from the heavens. Your death is a great shock, it has deadened the heart towards all calamities ; it is a tragedy the agony of which all share. If you had not counselled us to bear it with composure and fortitude and forbidden wailing, we would have immersed you in tears—and even then this pain would not have lessened nor the wounds been healed. There is no cure for this pain and no end to this grief. Please mention us to the Almighty and do not forget us." The Prophet's body was wrapped in three pieces of cloth.

His body was kept where he breathed his last. The funeral prayer was offered first by the members of his house, then by the Immigrants, then by the Helpers and lastly by women and children. Nobody led the prayers. It was a small room and ten persons at a time could go inside. Prayers continued for a period of 32 hours at the end of which, the body was laid to rest in the grave.

THE PROPHET IS LAID TO REST

Precis.

Hazrat Ali regarded the demise of the Prophet as an incalculable loss and an unparalleled tragedy. Had the Prophet not advised his followers to bear his death with equanimity they would have relieved their emotions through tears. The Prophet's death marked the end of the divine revelations. Hazrat Ali bathed the corpse and asked the Prophet to remember them all to God. The funeral prayers were said in shifts because the room where the body lay was small.

(*77 words*)

EXAMPLE 16

Make a precis of the following passage in about one third of the original and suggest a suitable title :—

Since human beings are fallible, the individual who cannot tolerate himself as fallible stands a slim chance of remaining on good terms with himself.

Before we plunge into action dictated by anguish or despair, we should ask ourselves : "Am I doing this because I honestly think it will help the situation, or am I, like a small child stung by a hornet running frantically in circles ?" If we can train ourselves to face trouble and uncertainty, rather than fly from them, we will find that there are wise and steadying things we can do. To make even a small move towards a solution of our problem is good, for in facing up to one problem we gather strength to tackle the next. Great occasions do not make heroes or cowards. They simply unveil them to the eyes of men. Imperceptibly as we wake or sleep, we grow strong or weak, and at last some crisis shows what we have become.

Perhaps the greatest folly is for each of us to hug his troubles to himself. Often the path through our worst worries can be made smoother if we seek the guidance of a trusted friend. But there are limits to human wisdom. The only adequate way to endure large evils is to find large consolations. The key to this search is prayer. And in asking God to strengthen us for meeting all the situations of life, we should behave as though we know God will answer.

In 1903 a young doctor at the University of Lyons was ridiculed because he mentioned that a tuberculosis case he attended, had been miraculously cured at Lourdes. "With such views", said the dean coldly, "you can hardly expect to be received as a member of our faculty !" "In that case", said the young doctor, "I must look elsewhere". He went to New York to the Rockfeller Institute and in 1912 as a result of his researches there he received the Nobel Prize. His name was Alexis Carrel. He says : "As a doctor, I have seen men, after all other therapy had failed, lifted out of disease and melancholy by the serene effect of prayer. Such occasions have been termed miracles. But a constant, quieter miracle takes place hourly in the hearts of men and women who have discovered that prayer supplies them with a steady flow of sustaining power in their daily lives".

Finally, how much less we should worry about ourselves if we were to worry about others ! And how comforted we should be if we could see our struggles as a part of the vaster struggle of a whole creation intent on growth and renewal. In that light, our anxieties become symbols of man's determination to improve his lot. As responsible people we cannot expect to live without trouble and fear and worry. But we can meet our problems bravely and wisely and calmly. By doing so, we not only make our lives easier, but we also add our bit to the sum of human dignity and faith.

How to Face Crises.

Precis.

All human beings are liable to err. To be at peace with oneself, the realisation of this fact is essential. Humanity is faced with numerous struggles and difficulties. We should view our own problems as a part of a universal struggle and brace ourselves to meet every difficulty with fortitude. To be frantic and desperate on such occasions cannot help the situation. The magnitude of our problems would become less if we thought more about others and sought relief in the efficacy of prayer. Friends can be helpful but human wisdom has its limitations. The faith in a beneficent Higher Power can carry us through our most anxious moments. Faith in God and prayers to Him have cured many people of their diseases and banished melancholy from their hearts. It was faith in God coupled with hard work which enabled Alexis Carrel to face ridicule and rejection calmly and finally become the recipient of the Nobel Prize. It is at a moment of crisis that a person's true worth is put to test.

(*170 words*)

CHAPTER XXXVI

PRECIS - WRITING (Concluded)

EXAMPLE 1

An Extract Adapted from the Introduction by Mr. Mumtaz Hasan to the Adventures of Hir and Ranjha—A Translation into English Prose by Charles Frederick Usborne I.C.S. from the Punjabi Poem of Waris Shah.

The immortal story of Hir and Ranjha has been a favourite theme with poets and writers for centuries. This tragic romance belongs to the old Punjab, but its appeal is, by no means, limited to that area. While the Punjabi language is the richest in Hir-Ranjha poems, there are quite a number of them in Sindhi and Persian and some even in Baluchi and Urdu.

The greatest of all Hir-Ranjha poems is the one by Waris Shah, from which Usborne made the present translation. Waris Shah's *Hir* has always been regarded as a classic of the Punjabi language and is certainly one of the great masterpieces of world-literature. It is Waris Shah's poem that has given to the Hir-Ranjha story its perennial appeal and it was undoubtedly to this poem that Insha the courtier-poet of Lucknow, was referring when he wrote :

> "When yesternight the tale of Hir and Ranjha they retold,
> The Punjabis touched all hearts that had any feeling".

Of Waris Shah's life little is known besides what he chooses to tell here and there in the poem itself or what has been attributed to him by local tradition. He was born at Jandiala Sher Khan, a village in the Sheikhupura District, probably in the first half of the 18th century. He was a Sayyid (descendant of the Prophet) by birth and his father's name is given as Sayyid Qutub Shah. He was educated for a time in Kasur where he became a pupil of Makhdum Hafiz Ghulam Murtaza and a class-fellow of the greatest mystic poet of the Punjabi language, Bullhe Shah. Thereafter, he seems to have visited Pakpattan, a town in the Montgomery District famous for the shrine of Hazrat Farid-ud-Din Shakarganj, a great *Sufi* saint of the Chishtiyya order. It was somewhere in that locality that he fell in love with a sweetheart who did not reciprocate his devotion. The love affair seems to have ended unhappily for him, though by no means unhappily for his art. For it was undoubtedly the suffering of love that gave him the inspiration for his masterpiece and made him great as an artist.

The date of composition of *Hir-Ranjha* is given by Waris Shah as 1180 A.H., which is equivalent to the year 1766 of the Christian

era. The time at which *Hir-Ranjha* was written was one of great stress and strain in India and particularly the Punjab. The decline of the Mughal Empire had reached a point of no return. With the decay of Imperial authority, accelerated as it was by the invasions of Nadir Shah and Ahmad Shah Abdali and the rise of British power in India, political confusion prevailed in the country and law and order existed only in name.

Orderly government was not restored until the British had taken possession of the whole country. In the epilogue to the poem and elsewhere, Waris Shah has given us a glimpse of contemporary conditions as he saw them. But genius is a law unto itself and can rise above its environment. Thus it was with Waris Shah, as it was with Goethe and Hafiz before him.

The story of Hir and Ranjah is a simple one, and one can do no better than reproduce the summary of it given by Dr. Lajwanti Ramakrishna in her *Punjabi Sufi Poets* published by the Oxford University Press in 1938.

"Hir was the daughter of Chuchak, the Sial Chief of Jhang. When still young her father betrothed her to Saida, the son of Khera, Chief of Rangpur. Hir grew up to be a beautiful maiden and the fame of her beauty spread far and wide.

Another tribal chief of the neighbourhood had eight sons. The youngest called Ranjha was very handsome and the best loved of his father. This aroused the jealousy of the elder brothers, who, on the death of their father, turned Ranjha away without giving him anything at all. After wandering long in the wilds and wastes, he reached the river Chenab, the most romantic of all Punjab rivers. He looked around for a boat to take him across, and his eyes fell on a lovely barge. He asked the boatman if he could be taken to the other bank, but was refused. Being very tired, he persuaded him to let him rest in the barge for a while. Taking pity on the handsome Ranjha, the bargeman consented. Entering the barge Ranjha lay on the soft and cool bed and soon fell asleep. A little later, he was awakened by a noise. Opening his eyes, he saw Hir standing by the bed. She was enraged at the impertinence of the boatman in permitting a stranger to enter her barge. But presently her anger vanished because Hir and Ranjha fell in love with each other at first sight. To keep Ranjha near her she approached her father and procured for him the job of a cowherd, a favourite one for lovers in Punjabi poetry. The clandestine meetings between the lovers were soon discovered. Ranjha was expelled and Hir was forcibly given in marriage to Saida. She, however, refused to associate with her husband. Ranjha arrived at Rangpur disguised as a Jogi. He managed to get in touch with Hir and through the good offices of Sehti, the sister of Saida, he ran away with his beloved.

They were pursued, caught and brought back. They were judged by the priests, who ordered exile for Ranjha and close custody of Hir. Immediately after the execution of the orders, Rangpur caught fire, and the misfortune was attributed to the sighs of the lovers. Hir's marriage with Saida was annulled and she was allowed

to go with Ranjha who was recalled. With her lover, Hir returned to the house of her parents, where she was welcomed. Ranjha left Jhang for his own home with the object of making preparations to marry Hir. Meanwhile the brother and uncle of Hir, who had all along feigned courtesy, told her that Ranjha had been murdered. She fell down unconscious. In this state, a poisonous drink was administered to her by them, as a result of which she died. A messenger was sent to inform Ranjha that death had claimed Hir. In haste Ranjha was taken to Hir's tomb. The sight was unbearable for him and he fell dead on the tomb of his beloved."

The story, particularly its end, is reminiscent of *Romeo and Juliet*. Nor is the resemblance confined to the stories; it extends to their authors as well. Although Waris Shah has produced only one dramatic poem as against the numerous plays of Shakespeare, the range of his characters embraces a Shakespearean variety of human types and social institutions. We have the Mullah, the shepherd, the boatman, the Qazi, the Jogi, the girl companions of Hir, the barber-messenger, Hir's father Chuchak, Kaidu the lame (the Iago of the story), the ornaments of women, the complicated and long-drawn-out ceremonies, indeed, the whole spectacle and variety of rural life in the old Punjab. Waris Shah shares with Shakespeare an amazing catholicity of outlook and a profound understanding of human nature. He can transport himself with remarkable facility from the mood of one character to that of another, totally different in social standing and mental and emotional background. His characters express themselves with natural freedom, without any indication of prompting from the author.

Of Waris Shah's love affair there are passing indications here and there in the poem itself. He often refers to the lady of his dreams as Bhag Bhari, although it is by no means certain that this was her real name. Nor is that important. What is important is that love brought him pain and sorrow which make the heart suffer while they ennoble the soul. Judging from his work, Waris Shah was a man of great erudition, well-versed in almost all branches of contemporary knowledge. His greatest quality, however, is his insight into the human heart, an insight which cannot be acquired except through personal experience. There can hardly be any doubt that the great author of *Hir and Ranjha* had passed through the whole range of love and passion and it is his own suffering that utters itself in the words of Hir and Ranjha. It speaks for Waris Shah's greatness as an artist that in spite of this personal under-current in the poem, his men and women do not lose anything of their individuality, so that his work partakes of the nature of a play and a lyrical poem at the same time. This reminds us once again of *Romeo and Juliet*.

Waris Shah did not invent his subject-matter. He found it ready for his pen in the form of a popular legend. *Hir Ranjha* was a well-known story which existed long before Waris Shah, in the same way as the Faust legend existed before Goethe. The story probably has some basis in fact, although it is difficult to say precisely when the events took place. The interest of the story does not lie in its

historical authenticity, but in its artistic significance and what it tells us of the joys and sorrows of the human heart.

Waris Shah is not—if one might borrow a phrase of Bernard Shaw—a philosopher-artist. His characters often indulge in traditional homilies on morality and social proprieties but he himself generally keeps aloof, except that he shows a constant inclination in favour of love and lovers without any marked regard for the institution of marriage. The holy men in the story seem to be of the same mind and even the Heavenly Powers look benevolently on the love affair. Waris Shah does not give us a philosophy of life, nor does he come forward as a teacher. But poetry is not the handmaid of abstract ideas and a great poet need not be a metaphysician or a pedagogue. What matters for Waris Shah is not so much the nature or conduct of life, as the totality of its spectacle. He rejoices in the limitless variety and the myriad forms into which it moulds itself. He is a keen observer of nature, which sets the stage for the human drama. Although he does not give us a sustained description of natural scenes like Wordsworth or Shelley, he is none the less a painter with words. His similes and metaphors, and even his passing references to natural phenomena, all remind us of the Impressionist painting of the nineteenth century. He is a man who has gazed at the stars and the hills and the changing face of nature, and kept the company of birds and trees and flowers. And above all, he is a man who sees life victorious over the forces of death and decay. If the colours of the sunset fade away into the night, the night itself melts into the glimmer of dawn and the light of the morning sun. If Waris Shah ever had a philosophy, it would be no more than this, that life is always worth seeing and always worth living.

At the end of his poem, Waris Shah has compared the transitory nature of the world around us with the lasting quality of great poetry :

"The world is but a play and fields and forests all will melt away in the final day of dissolution. Only the poet's poetry remains in everlasting remembrance, for no one has written such a beautiful *Hir*."

If Waris Shah wrote the most beautiful *Hir*, Usborne was the man who made the most beautiful translation of it. In doing so he became one with the spirit of Waris Shah whose glory he shares in that Heavenly Abode where poets and poetry are free from the shackles of mortality.

PRECIS

Introduction by Mr. Mumtaz Hasan to Usborne's Translation of Hir-Ranjha

The romantic story of Hir-Ranjha has fascinated many writers. It has been narrated in different languages but most richly in the Punjabi language by Waris Shah. His rendering of the story has given it world-wide fame and immortality. It is ranked among the classics of this language and is considered a literary masterpiece.

Waris Shah had his own experiences in love in his life-time. Although they proved unsuccessful for him, his art indirectly gained by them. There are a few references to his love-affair in the poem itself. He refers to his celebrated lady-love as Bhag Bhari. Waris Shah's own experiences, his love and disappointment gave him an insight into the human heart and enabled him to produce a work like *Hir-Ranjha*. It is valued today for its accurate portrayal of human joys and sorrows.

Waris Shah wrote *Hir-Ranjha* at about 1766—a period of turmoil for India. The Mughal Empire was declining and the chaotic conditions were further aggravated by the invasions of Nadir Shah and Ahmed Shah Abdali. These discouraging conditions did not, however, crush his genius.

The story of Hir-Ranjha is simple. Hir is a beautiful girl, the daughter of a chieftain. She is engaged to Saida, the son of another chieftain. Ranjha is one of the eight sons of another tribal chief. On the death of his father, the young and handsome Ranjha is turned away by his jealous brothers. He reaches the river Chenab and falls asleep in a barge. On waking he finds Hir standing near his bed. The two fall in love with each other at first sight. Ranjha enters her father's employ and the lovers meet each other secretly. When this is discovered Ranjha is dismissed and Hir is married to Saida. Ranjha comes as a *Jogi* to Hir and both elope together. On being discovered, their conduct is severely censured by the high-priests. Ranjha is banished and Hir is closely watched. At this time a terrible fire breaks out in Rangpur. It is attributed to the sighs of the lovers and general opinion veers round in their favour. Hir's marriage with Saida is dissolved and the lovers are united. Ranjha goes to his home-town to make preparations for his marriage. In his absence Hir is poisoned by her hypocritical uncle and brother. Ranjha is informed of her death and he breathes his last on Hir's tomb.

The story bears a marked resemblance to *Romeo and Juliet*. It is a harmonious blend of a lyrical poem and a play. Like Shakespeare, Waris Shah showed great skill in drawing all types of characters. He had a deep understanding of human nature and a very expansive outlook on life. This accounts for the artistic diversity in his characters. *Hir Ranjha* includes a wide range of characters and each is skilfully individualised. He enters into the spirit of his characters, no matter how different they are from one another. The social institutions mentioned are typically Punjabi and are described with unique gusto and skill.

Waris Shah is not presenting a philosophy of life in *Hir-Ranjha*. Although the religious men in the poem indulge in occasional comments, the poet's own personality does not intrude. There is. however, a general sympathy for the lovers. Waris Shah is an acute observer of nature. The imagery in the poem is closely related to nature. Waris Shah views life as a whole. For him life should be observed and lived to the fullest extent.

Usborne's translation of Waris Shah's *Hir* is singularly brilliant. He has managed to enter into the spirit of the artist. In doing so he gains for himself the immortality which Waris Shah ascribed to all great poetry and poets. *(600 words)*

EXAMPLE 2

Winston Churchill

The inspired leader of Britain during the gloomy days of the Second World War, Winston Churchill spent his entire life in military and public service. His mother was an American. He was educated first at the famous public school of Harrow and then at the military academy at Sandhurst. He early assumed some of the characteristics of a military free-lance, for he served in the Spanish army and saw service against the Cuban insurrectionists in 1895. Later he became a correspondent to the *London Morning Post* in South Africa, and when the Boer War broke out in 1899, he took an active part in the fighting and was captured but managed to escape. He entered Parliament as a member of the House of Commons in 1906. His activities, however, were never confined for long to any one field of service. He took part in the first World War as First Lord of the Admiralty and as an officer of the famous Scots Fusiliers. But in public life he had already served as President of the Board of Trade, as Home Secretary, as Secretary of State for the Colonies and as Chancellor of the Exchequer. In an honorary capacity, he had been named Lord Rector of Aberdeen University, of Edinburgh University and Chancellor of Bristol University.

With the outbreak of the Second World War Churchill, who had always advocated stern measures against the rising powers of the totalitarian states, was temporarily shelved, but with the coincidence of the defeats in Norway and the explosion of German might on the Western Front in May 1940 he was elevated to the premiership as the man best suited to the position ; and he justified admirably the confidence which his nation had placed in him.

Winston Churchill became Prime Minister of England at a critical phase in the war against Germany when the nation was urgently in need of a strong fighting leader. Winston Churchill, a soldier-statesman of brilliant record was just such a leader. Indeed, by his administrative experience in both politics and war, combined with his energetic and dominating personality he seemed to have been shaped by destiny for the desperate emergency that had arisen, and the whole nation turned to him with an instinctive and undivided choice. Rarely has a man been so incomparably qualified for a great occasion. The people recognised in him a leader of wise daring, who in waging war would combine an untiring industry, an exact knowledge, and a scrupulous care for detail, with the genius to plan boldly and strike hard.

Added to this, Winston Churchill is an orator as well as a man of action. His speeches and addresses since the outbreak of war have been as heartening as victories on the battlefield. Though they were intended each one for a definite occasion and for a definite purpose,

yet they are of no mere temporary interest. They reflect more than the spirit of one courageous man ; they reflect the spirit of a whole nation. They have in them a quality vital and enduring, and they will take their place among the permanent records of English history. As an orator and spokesman of embattled Britain, Churchill achieved his greatest fame most deservedly, for he is a man of great force of personality, with a remarkable gift of phrase and an astonishingly tough tenacious spirit which seems to thrive under pressure. His many speeches in the House of Commons from 1938 to 1945 are masterly; not only are they able statements of Churchill's policies and official opinions, but they are also excellent examples of the immortal quality of the Anglo-Saxon tradition which began in English literature with *Beowulf* and has never disappeared.

There is something in Winston Churchill's speeches—and indeed in his whole personality—which makes a particular appeal to the English. They are refreshingly free from the customary faults of political addresses. They are not vague and evasive. There is no shirking of responsibility, no shrinking from reality. There are no cumbrous phrases designed to hush up or withhold unpleasant truths. Fearless and uncompromising, simple in language, forceful in expression, they are directed straight to the people, to sustain, kindle, and exalt. Yet they are more than transitory popular appeals; they have nothing of the somewhat literary pretentiousness of Burke, but they belong to great literature nevertheless by their masterly use of words. With Winston Churchill words seem to be born of deeds, and so give birth to further deeds. He uses words like weapons, striking blow upon blow with deliberate and telling effect, and from time to time driving home a pointed phrase which lodges in the memory for ever. He possesses moreover a supreme power of ridicule, and in the midst of his most stirring addresses he will delight his audience by a play of mischievous wit, as though of one who can laugh while fighting, so that his speeches breathe the spirit of a man not only resolute and inflexible before an overwhelming menace, but girding himself joyously to the challenge, and throwing himself into the conflict with a happy daring. It is these qualities that make the speeches national as well as personal and stamp Winston Churchill as the champion as well as leader of England. If Stanley Baldwin is typical of the English in their normal, easy-going, homely, peacetime mood, Churchill is typical of the English when roused to battle ; symbolic even ; for England during her ordeal of air bombardment has been called a nation of Churchills.

PRECIS

Winston Churchill

Churchill was the son of an American mother. He was educated at Harrow and Sandhurst. His career had been active both in the military and public fields of life. He had served the Spanish army and seen the Cuban rebellion. He fought and was taken prisoner in the Boer war but finally succeeded in escaping. In the public sphere he had served in different capacities and was also a member of the House of Commons.

At the beginning of the Second World War Churchill was initially ignored but with the German attack on the Western front and Norway's defeat, the people realised that they needed a man of action. They chose Winston Churchill as their Prime Minister. His dynamic personality as a soldier and an administrator coupled with his wisdom, and political acumen justified the peoples' confidence in him and he brilliantly fulfilled the trust reposed in him.

Churchill was a great orator. His war speeches reflect the spirit of the whole nation as well as his own tenacity of purpose. Although written for that particularly difficult time they have a quality of permanence about them. Written in a lucid, direct and incisive style they have a special appeal for the English. They are devoid of all affectation and ornate phraseology. Churchill did not use language as a mask for concealing the truth. His language was extremely expressive. It mirrored the spirit of the English nation at the time of the war, inspiring them to further action and achievement. His brilliant wit as revealed in his speeches brings him out as a man who is ready to face all dangers with resolution and pleasant good-humour. His speeches are a reflection of the English nation when confronted with a crisis. Churchill is the symbol of the English nation's resolute endurance and reckless defiance of all dangers.

(*303 words*)

EXAMPLE 3

Life-Sketch of Maulana Muhammad Ali Jauhar Adapted from The Select Writings and Speeches of Maulana Muhammad Ali Compiled and Edited by Afzal Iqbal with additional material by the author.

Muhammad Ali was an unfortunate baby. He was not yet two when Abdul Ali, his father died. Abdul was a Rampur courtier and lived in debts. He left many hostages to fortune but little fortune to sustain them. His widow had to maintain half a dozen children on the income of a small estate which was sadly encumbered. But she was a brave woman. She refused to remarry, and she refused to accept any help. Yet she managed to bring up her children better than any one else in Rampur. She was perhaps the first lady in the town who sent up her boy for education in English. Learning English in those days was a dangerous thing. For her it meant strong opposition from the uncle of the boy ; for the boy it meant the none too welcome title of an infidel.

The uncle who managed the property was, like his deceased brother, a member of the Rampur nobility. It did not, therefore, behove him that his nephews should violate the traditions of the family. Nevertheless, he somehow tolerated Muhammad Ali, but he lost all patience when Shaukat was also selected for a course of education in English. One infidel was bad enough in the family, but he would not tolerate another. He refused to sanction Shaukat's school expenses. The uncle was bitter in his opposition, but the boy's mother was equally resolute in her determination. With the help of a maid-servant of a Hindu neighbour, she secretly pawned some personal jewellery and sent Shaukat to school. When the uncle

was thus outwitted he got the jewellery released from pawn and paid for the schooling of both his nephews.

And so when young Muhammad Ali sought perdition in the form of higher education in English, there was no need of any clandestine negotiations with the pawn-broker. Muhammad Ali went to school, first in Rampur, then in Bareilly and eventually to Aligarh. As a child he was a naughty lad. He played a little too much with boisterous, romping boys and girls, and was a nuisance for his mother. As a student there was nothing remarkable about him except his prodigious memory and unruly habits. He received praise from Shibli Nomani for the former and some rough handling from his 'Big Brother' for the latter.

On the whole he lived in perfect obscurity till in 1896 he surprised every one by obtaining the first position in B.A., in the Allahbad University, an institution which, in those days, examined the alumni of all colleges and schools in U. P. and in some adjoining provinces and states. It was a great honour that the truant had earned and his 'Big Brother' who had hitherto not condescended to take much notice of this inconsequential boy, now set about to make amends for his past neglect. Shaukat Ali was at this time in superior Government service and was earning a respectable salary. Even then it was extremely difficult for him to raise sufficient funds to cover the expenses of Muhammad Ali's education in England. But surmounting all handicaps, he managed to work the miracle, and his beloved Muhammad Ali was soon on the high seas.

At Oxford, he took an Honours Degree in Modern History. His 'Big Brother' had intended him to enter the much-coveted Indian Civil Service but thanks to an English spring, the miracle did not work this time. Now, as later on in his life, Muhammad Ali's loss was the gain of his country.

After four years in England he came back to India and joined service first in Rampur and then in Baroda. While in the service of the Gaekwar, Muhammad Ali made a momentous decision. He decided to become a journalist and to be that he had to move to Calcutta — the seat of the Imperial Government. This was a serious departure, especially for a comfortable district officer — who had no special claim or training to venture on this hazardous profession. But Muhammad Ali had made up his mind. He knew that, under the circumstances, this was the only way to serve his country. He also knew that in this venture he had to sacrifice all and to expect no material gain. Maharaja Sayji Rao, the Gaekwar did not like to relieve him of his responsibilities in the State. Muhammad Ali disguised his departure as two years' leave without pay. While still in Baroda, he received seductive offers from two other States. He may yet have wavered and accepted them. But he firmly closed his eyes to all temptations, and hurriedly left for Calcutta to start the *Comrade* — 'comrade of all and partisan' of none as he put it. But Providence was not willing to let him off so easily. There was another test. He reached Calcutta on a hazy, misty morning on the New Year's Day in 1911. On reaching there, he received a bulky telegram, pressing

him to accept the Chief Minister's post in another State. The offer was backed by no less a person than Sir Michael O'Dwyer. The temptation was great but then Muhammad Ali had a mission. He could not both eat the cake and have it. Like Nelson applying the telescope to the blind eye, Muhammad Ali kept the telegram unopened till his paper was on sale in the streets of Calcutta.

The first issue came out on January 11, 1911 — exactly ten days after the new editor had reached Calcutta. This famous editor of a famous paper had no office as such. He had no finances, he had no stenographer, he had no typewriter, he had not even a clerk to help him. A paltry sum of Rs. 250/- was borrowed from Syed (now Sir) Sultan Ahmad, and the circular was wrapped up and pasted by his life-long friend Abdur Rahman Siddiqi, who was later to become the Mayor of Calcutta and then the Governor of East Pakistan.

Born in abject poverty, the *Comrade* took the journalistic world of India by storm. Muhammad Ali who had timidly made his first bow to the journalistic footlights had now come right in front of them. He criticised the Government with characteristic frankness, and soon lost grace with it. But true to himself, he preferred the grace of God to the grace of the Government and continued to fight it. He steered the *Comrade* through its various phases in India, he started the *Muslim Outlook* in England and piloted *Echo de l' Islam* in Paris.

A man in possession of the secret of Truth, with head and heart at bursting point, and his blood tingling in every vein of his body, he felt more like a bomb ready to explode than a human being who could deliberate, decide and control his actions and speech. Realizing that it was not enough to fight with his pen alone, he came out in the field and joined the ranks of active public life.

As a worker, his principal asset was his sincerity — a rare phenomenon in politics. He was sincere to his cause, he was sincere to his comrades and, above all, he was sincere to himself. To this, more than to any other quality, he owed his success, and not a few of his failures. Frank, blunt and outspoken, Muhammad Ali knew no diplomacy. He considered all mental reservations villainous and outrageous offences springing from a serious flaw of character. Either a cause was just or it was not. If it was, he threw the whole weight of his personality into the struggle and fought for it to the finish, and if not, he fought against it to the bitter end. His convictions were deep and his enthusiasm boundless. By his simplicity, sincerity and missionary zeal he reached the heart of the masses and captured them as no one had done before. As a result of his dynamic and selfless leadership, for the first time in the political history of India, thirty thousand men and women went to jail in thirty days ! — thirty days which shook the country and nearly paralysed the British rule. For the first time in the political history of India, five to twenty lacs of human beings left their country at the bidding of their leader. So pervasive was the passion for liberty that even Moplahs were roused out of their poverty and ignorance to set up a Khilafat Kingdom along the far-flung Malabar coast. It seemed that India had at last realised

her new dreams, her new pride and dignity, her unity and strength.

It is not very difficult to understand the unique influence of Muhammad Ali. He fired the imagination of his countrymen and won their allegiance to the cause he had given them. India was one circle in which he moved, he worked and died for it. Islam was another circle in which he moved, he worked and died in it. It is to this synthesis that we must look for an explanation of Muhammad Ali's life and work. For him Islam and India were in no way antithetic, they only indicated two equally important spheres of action. He says: "Where God commands I am a Muslim first, a Muslim second and a Muslim last, and nothing but a Muslim. But where India is concerned, I am an Indian first, an Indian second and an Indian last, and nothing but an Indian". For instance, imagine Muhammad Ali—the Curzon hatted Oxford man—sitting one autumn night in 1912, in his office in Calcutta. The latest message of Reuter brings the news that the Bulgarians are only twenty five miles from Constantinople—a name which conjures up the highest hopes and deepest emotions in the Muslim mind. As he reads the telegram, colour leaves his face. His feelings become so overpowering that he gets up from his chair and looks about for a rope to commit suicide. But for the unexpected appearance of a friend who nearly broke open the door and took him away from the office, his career might have ended before it had hardly started. Or again imagine Muhammad Ali—this time in Delhi—in 1914. Diabetic, bed-ridden and recently operated upon for an abcess, he receives the gist of an article by the *London Times*. The article, in his opinion, was intended to damage the best interests of Turks—a people far removed from his own and yet a part of his very being as brother Muslims. He foregoes sleep, rest and food, and sits, for forty hours to write that fateful leading article called. *The Choice of the Turks*. The article written by the *London Times* was meant to exert the utmost pressure on Turkey to throw her lot with the British in the First World War. In this atmosphere of crisis, Muhammad Ali decided to publish his leading article, *The Choice of the Turks* in the hope that it could reach England and Turkey in time to prevent the outbreak of hostilities to which Turkey was being driven by the *London Times*. Anything which, in the British view, was calculated to hamper their war effort could not be tolerated. The action of the Government of India to ban the article did not come as a complete surprise. The worst fears of the British, however, came true when Turkey refused to succumb to their pressure and decided to join the War in October 1914, a few weeks after the appearance of *The Choice of the Turks* on the side of Germany. The Government of India not only confiscated the issue of the *Comrade* containing the Article, but also forfeited the security of the Press and sent Muhammad Ali to confinement. So great was the fear roused in the British mind that the Government of India, as late as 1944, refused permission to publish this article in the first edition of *Select Writings and Speeches of Maulana Mohammad Ali*. This proscribed article has, however, now been published in the second edition of this book.

Muhammad Ali harmoniously blended his love for Islam with his love for India. The man who was driven to attempt suicide by his love for Islam, was only too ready to face the gallows for the sake of his country. In 1921, he narrowly missed it. But undaunted, he continued his heroic fight for freedom. He fought on with growing years and failing health. It was a tough fight—this fight against age and ailment.

Immediately before his departure for England, where he went to attend the Third Round Table Conference in 1930, Muhammad Ali was confined to bed in a hospital. Although he was suffering from a dozen serious diseases, yet he got himself transported on a stretcher to the railway station and went seven thousand miles of land and sea to secure India's freedom. Sitting in a chair he spoke in the Plenary Session of the Third Round Table Conference.

"I want to go back to my country," he said, "if I can go back with the substance of freedom in my hand, and if you do not give us freedom in India, you will have to give me a grave here." These words precisely sum up the political faith of the most dynamic personality India has produced. What he uttered was no empty phrase. The British Government did not give freedom to India, but Muhammad Ali won a grave in a free country. He died in London on January 3, 1931—exactly a month and a half after he had uttered these prophetic words. The treasure was carried to Jerusalem and buried in the place of the Prophets. He gave his life for India but denied her his body. His writings and speeches are the expression of a life-time's convictions. He has felt every pang that he has described and has been burnt by every flame that he has kindled. His speeches and writings will be read and enjoyed not only for their sparkling literary merit but also for the noble cause espoused by a noble soul who had so much to do in shaping the destinies of this country and her people.

Iqbal the poet of the East, wrote a touching poem at the death of his comrade ; he nearly felt jealous of his sublime end :

یک نفس جان نزار او تپید اندر فرنگ
تا مژه برهم زنیم از ماه و پروین درگزشت

اے خوشامشت غبار او که از جذب حرم
از کنار اندلس و از ساحل بر بر گزشت

خاک قدس او را به آغوش تمنا درگرفت
سوئے گردوں رفت زاں راہے که پیغمبر گزشت

می نگنجد جز به آں خاکے که پاک از رنگ و بوست
بندهٔ کو از تمیز اسود و احمر گزشت

جلوه او تا ابد باقی به چشم آسیاست
گرچه آں نور نگاه خاور از خاور گزشت

For a moment his faint life flickered in Europe and before we could close the eye, he had passed beyond the moon and the Pleiades. Oh, how lucky was his handful of dust which in its love of the first Kaaba travelled beyond the brink of Andalusia and the shore of Barbary. The sacred dust of Jerusalem took him into its fond lap; he crossed over to heaven by the same route as the Prophet did. The man who ceases to distinguish between the red and the black people cannot rest but in that land which is free from colour and creed. His brightness would remain till eternity in the eye of heaven although that light of the East's eye has passed away from the East.

Muhammad Ali made his mark as a journalist of singular ability and sincerity of purpose. He is not well-known as a poet, but two of his verses have stood remarkably the test of time and command admiration for their loftiness of thought and tenderness of feeling. One of them brings out the supreme importance and value of suffering in upholding the eternal values of life :

قتل حسین اصل میں مرگ یزید ہے
اسلام زندہ ہوتا ہے ہر کربلا کے بعد

The martyrdom of Husain is, in reality, the death of Yazid, for Islam gains a new life after every Karbala. The other is one of the most lovely tributes to a departed mother ever written and claims comparison with *C.L.M.* by John Masefield, *On the Receipt of My Mother's Picture* by William Cowper and the beautiful verses of Iqbal in commemoration of his mother. The following couplet of Muhammad Ali compresses a whole world of noble emotion in words of unsurpassed beauty :

خون کہ از مہر توشد شیر بطفلی خوردم
باز آں خون شدہ از دیدہ بروں می آید

The blood which thy love turned into milk and which I sucked in my infancy, has turned into blood once more and pours out of my eyes.

MUHAMMAD ALI JAUHAR

Precis.

Muhammad Ali's father was a member of the Rampur nobility. The state of his finances was not at all satisfactory for he was heavily in debt. He died when Muhammad Ali was only two years old. The family was not left very well-off by their father. The responsibility of bringing up her six children in those straitened circumstances fell on the mother. She was a respectable and courageous woman for she undertook to tackle her difficulties quite independently. She wanted her sons to be educated in English. In those days education in English was regarded as a taboo and all such ideas were considered with great disfavour. The uncle of the boys was violently opposed to this step. He regarded it as a violation of the noble usages of their family. He even threatened to stop all allowances for Shaukat's education. The mother remained firm in her purpose, and pawned some jewellery

for her son's education. Finally their uncle gave way against the resolute determination of their mother.

Muhammad Ali had his schooling at Rampur, Bareilly and Aligarh. As a boy he was fond of games and was rather carefree and sportive. He had an excellent memory, though his unruly and happy-go-lucky habits annoyed his mother and elder brother, Shaukat Ali. This irresponsible boy startled his family by securing the first position in the B.A. Examination of the Allahbad University. Shaukat Ali who had never taken his brother seriously now changed his attitude. He was at that time a high Government official and making a respectable living. By his best efforts and financial help Muhammad Ali was sent to England for further studies.

He passed his Honours in history from Oxford and did not join the Indian Civil Service as his brother wished. This circumstance finally proved beneficial to his country. He came back to India after a stay of four years in England and became a district officer in Baroda. At this time Muhammad Ali made a momentous decision. He made up his mind to enter upon the career of journalism and left for Calcutta the capital of India. Better posts and financial prospects were offered to him but he rejected them all for a career which was not only hazardous but also most formidable. Muhammad Ali embarked on his new profession with very meagre resources at his disposal. He lacked all the essential paraphernalia and facilities for journalism. This was, however, not to discourage him. With the help of a few faithful friends he succeeded in his purpose. The first copy of the *Comrade* was published within ten days of his arrival at Calcutta. It was well-received and proved to be a great success. Muhammad Ali criticised the Government with his characteristic frankness. This made him unpopular with the Government but he preferred to follow the dictates of his conscience rather than those of the Government. He even started journals in England and Paris advocating the cause of Islam.

Muhammad Ali had the faith of a true Muslim. Courageous and bold, his actions were decisive rather than deliberative. He was extremely enthusiastic and zealous. He had clear-cut and well-defined principles which he never compromised at any stage. His adherence to a cause was always sincere and whole-hearted. He fought tooth and nail for what he considered to be true and right. His sincerity towards others and himself, his outspoken and candid nature made him a dynamic and forceful personality. When he entered public life, the force of these qualities rallied thousands of people behind him. His zealous and fiery interest in a cause and his sincerity and devotion made him an irresistible leader. He exercised very great influence on the masses and was able to foster among the Indians such a spirit of unity and self-respect as had never been experienced before. So great was his popularity and hold upon the people that he became a veritable threat to the British Government.

Muhammad Ali's whole being was fired by his love for Islam and India. For him the two were not contradictory in any way. In fact both were of equal importance to him. He realised fully the duties

which were incumbent upon him as a Muslim and an Indian. His love for Islam was enormous. The news that Constantinople was in danger of being invaded by Bulgarians had almost led him to commit suicide but he was forestalled by the timely intervention of a friend. Muhammad Ali had a genuine sympathy for the plight of his Turkish Muslim brethren. He read an article in the *London Times* which he considered to be harmful to the interests of the Turks. Ignoring all claims of personal safety and health he sat up soon after an operation and wrote his long and memorable article *The Choice of the Turks*. His aim was to prevent Turkey from throwing in her lot with the British and thus becoming entangled in European hostilities. The British Government was incensed against him and banned the article. When Turkey joined the war on Germany's side the mortification of the British was supreme and Muhammad Ali was imprisoned as a punishment.

His love for India was as zealous and whole-hearted as his love for Islam. He was an ardent champion of India's freedom. In fact he died fighting for her liberty. Encumbered by ill-health and old age he went to England to attend the Third Round Table Conference in 1930. He died in London while pursuing his efforts for his country's freedom. He was buried in Jerusalem, an honour, to which Iqbal has paid a lasting tribute.

Muhammad Ali's speeches and writings beautifully reveal his noble personality. They will be read not only for their literary appeal but also for the sublime causes which they espouse. Muhammad Ali's role in shaping the future of his people and country is very great, indeed. Although he did not write much of poetry, yet two of his verses have a lasting appeal. (*950 words*)

EXAMPLE 4

Adapted from the Epoch-making Leading Article of Maulana Muhammad Ali Jauhar "The Choice of the Turks".

"War is deceit" says the Arabic proverb, and the English saying, "Everything is fair in love and war" supports the view. In primitive times reliance may have been placed entirely on force for the destruction or subjugation of the enemy, but it must soon have dawned even upon primitive man that cunning sometimes succeeds quite as well as courage, and that skill is no less effective in a struggle than strength. Leadership makes all the difference between two armies of equal strength and often a well-led but smaller army scores a success against badly led hordes that lack nothing in the way of dash and determination. The object of war being to destroy the power of the enemy by causing him the maximum of harm at the minimum cost to ourselves, what could be a better strategy for effecting this purpose than to induce one of our neighbours to fight our battles or to share our risk and travail ? Many a message is sent by the Spider to the Fly begging in the sweetest possible manner that the Fly should forsake the freedom of its neutrality and enter the Spider's snug little parlour of belligerency. Turkey, hated and oppressed all her life by England, all of a sudden discovers herself to be a person whose affections are

of some consequence and are neither to be slighted nor altogether taken for granted. She has to be won and wooed. The whirligig of time brings many changes, but a change of sentiment from hatred to love cannot be so easily effected. Macaulay in his Essay on Machiavelli says that while ruder nations attained their ends by hard blows, among the polished Italians everything was done by superiority of intelligence. Hence while courage was the point of honour in other countries, ingenuity became the point of honour in Italy. This type of Machiavellian strategy is common to all the European countries. Although we have already expressed it as our emphatic opinion that from the Turks' own point of view it is better that he should maintain the strictest neutrality in the present struggle of the World War, it is with a pang of regret that we peruse the *London Times* article on "The Choice of the Turk" which has exerted the utmost pressure on Turkey to throw her lot with the British.

We are not unappreciative of the temptations and trials of the Turks, but even here a word of caution must be uttered. They must not be lured by the blandishments of clever European states. They must remember that 'War is Deceit'. We desire from the bottom of our heart that this may be the last of the wars, and that human intelligence and human sense of justice may never know such constantly recurring eclipses. But we are bound to admit that as things are today, there are some things worse than war. We shall not, therefore, pretend to believe that Turks must have peace at any price. They must beware of entering into a quarrel, but once in it they must not come out of it till the claims of both honour and self-interest are satisfied. At present the fear is that they may be led into the firing line in a quarrel outwardly their own. The Turks are not wanting in gratitude. In fact, few nations could equal the Turk in those characteristics which have extorted for him even from his enemies the title of 'The only Gentleman in Eastern Europe". To quote the old Arab saying mentioned by Gibbon, the Turkish women know not how to grant favours but their men know not how to refuse. Every Indian whom we know who has had any relations with them is loud in praises of their courtesy, which is as natural to the peasant as to the prince. But if courtesy is one of their great qualities, they also possess the defects of that great quality. In matters of business they are imposed upon knowing that they are being imposed upon. Now nothing is more serious than war in which a nation can destroy in a month the way of life, energies and resources that it had taken a generation to build. The Turk knows not what fear is, but life can be valueless only to those in the lowest scale of humanity. It is a rich treasure and a divine gift which we are not permitted by our Maker to squander. We must learn in war even more than in peace the importance and value of economy in human life. As regards material resources, the Turks have never had even so much as could balance their peace requirements. This is not all. Almost every other great nation of Europe has had peace for a generation or more. France, Austria and Germany have each enjoyed nearly half a century of peace. England has not fought in a continental war for a century. Turkey must, therefore, proclaim a moratorium against her warlike

instincts and her revenge. But if she cannot do so, and must enter this terrible business, let her make sure that the quarrel is her own, that her good nature and courtesy are not being imposed upon, and that she is not hatching a cuckoo's egg believing all the time that it is her own. We cannot withhold our admiration from the German nation that is facing odds against itself with such courage and determination and we sometimes find it hard to repress the expression of disgust against the campaign of vilification that is being carried on with greater vigour and persistence than is deserved by German actions. The Germans do not seem to have spared the living and have rendered thousands of them homeless. But they have yet some way to go down the ladder of inhumanity before they could descend to the plane on which the dead are robbed of their last resting place. Self-preservation is the first law of nature, and nature is inexorable and ruthless in punishing disobedience to her decalogue (commandments). The European states have done nothing yet to deserve the sacrifice of a single Turk, much less a single town or a village. We ask forgiveness for inflicting all these truisms and platitudes on a nation no less gifted than most of those that have been lecturing her in season and out of season. We do not, in the least, mean to insult the intelligence of Turkey. Whether her choice is peace or war, the consequences will be hers and not ours. Hence she must exercise her own judgment and surrender it to none. If she chooses badly the suffering will be entirely hers, though the sorrow will be ours also. It was not because we believe that she is incapable of weighing these elementary considerations that we have said all that we have said. It was merely to satisfy the promptings of our own heart, for it beats in unison with the Turks. If after balancing all considerations they decide for peace, we pray that it may prove profitable to them. If, however, they decide for war, we shall mingle our prayers with theirs and ask for divine protection. But if, by some evil chance, they engage in hostilities against our own Government, we shall ask them to pray for us also, for they can hardly imagine the mental anguish and the heartpangs that will be ours. We shall be torn between two passions. When in a household the parents fall out, whichever of them may be at fault, the children are bound to suffer. That will be our plight, and we shall deserve all the sympathy that we may secure.

THE CHOICE OF THE TURKS

Precis.

It has been universally admitted that success in war depends enormously on good leadership and diplomacy. The numerical strength of contending forces is of secondary importance today. England's friendly overtures to Turkey are also based on the same realisation. She is cleverly trying to win Turkey's favour. She is violently slandering the Germans who might be cruel and harsh but have not yet beaten the English in their vindictiveness which does not even spare the dead. England is extremely anxious to win Turkey on her side. The motive behind this move is purely selfish. She wants others to fight her battles and bear the brunt of the enemy's force and divide

its military strength. Thus England's sudden change of feeling towards Turkey is based on expediency and Machiavellian tactics. It is, therefore, essential that the Turks should beware of British designs. It is quite possible that the English may take advantage of the kindliness of the Turks and begin to ask impossible favours of them which their characteristic courtesy might forbid them to decline. The Turks are a brave people but they should realise that their lives are precious and their resources limited. It is best that they remain neutral in this war. Even if they are forced to enter the conflict, they should do so for their own betterment, and not for promoting the interests of others. They should not stake their lives and resources for foreigners who are, at heart, indifferent to their welfare. They should jealously safeguard their lives and not throw them away for nations which do not deserve this sacrifice. All these warnings are not meant to insult Turkey's judgment and insight. They spring from a genuine sympathy and fellow-feeling that the Indian Muslims feel for the Turks. Turkey herself has to weigh the pros and cons of the issue and make its final decision. Her choice in favour of war or peace will have a direct impact on herself but indirectly it will affect the Indian Muslims as well. This is so because the Indian Muslims cherish brotherly feelings towards the Turks. This makes them share Turkey's welfare and suffering. Whether the Turks opt for peace or war, the Muslims of India will pray for their success. If unfortunately Turkey decides to throw in her lot with Germany the Muslims of India will find themselves in a difficult position. Their loyalty to the British Government will come into sharp conflict with their devotion to the Turks who are their brothers in Islam.

(*428 words*)

EXAMPLE 5

Pakistan's Participation in world Fairs

During the last decade, Pakistan's participation in international trade fairs and exhibitions has been fruitful in opening up new trading vistas for the country's manufactured goods. In the early stages Pakistan was still a consumer of foreign manufactured products : now, the story is different. Today, the country is exporting vast quantities of manufactured goods which can compete with the best from anywhere in the world.

Ever since the setting up of the Export Promotion Bureau in 1963, the emphasis has been on presenting to the outside world, the finest quality goods which have been acclaimed wherever they have been displayed. During the last two years for instance, Pakistan's participation in international trade fairs has proved to be a tremendous trade booster. In Italy, Turkey, West Germany, Algeria, Switzerland, Austria and Kenya, Pakistani goods have made a name for themselves. In trade exhibitions held in these countries recently, Pakistan came off with flying colours. Buyers from all over the world, who gathered at these fairs saw a wide range of products that Pakistan has to offer. Among the goods of other participating countries — making vigorous efforts to introduce their goods to foreign

markets — Pakistan's products met with unprecedented success and commanded greater attention than most others, catering as they did to the tastes of a wide range of people.

Quite apart from projecting the image of Pakistan abroad, as well as earning the country a great deal of goodwill, Pakistan's participation in these fairs paid rich dividends in terms of foreign exchange. Pakistan's pavilion in each of these trade fairs, exquisitely decorated, displayed goods of a large variety. On-the-spot sales of handicrafts, gift wares, industrial goods, musical instruments and agricultural goods among others brought in large sums in foreign exchange. They also paved the way for more substantial sales afterwards. In the Berlin and Frankfurt Fairs held in September last year, Pakistan's on-the-spot sale accounted for Rs. 6.5 lacs. The Berlin Fair organised on an ambitious scale brought Pakistan great laurels — and according to the exhibition authorities, Pakistan ranked first among the forty seven participating countries of Asia, Africa and Latin America for the excellence of its products. Pakistan's participation in the Swiss Fair in Lausanne last year was responsible for the opening of new trade channels in European countries. Likewise the fair in Algeria which followed it, opened up the North African market to Pakistani goods as well as provided new export possibilities to the other countries participating in the fair and desirous of increasing their trade with Pakistan.

In Bangkok's First International Trade Fair, Pakistan made a commendable impact on her Asian neighbours and other participants. More than ever before there has been a general awareness among the Asian society of the high quality of Pakistan products.

Her resounding success in the Bangkok Fair has led Pakistan to launch more ambitiously this year, a Single Country exhibition in Saudi Arabia and Kuwait in the forthcoming autumn to be followed in May 1968 by another similar event in Teheran. The Middle East and the RCD countries are potentially great consumers of Pakistan's manufactured goods.

Pakistan's participation in international trade fairs and exhibitions is based on the consideration that like most developing countries of the world, her requirements of essential goods and machinery are steadily increasing each year with its gigantic projects in various phases of development. Pakistan's foreign exchange requirements are, consequently, going up considerably. So in order to tide over this difficulty, Pakistan has been diversifying her trade over a wide global area, seeking friends in countries far and near. Accordingly Pakistan has entered into a number of trade agreements with several countries of the world, thereby encouraging a liberal flow of trade.

Today we live in a world which is shrinking fast. New and exciting vistas of mutual understanding have paved the way for greater international co-operation in almost all fields of human activity. International trade has characteristically played a great role in bringing the nations of the world closer together. For Pakistan participation in trade fairs and exhibitions has proved to be a tremendous boon to

its trade, while it has been an excellent medium for the projection of the country's image abroad.

PAKISTAN'S PARTICIPATION IN WORLD FAIRS

Precis.

Pakistan has been participating in international trade fairs for the last ten years. This has proved a great incentive to Pakistan's trade. Our active role in these fairs introduces our goods to the different nations and opens new markets for them. Pakistani products have been very well received and admired at every international trade fair. Of the forty seven nations that joined the Berlin fair, Pakistani products were considered the best. Her products have made a name for themselves in many other European, African and Asian countries. The popularity of Pakistani goods as exhibited at the international fairs organised in Berlin, Bangkok, Lausanne and Algiers has encouraged Pakistan to become more enterprising in this sphere. To boost up her trade with the Middle East and RCD countries, Pakistan plans to organise an exhibition of her products first in Saudi Arabia and Kuwait and later in Teheran. Pakistani goods have not only earned enormous amounts of money at the international trade fairs by their immediate sale but also opened the way for large-scale trade agreements with other countries. Previously Pakistan was an importing country but today increasing efforts are being made to step up its exports. This is to earn valuable foreign exchange which is essentially needed for our fast developing economy. In this way we are not only making Pakistan better-known but are also promoting international amity. *(227 words)*

CHAPTER XXXVII

HOW TO SPEAK WITH EXTRACTS FROM THE SPEECHES OF CHURCHILL AND ONE OTHER SPEECH

An Irishman began an after-dinner speech saying : "The curse of my country is that every man is born an orator." That may be true of Ireland. Fortunately or unfortunately it is not true of other countries. The Scot, at least, speaks as he jokes—with difficulty. There are men here and there to whom the proposal to speak a word or two is almost a refined form of cruelty. To meet them in a conversational fashion is a liberal education, but when they get to their feet they lose their heads. Face no doubt answereth to face, but a sea of faces is a horror to them. The pen of a ready writer may have been granted to them but fate has denied them the tongue of a ready speaker.

Now we live in a speaking age. I should have said, we live in a talkative age. Public speech is a good thing in itself when rightly used. It is a gift worth cultivating and eloquence is not so common that one can afford to despise it. Even if at times the demagogue has prostituted the art of speaking for his own advantage, there is a glory of speech as there is a glory of song. Eloquence has still a spell which it can cast over the multitude. The politician has occasionally to carry away his audience with the force and fluency of his speech. The lawyer has at times to make the fat, stolid jurymen take out their handkerchiefs on behalf of his fair and suffering plaintiff. Even the actor has to produce a hush so deep with his enunciation that the lady in front has no time to think that her hair is coming down. We all agree that public speech is a good thing and the power of producing the results stated, implies much art, much consideration, much training and a great deal of common sense.

The strange point is that while no man or woman expects to become a first-rate actor or singer without rigorous training, there seem to be many who fancy that no effort need be expended upon learning how to speak. They may take much thought about what they are to say, but they take no thought about how they are to say it; just as a cook may be extremely careful as to what is to be got for dinner, but does not give a moment's thought as to how the provisions are to be dressed and cooked and served. As a matter of fact, her master will probably be much more concerned about the latter than about the former. He may be quite indifferent as to what is for dinner, but he will have a good deal to say if dinner is not properly

prepared and nicely served. Both matter and manner should receive an equal degree of attention.

When we hear a prima donna sing we are all in ecstasies. Her work is so perfect, so natural. That high note she took like a bird. That change from one tune to another, how very exquisite it was! She must have been born with that faculty. Alas! no. She spent six hours a day for several years in acquiring that bird-like facility, that trill, that richness of cadence, that nightingale touch that you travelled fifty miles to wonder at. She was not born with these faculties any more than she was born with teeth. She grew them, and they cost a good deal of pain in the growing. She was under the best masters in the world for that marvel of a voice before it was considered that she could entrance you with her performance.

The diligence that Demosthenes in ancient times and Sir Winston Churchill in our own day applied to the art of elocution, bears ample testimony to the labour and perseverance that are essential to achieve excellence in this direction. All delight and all instruction are costly. Some things Nature contributes at the start of the journey, but we must do the rest. The study of elocution is necessary for the outfit of a speaker. The presentation is as important as the subject-matter. It is so to the lawyer, to the politician, to the actor. It is surely as important to the preacher.

It may be said, to begin with, that many young speakers are nervous, and it frequently takes some time for a speaker to find his feet. It is a somewhat trying experience for an audience when this thing is going on. The young man stands first on one foot, then on another. He kicks the desk in front of him. He puts his hand in his pocket. He fidgets with his buttons, with his handkerchief, with his speech. He coughs, he stammers, he loses the place.

I would be inclined to say: "Keep perfectly cool!" There is no reason why you should get flustered, and getting flustered will not really be of any help to you. It will make your audience think of you rather than of what you have to say. Take your time. There is no hurry. You need all command of yourself in order to speak well. Take a good long breath and recover yourself. All is not yet lost. Show the audience that, however the battle goes, you know your work and are at home on the platform.

For a second you must remember to take your time even when you begin. Some men begin like a house on fire, and naturally the audience is apt to pour cold water on their bursts of eloquence. You are quite likely to get attention by beginning slightly below your normal pitch, for at the outset there is a natural desire on the part of the people to listen to you. But you should gradually raise the pitch of your voice so that your speech does not degenerate into a dumb show. The reason for beginning low and slow is that speech ought to work up to a climax. You are introducing your subject and are trying to find a common ground of interest. You must speak with deliberation for the benefit of those who are rather mentally slow, or they will think that a spinning top is humming in their ears.

Do not try to say too much. Do not pack too much into your speech. It is better to say a little well than to give an oration packed with brilliant things in what is to the hearers a new and unknown tongue.

Try to avoid mannerisms. Mannerisms are ugly. It is naturalness that charms. To have a mannerism is to have a defect. Never mind what the fashion is. The best fashion is to speak as naturally as you can with the best rules at your back. Get your mother or your wife to criticise these mannerisms, and don't take offence if they speak plainly. Get rid of all the ragged edges and corners that keep people from appreciating you.

It is a mistake to read a speech. The speaker who is a slave to his paper will never become an orator. The speech in black and white has condemned him irrevocably.

The speaker must try to express his own personality, otherwise his hearers will soon get bored, however interesting be the subject on which he is going to speak.

The appeal of a speech depends largely upon the speaker's voice, manner, posture and gesture. One writer says that a speaker should cultivate "the voice which holds out the meaning of what is said as one holds out fruit to a child". The posture should be easy and natural, and gestures few and far between. And the speaker should be actuated by a sincere desire to please and entertain his audience.

A man may know the theory of the art of public speaking from Alpha to Omega, but if he has not trained his voice, developed his resources, practised the art in all its richness and variety, his efforts at speech in public may resemble the vocal production of a well-bred cow. The test of the instruction is that the speaker should be able to express himself so that his speech will accomplish the object in view.

Breath control is one of the fundamentals of elocution. In the realm of other sciences it is a law which is known as that of the Conservation of Energy. The economy of breath is a power which all speakers and singers acquire if they intend to go far. The proverb has it: "If you run fast you can't run far." Both singing and speaking use up the breath, but there are some in both departments who are so prodigal of breath that they spend all at the beginning and are in want of it the rest of the time. The motorist, if he is going a journey, makes sure of a good supply of petrol. He uses it as carefully as he can. In fact if he is a wise motorist, he provides a trifle more petrol than will carry him to his destination. A superfluous stock is useful at times, and the same law holds good in breathing. To exhaust one's breath by over-exertion at the initial stages of speaking spells disaster in the long run. A sensible speaker reserves his fire till he reaches the climax, and then he pours in volley after volley. The real difficulty lies in husbanding one's ammunition till the actual need comes. If I have to speak for half an hour, I must economize, husband and control my breath so that I may not be like a spent swimmer at the end. To breathe

correctly one must fall back on the advice of the mother to her child: "Shut your mouth and save your life." This is the rule of breathing. The air taken into the lungs is filtered by the nasal passages. Even the Bible is not above telling us that when Christ delivered his Sermon on the Mount, he opened his mouth. This did not happen till the time he was set and his disciples had come to him. We must fill our lungs with air, we must replenish them so that there is no run on the bank and consequently no disaster.

A student comes to me and says : "Alas! my voice is very weak. I chirp like a cricket, and bleat like a lamb. When I speak, people fancy I am a woman in disguise. I have no carrying power in my voice and my voice has no ring. And yet look at me! I am a strong fellow. I weigh 200 lbs. I have the biceps of a blacksmith, and when I go on the platform people laugh at me whenever I open my mouth. Everybody maintains that when they look at me they suppose I have a voice that will raise the roof or make the rafters ring, and when they hear nothing but Sharif Khan Poonchwala's harp they laugh in my face. Is there any possibility of your giving me a voice which I can really call a voice? I would like to know how the thunder is manufactured. Can you help me?"

Now, this is a problem with which every teacher training his students in debating and public-speaking is constantly being confronted. It is not an easy one, but still the disease is curable. The teacher makes this gentle giant speak and read, and he discovers at once in his diagnosis that there is plenty of flexibility in the tones, and a capacity of power behind the voice. So he says to him: "How did you get these biceps of which you are the proud possessor? Were you born with them?" "Heaven forbid," says the youth; "You must know I had rather a hard struggle as a young fellow. I was no more born with these brawny arms than I was with a silver spoon in my mouth. I had to work my way to the College through the blacksmith's shop. I may say that I forged this arm there." "Very creditable", says the teacher, "an excellent training, hitting the iron when it is hot. For your encouragement it may be said it is Nature's little way to make you work for your gifts. So she will deny you nothing. And now, since you are so good in making a speech, you will speak to yourself, and as you have developed your arm you will develop your voice. On the various pitches you will exercise half an hour daily. That will be a short day's work and in a week you will know a difference in the strength of your voice. In a month you will not know your own voice, and neither will your audience. In six months you will be a living miracle, and when practice in pitch has done for your voice what the anvil did for your arm, you will send me a glowing testimonial. If Demosthenes could get over his stammering by constant practice and training, you can develop your voice by pitch practice. Every department of training is valuable, but this is of special value. The result of it is to give the student a strong voice, a voice full of carrying power, resonant and full, rich and clear. This practice of pitch is one of the essentials in the production of a good voice. Many voices are excellent in flexibility, in purity and quality, and yet they have no

force, no volume, no swelling power. This ability to increase the volume of voice is what is here sought. Now the carrying power of voice is its tellingness, and if a voice has all other qualities but not this one, it is only sounding brass and tinkling cymbal. In other words, it is not heard, and if it is not heard it is useless. So practice in pitch is the salvation of the man who has no voice. It is true that this practice will not give him another voice, but it will give him his real voice, a better one. The man who came with the squeaky voice will at last have a voice and not a squeak. He will be no longer a mouse but a man. His voice will come to have both might and majesty about it, like the sound of many waters.

Inflection is the rise and fall of the voice that tends to break monotony. The speaker who has no inflection is like a man striking a tin can with a stick. Speech is life and action put into words; and because of this, inflection is one of the most important points that elocution touches. Words in themselves convey little meaning without inflection. If we spoke to each other in one key perpetually, language as spoken would lose its savour and pith and personality. At the back of the spoken word is the speaker, and behind the speaker are the brain and the soul with all their stored and hidden distinctions, influences and shades of meaning which make up the individual. Behind these is the man himself, and there is no substitute for him. He needs inflection to express himself. He is a living thing, and has many modes of manifestation in language. Expression is obtained for all he wishes to say in the subtle inflections which he uses. If he spoke in one key perpetually he would convey only words, not meanings. He would be as nearly an automaton as a higher animal endowed with such greatness could be. Inflection or the rise and fall of the voice according to the nature of the sentiments expressed, gives the voice flexibility. It makes it plastic as clay in the hands of the potter who can make his material thoroughly pliable and so adapt it to every shape.

Many cumbersome principles and rules have been laid down in regard to inflection; rules that have been valueless except in the production of artificiality.

The general principles that suggest themselves to me are these :—

1. The voice always follows the location of the object. If the object is above in a literal or metaphorical sense, the voice rises to it. It rises to it naturally, spontaneously. If the object is below, the voice naturally falls. In such sentences as these :-

> "They shall mount up with wings as eagles".
> "If I ascend up into heaven Thou art there,"

the voice naturally rises in giving the description. On the other hand, if I say :

> "If I make my bed in hell, behold Thou art there,"

the voice naturally falls. The moral and the physical aspects find a

reflection in the voice and raise or lower it in accordance with the object specified.

2. In contrasted phrases the first has a rise and the second a fall. Take such sentences as these from the Bible :-

"Thou gavest me no water for my feet ; but she hath washed my feet with tears."

"Every valley shall be exalted, and every mountain and hill shall be made low."

In these sentences the contrast is evident and it is the duty of the voice to bring out the contrast.

It is not difficult for anyone to notice for himself that it would be foolish to lay down minute rules on the subject. Let us say that a student brings his manuscript of a speech to his teacher with the request. "Will you be kind enough to inflect this for me ?" If the teacher is sane and honest, which is no doubt a rare combination of awkward virtues, he will instantly say : "I am sorry I cannot do that for you, since nature intended you to do it for yourself, just as she intended you to wear your own clothes, and look with your own eyes and eat with your own mouth and walk on your feet. Nor would it be of the slightest good to you if I inflected it for you. In that case you would simply be a gramophone and not a human being. I have, therefore, conscientious scruples in the matter. I prefer that you should not be less of a man but more. Go home and put one hour's soul into the manuscript and see what you can do in the light of the feelings and thoughts that you have expressed."

Emphasis is the stress of the voice on a word or words for the purpose of giving distinction. Emphasis does not essentially mean loudness or force. Sometimes the most emphatic way of emphasizing is to be absolutely silent. I have seen a tremendous emphasis created by silence. There are some speakers whose only idea of emphasis is force. They lash themselves into a fury They work through all the grades of passion and make a noise which at last becomes wearisome. Such speakers excel in sound. They roar, shout, declaim, but they do not make a joyful noise. In the end, the thunder loses its effect and their over-emphasis, in the shape of noise, defeats itself. Had they known it, they could have kept the crowd hanging upon the silence quite as effectively as upon the noise. It was well said of Macaulay that he had brilliant flashes of silence. Transition in voice is an indication of emphasis. Emphasis lies in making something prominent. It is a kind of class distinction in utterance. Even in speech nature has decreed that all words shall not be equally prominent. The transition from loudness to softness and from one pitch to another—all these devices produce emphasis. Emphasis being a matter of meaning and purpose, hard-and-fast rules are out of the question again. The reader must discover for himself the necessary word in a sentence according to the idea intended to be conveyed, and the necessary word is the emphatic word. If I say : "Will you go home today" it is clear that the emphasis of any word

in the sentence depends upon the point I wish to convey. But it is certain that that necessary word is emphatic.

In repeated phrases the emphasis in force increases to the last, and in a series of single words this is also true.

Look at the effect of this in such a sentence as the following :—

"Thine, O Lord, is the greatness and the power, and the glory, and the victory, and the majesty."

The emphasis increases as the sentence goes on. There is blow after blow, and each blow is a preparation for the next, till the place is ringing with the sound which hammer and anvil have made.

We see the same principle holding good in the matter of a series of single words where the same word is repeated.

"Never ! never ! never !"

The word is uttered again and again to add intensity, vigour, passion, strength. So the voice echoes the soul, and emphasis is justified on logical grounds. It may be added here that pause is a very effective method of emphasizing and it is a student's duty to cultivate the pause. This may be used either before or after a word, or both before and after. "And when he had spent-all." The act of non-speaking or pause is a very dramatic affair when it takes place in the right way—and the right way is when its use justifies it. At such a a time the effect of silence is far greater than that of actual speech. "Cultivate the pause" said one whose insight and statesmanship were great. It is said that if a speaker knows how to pause he is well on the way to become a public speaker.

It is true that the public speaker, speaks as a rule too quickly. If he adds to the list of his qualifications that of youth, one is safe in saying that even the reporters would have been grateful, had he kept a firmer rein and refused to let his Pegasus break into its winged gallop. Fast speaking is a vice. It irritates. It wearies. It makes things hum in the wrong way. It often makes the listener feel inclined to hum and haw for a change.

It must be remembered that there are two kinds of pause : the grammatical, dealing with signs and appealing to the eye ; and the rhetorical dealing with sounds and appealing to the ear. If you bring me a discourse that I may punctuate it with rhetorical pauses I cannot do it. I can punctuate for the grammatical pauses only. You must punctuate for the rhetorical pauses for yourself. While grammatical punctuation is for the eye, rhetorical punctuation is for the ear. The eye demands little or no rest, the voice does. The ear of the hearer also demands rest. The effect does too, and so also do the acoustics. Here we are not dealing with the printed matter but with spoken words, so we are on another ground. It is to some extent a matter of the grouping of words according to the sense. If, for instance, an effective speaker quotes the parable of the prodigal son : "When the father saw him he had compassion on him, and ran and fell on his neck...........," he may bring out the pathos of the passage by his rhetorical pauses in such a manner that your

eyes may shed a furtive tear for the man into whose experience you had entered so deeply. This is because the man who quoted it had a mental vision of the passage and gave that mental vision to his hearers. He quoted the Bible with spirit and understanding.

Gesture is — colloquially—the art of carrying oneself. It is carriage, performance, sometimes, alas! it is not a very happy performance. Gesture is not a meaningless movement of the hands or arms. It is intended to illustrate and enforce the meaning of the words. There are some who say : "If I am in earnest, I will be able to gesticulate correctly without being taught". I would add that Nature does not contradict teaching. She takes the seed that has been in the soil and supplements the culture.

There is another point. A speaker may gesticulate and think that he is quite natural, and yet not be graceful Is there not a naturalness that is not graceful? We are dealing here with Nature in the shape of a man speaking to his fellowmen and gracefulness of gesticulation is to be cultivated in such a momentous act.

A teacher of elocution saw a young man speaking and made the following comments for his improvement and guidance: "The perspiration was on your forehead. Your knees shook under you. Your eye was vacant, your mind was a blank. I watched you speaking It is my business to do this. You were not natural ; at any rate, if what I saw was nature we have added a new species to the human race. You were like a man getting ready to be married. Your ease was gone ; your freedom was gone ; of spontaneity you had none." A ruthless criticism of this type should not discourage the speaker but should be taken in a constructive spirit.

In correct gesture the word prompts the action and the action suits the word. It is better to have no gesture than to have a gesture which is bad. For most people it is an acquired art. It is the body speaking or the speech of the limbs. I believe in gesture being studied but not in studied gesture.

In passing let me say : "When the hands are not being used in gesture, let them be at rest. Do not twirl your watch chain till your watchmaker gets nervous about it". Gesture is that which tells us what to do with the hands and arms. It does not delight in the legs of a man. It has nothing to do with facial expression. In elocution gesture concerns itself with hands and arms.

One thing to be constantly kept before you, if you use gesture, is that you should make it graceful. It is a fact in favour of the art of gesture that the hands are generally doing something wrong unless you gesticulate Indeed, gesticulation is to many speakers a safety-valve. If it is not overdone it has a vast power In any case, do not put your hands into your pockets. That is always a mistake, even in the case of a lawyer.

One may add here that all good gesture is curvilinear. Straight lines, angular movements, never make good gesture. They are neither graceful nor true to Nature. In Nature there are no hard lines or outlines. All things blend. Nature loves best to work by

contour and curve, and to get back to Nature is to be a master of curve. The other authority on gesture in addition to Nature is the child. In this department the child's authority is supreme and its decision infallible. Its teaching is absolutely correct. At any rate I know none more perfect. The gesture must be largely the outcome of a spontaneous feeling, adapting itself to the world into which it is born.

Gesture must have meaning. It must be subservient to the words. It is secondary to the words. It depends on them. Emphatic gesture is used in emphasising. Referential gesture is meant to locate or point out characters or objects. Impassioned gesture is intended to express strong emotion or passion. Imitative gesture is meant for the purpose of imitation. When gesture is used, the speaker should be conscious of the reason for using it. The best way to become accomplished in gesture as in other arts is by practice. The grand total of the art is force and grace.

Delivery. A speaker should remember that he is going to speak. He is not about to read a treatise to an assembly of savants. It is a matter of importance that he should make his hearers see the matter from his point of view. It is a great pity that many speakers cannot get out of the habit of reading their speeches. An academic air clings to them. They cannot become fluent speakers and they frequently consult their written material. A speech should be delivered and not read. A speech is direct in its approach and it is an evidence of decay in the art of public speaking that much of what is set forth today is so cumbersome that it loses all its freshness.

Now I am not asking for mere fluency or mere froth. I know that expression is compression. I am not thinking of the man who can turn on the tap and speak for a week. That is a type to which I would show no mercy. He is a bore, and though one bore differs from another bore, all bores are vanity and vexation of spirit. Cultivate, therefore, the power of having something to say. In any case, when you get on to the platform, don't read your speech, but deliver it, for life is short and read speeches are very long.

In the second place, the variety of a good speech demands variety in the delivery of it. The rock upon which many speakers perish is Monotony — monotony of subject, monotony of thought, monotony of voice. There is a demand for freshness today rather than for solidity — and speakers must get into line with their age. Now, I am not restricting your freedom, though freedom is made up of restrictions. You have plenty of elbow-room to rouse the interest of your audience. For a fertile mind and a rich imagination there is a variety that 'custom cannot stale', age cannot wither, and time cannot destroy. Only, I beseech you, do not let the silly idea enter your head that you can get this variety without exertion on your part. That would be against the laws of Nature and of common sense. Reading, observation, collision with other enlightened minds and a sense of humour have a dominant part to play in this direction. It is best, however that the speaker should be himself. If he is himself the people will never weary. They will get plenty of variety.

Without elaborating this point further, I would say that the dramatic gift is a great power to the speaker. By the dramatic gift I mean the gift of seeing what one expresses and a certain ability to communicate that vision. It is the summoning up of the situation with which one is dealing. Now many speakers have this gift, but there are lamentably few who use it. Their speech has little or no relation to life. Drama is life — hot, pulsating, fragrant sweet, horrible; life in all its aspects, and they are a legion; life in its reality; life as it is. You could hardly tell, however, that some speakers have ever lived. Everything is real outside, but into the hall or auditorium where they speak, life and spring have somehow failed to come. If a speaker is himself—if a dramatic speaker is himself—he will never be taxed with falseness or artificiality. When a man is in earnest, he will never introduce the note of unreality. The whole man will revolt against it. The physical, mental, vocal departments will all be in accord, to say nothing of the spiritual I am not trying to put Nature into a flower-pot. Personally, I should think, every man might jot down the salient points of his speech and deliver it extempore. The extempore nature of such a mode will leave the individual a certain free play which he has not when he is restricted to a written verbatim copy.

The first essential of a good speech lies in its audibility. A good speech is of no avail if it is not heard. You must be heard. To attain audibility means clear, deliberate utterance and practice which will strengthen the voice.

In the next place, a good speaker should survey and address his whole audience He should have not only transition in his voice, but also transition in his facial expression and in gesture.

It is utter ruin for a speaker to cultivate an artificial voice. The speaker needs one voice and it will be better for him to use his own voice and thus prevent a breakdown. His own voice will suffice. He has room in it for passion and for tenderness. He can touch all the strings with it and run over the whole gamut of human life with it. It has endless tone, endless variety and countless stops. Let him make this voice audible. That is essential. Let him use his eye, like the Ancient Mariner, for it, too, has an eloquence of its own.

The nervous speaker is a type by himself. Though he is to be pitied, he frequently develops into a capital speaker, and is often a very good fellow. To him I would say : "Stand properly, breathe properly, get full of your subject, and go at it. Don't think of yourself. You have more important things to think of. Don't even think of your audience except in relation to your message. Time is on your side."

No man need, in any case, despair because his gifts are few. Practice is a wonderful tonic, and the young Demosthenes may safely work away with his pebbles. His day will come when the waves will be driven back and his eloquence will do for him what authority could not do for King Canute. A great cause, a new self. His early attempts, nervousness which held him back, his stammering, his lack of words and expression—all these will vanish. He will be

at home on the platform. He has attained the gift of speech, His convictions carry power. His childhood is over. He has learned to speak.

Pronunciation.

Mend your speech a little
Lest it may mar your fortunes.

Shakespeare, *King Lear*.

Pronunciation is one of the surest tests of a public speaker. Not only does it cast a light upon his education and training, but it also shows at once what attention has been paid by the speaker to the subject of public speech. The correct public speaker is very rare. A single slip in pronunciation is frequently enough to destroy a reputation, unless you happen to be a Gladstone, who, I am told, pronounced Duke as "Dook".

The English language has a great many disputed pronunciations. To cross from Scotland to England, or from England to Ireland reveals this at once, and even Oxford has its own pet pronunciations. One is sometimes struck by the variety of pronunciations. I have heard "drama" called drayma, and there is an American authority for it. What attitude, then, is a public speaker to take up to alternative pronunciations. There is an educated form of English speech, though America has of late done much to corrupt it. The standard of pronunciation is the present usage of literary and well-bred people, the form in use at the moment in the theatre, and on the platform. We have to keep an ear for the best-educated men and women everywhere, and if the dictionary supports them there will be no harm in our imitating their pronunciation. We are concerned here with English as it is spoken. Allama Abdullah Yusuf Ali, formerly Principal Islamia College Lahore had such a polished and correct pronunciation that even the most cultured Englishmen and authorities on orthoepy (science of pronunciation) such as Professor J. R. Firth of Government College Lahore tried to imitate him as a model of perfect speech. Where this is best done, the provincialisms and Americanisms die away. A word seriously mispronounced grates on the ears of an audience, and there are generally some who are at once conscious of it. The student should be always on his guard. Let him not think this subject to be unworthy of his study.

Study the following speeches carefully with a clear appreciation of the high order of eloquence that they exemplify.

Extracts from the speeches of Sir Winston Churchill on the eve of the Second World War :

There can never be friendship between the British democracy and the Nazi power, that power which spurns Christian ethics, which cheers its onward course by a barbarous paganism, which vaunts the spirit of aggression and conquest, which derives strength and perverted pleasure from persecution and uses with pitiless brutality the threat of murderous force. That power can never be the trusted friend of British democracy.

We do not want to be led upon the high road to becoming a satellite of the German Nazi system of European domination. An effort at rearmament, the like of which has not been seen ought to be made forthwith and all the resources of this country and all its united strength should be bent to that task. Our people should know that there has been gross neglect and deficiency in our defences. The terrible words have been pronounced against the Western democracies: 'Thou art weighed in the balance and found wanting'. And do not suppose that this is the end. This is only the beginning of the reckoning. This is only the first sip, the first foretaste of a bitter cup which will be proffered to us year by year unless by a supreme recovery of moral health and martial vigour, we arise again and take our stand for freedom as in the olden time. We have to recognise this. And on the top of all comes this wonderful mastery of the air which our century has discovered, but of which, mankind has so far shown itself unworthy. Here is this German air power with its claim to torture and terrorize the women and children, the civil population of neighbouring countries. This combination of medieval passion and the blackmailing power of air bombing, is the most monstrous menace to peace, order and progress that has appeared in the world since the Mongol invasions of the thirteenth century.

But arms—instrumentalities, as President Wilson called them—are not sufficient by themselves. We must add to them the power of ideas. It is this very conflict of spiritual and moral ideas which gives the free countries, a great part of their strength These dictators boast and vaunt themselves on their military strength before the world, yet in their hearts there is unspoken fear. They are afraid of words and thoughts. Words and stirrings advocating the cause of freedom terrify them A little mouse of thought appears in the room, and even the mightiest potentates are thrown into panic. They make frantic efforts to bar out thoughts and words ; they are afraid of the workings of the human mind Cannons and aeroplanes, they can manufacture in large quantities, but how are they to quell the natural promptings of human nature which stand for liberty and fair-play. Dictatorship—the fetish worship of one man—is a passing phase. A state of society where men may not speak their minds, cannot long endure if brought into contact with the healthy outside world. The light of civilized progress with its tolerances and co-operation, with its dignities and joys has often in the past been blotted out. But I hold the belief that we have now at last got far enough ahead of barbarism to control and avert it, if only we realize what is afoot and make up our minds in time. The preparation for resistance to aggression is the sole guarantee of peace.

We are preparing to save the whole world from the pestilence of Nazi tyranny and in defence of all that is most sacred to man. This war is not going to be a war of domination or imperial aggrandisement or material gain, no war to shut any country out of its sunlight and means of progress. It is going to be a war to establish the rights of the individual, to establish and revive the stature of man.

Extracts from the Speeches of Sir Winston Churchill during the Second World War.

Now I wish to speak about what is happening in our own island. When a peaceful democracy is suddenly made to fight for its life, there must be a lot of trouble and hardship in the process of turning over from peace to war. His Majesty's Government is unitedly resolved to make the maximum effort of which the British nation is capable, and to persevere, whatever may happen, until decisive victory is gained. Parliament will be kept in session, and all grievances or muddles or scandals, if such there be, can be freely ventilated or exposed there. In past times the House of Commons has proved itself an instrument of national will-power capable of waging stern wars. Parliament is the shield and expression of democracy, and Ministers of the Crown base themselves upon the parliamentary system. You have seen the power of Parliament manifested in the last week when a budget, gigantic in its burdens—a budget which would have infuriated everybody a year ago—has been accepted with prompt and stolid resolve.

It is in the fear of criticism that the Nazi and Bolshevik dictatorships run their greatest risk. They silence all criticism by the concentration camp or the firing party. Scandals, corruption and shortcomings are not exposed, because there are no independent voices. Instead of being exposed, they continue to fester behind the pompous frontage of the state. One of the things that this war is going to prove is that in modern times the full strength of nations can be realized through democratic institutions and not through totalitarian systems working through a Gestapo.

Come then : let us to the task, to the battle, to the toil, each to our part, each to our station. Fill the armies, rule the air, pour out the ammunitions, strangle the U boats, sweep the mines, plough the land, build the ships, guard the streets, succour the wounded, uplift the downcast, and honour the brave. Let us go forward together in all parts of the Empire, in all parts of the island. There is not a week, nor a day, nor an hour to lose.

We must not boast, or speak in terms of vain conceit and overconfidence. We trust in God and in our own arm uplifted in a cause which carries with it the larger hopes and harmonies of mankind. We have before us an ordeal of the most grievous kind. We have before us many, many long months of struggle and suffering. You ask what is our policy ? I will say : It is to wage war by sea, land and air, with all the strength that God has given us : to wage war against a monstrous tyranny, never surpassed in the dark, lamentable catalogue of human crime. That is our policy. You ask, what is our aim ? I can answer in one word : Victory—victory at all costs, victory in spite of all terror, victory, however long and hard the road may be, for without victory, there is no survival. Having received His Majesty's commission, I have formed an administration of men and women of every party and of almost every point of view. We have differed and quarrelled in the past ; but now one bond unites us all—to wage war until victory is wan and never to surrender

ourselves to servitude and shame, whatever the cost and the agony may be. Centuries ago words were written to be a call and a spur to the faithful servant of truth and justice : "Arm yourselves, and be ye men of valour, and be in readiness for the conflict : for it is better for us to perish in battle than to look upon the outrage of our nation and our altar. As the will of God is in Heaven, even so let it be." Even though large tracts of Europe and many old and famous states have fallen into the grip of the odious Nazi rule, we shall not flag or fail. We shall go on to the end, we shall fight on the seas and oceans, we shall fight with growing confidence and growing strength in the air, we shall defend our island, whatever the cost may be, we shall fight on the beaches, we shall fight on the landing grounds, we shall fight in the fields and in the streets, we shall fight in the hills, we shall never surrender. We are sure that in the end all will come right. Untiring vigilance and mind-searching must be devoted to the war-effort, because the enemy is crafty and cunning and full of novel treacheries and stratagems. There is no dirty trick he will not do.

The battle of France is over. I expect that the battle of Britain is about to begin. Upon this battle depends the survival of Christian civilization. Upon it depends our own British life, and the long continuity of our institutions and our Empire. The whole fury and might of the enemy must very soon be turned on us. Hitler knows that he will have to break us in this island or lose the war. If we can stand up to him, all Europe may be free and life of the world may move forward into broad, sunlit uplands. But if we fail, then the whole world, including the United States, including all that we have known and cared for, will sink into the abyss of a new dark age made more sinister, and perhaps more protracted by the lights of perverted science. Let us therefore brace ourselves to our duties, and so bear ourselves that, if the British Empire and its Commonwealth last for a thousand years, men will still say, "This was their finest hour." We are moving through a period of extreme danger and of splendid hope, when every virtue of our race will be tested and all that we have and are will be freely staked. This is no time for doubt or weakness. It is the supreme hour to which we have been called.

Should the invader come to Britain, there will be no placid lying down of the people in submission before him as we have seen, alas, in other countries. We shall defend every village, every town, and every city. The vast mass of London itself could easily devour an entire hostile army and we would rather see London laid in ruins and ashes than that it should be tamely and abjectly enslaved. The good cause for which we are fighting can command the means of survival. While we toil through the dark valley we can see the sunlight on the uplands beyond. We are prepared to proceed to all extremities, to endure them and to enforce them. Thus only, in times like these, can nations preserve their freedom, and thus only can they uphold the cause entrusted to their care. But all depends upon the whole life-strength of the British race in every part of the world and of all our associated peoples and well-wishers doing their

utmost night and day, giving all, daring all, enduring all—to the utmost—to the end. This is no war of chieftains or of princes, of dynasties or national ambition, it is a war of peoples and of causes. This is a war of the unknown warriors whose names will never be known and whose deeds will never be recorded. But let all strive without failing in faith or in duty, and the dark curse of Hitler will be lifted from our age.

The gratitude of every home in our island, in our Empire goes out to the British airmen who, undaunted by odds, unwearied in their constant challenge and mortal danger, are turning the tide of the world war by their prowess and by their devotion. Never in the field of human conflict was so much owed by so many to so few. All hearts go out to the fighter pilots, whose brilliant actions we see with our own eyes day after day. We believe that the fortitude and adaptiveness of the British people, the spirit and temperament bred under institutions of freedom will prove more enduring than anything that can be got out of the most efficiently enforced mechanical discipline.

These cruel, wanton, indiscriminate bombings of London are, of course, a part of Hitler's invasion plans. He hopes, by killing large numbers of civilians, and women and children, that he will terrorize and cow the people of this mighty imperial city, and make them a burden and an anxiety to the Government and thus distract our attention from the ferocious onslaught he is preparing. Little does he know the spirit of the British nation, or the tough fibre of the Londoners, whose forebears played a leading part in the establishment of Parliamentary institutions and who have been bred to value freedom far above their lives. This wicked man, the repository and embodiment of many forms of soul-destroying hatred, has now resolved to try to break our famous island race by a process of indiscriminate slaughter and destruction. What he has done is to kindle a fire in British hearts, here and all over the world, which will glow long after all traces of the conflagration he has caused in London have been removed. He has lighted a fire which will burn with a steady and consuming flame until the last vestiges of Nazi tyranny have been burnt out of Europe, and until the Old World and the New World can join hands to rebuild the temples of human freedom and man's honour, upon foundations which will not be easily overthrown.

This is a time for everyone to stand together and hold firm as they are doing. Our fighting forces know that they have behind them a people who will not flinch or weary of the struggle, but that we shall rather draw from the heart of suffering itself the means of inspiration and survival and of a victory not only for our own time, but for the long and better days that are to come.

The German attacks upon the civil population have been concentrated mainly upon London, in the hope of terrorizing its citizens and in the silly idea that they will put pressure upon the Government to make peace. The deliberate and repeated attacks upon Buckingham Palace and upon the persons of our beloved King

and Queen are also intended to have an unsettling effect upon public opinion. They have, of course, the opposite effect. They unite the King and Queen to their people by new and sacred bonds of common danger, and they steel the hearts of all to the stern and unrelenting prosecution of the war against so foul a foe. I feel as sure as the sun will rise tomorrow that we shall be victorious.

It is the practice and duty of many of my colleagues and Members of the House to visit the scenes of destruction as promptly as possible and I go myself from time to time. In all my life, I have never been treated with so much kindness as by the people who have suffered most. One would think one had brought some great benefit to them, instead of the blood and tears, the toil and sweat which is all I have ever promised. On every side, there is the cry, 'We can take it' but with it, there is also the cry, 'Give it them back'. What we are doing now is to batter continuously each one of those points in Germany which we believe will do the Germans most injury and will most speedily lessen their power to strike at us. Our object must be to inflict the maximum harm on the enemy's war-making capacity. That is the only object we shall pursue.

Our armies which are growing continually in numbers and training must be maintained all through the winter, like leopards crouching to spring at the invader's throat. The Home Guard, which now amounts to 1,700,000 men must nurse their weapons and sharpen their bayonets. The three great days of August 15, September 15 and September 27 have proved to all the world that here at home over our own island we have the mastery of the air. That is a tremendous fact. No one can imagine how this terrible war against German and Nazi aggression will run its course. Long, dark months of trials and tribulations lie before us. Death and sorrow will be the companions of our journey ; hardship our garment ; constancy and valour our only shield. We must be united ; we must be undaunted, we must be inflexible. Our qualities and deeds must burn and glow through the gloom of Europe until they become the veritable beacon of its salvation. Remember we shall never stop, never weary, and never give in, and that our whole people and Empire have vowed themselves to the task of cleansing Europe from the Nazi pestilence and saving the world from the new Dark Ages. We seek to beat the life and soul out of Hitler and Hitlerism. Good night then: sleep to gather strength for the morning. Brightly will it shine on the brave and true, kindly upon all who suffer for the cause, glorious upon the tombs of heroes. The plain fact that an invasion planned on so vast a scale by Hitler has not been attempted in spite of the very great need of the enemy to destroy us in our citadel and that all these anxious months have passed away safely—that fact constitutes in itself one of the historic victories of the British Isles and is a monumental milestone on our onward march. I look forward with confidence and hope to the time when the arsenals and training-ground and science of the New World and of the British Empire will give us that material superiority which, added to the loyalty of constant hearts, will surely bring victory and deliverance to mankind.

My one aim is to extirpate Hitlerism from Europe. The question is such a simple one. Are we to move steadily forward and have freedom, or are we to be put back into the Middle Ages by a totalitarian system that crushes all forms of individual life and has for its aim the subjugation of Europe and the gratification of gangster appetites? Do not suppose that we are at the end of the road. Yet, though long and hard it may be, I have absolutely no doubt that we shall win a complete and decisive victory over the forces of evil and that victory will be a stimulus to mark our country as worthy in the days of peace as it is proving itself in the hours of war.

In wartime there is a lot to be said for the motto: "Deeds, not words". All the same, it is a good thing to look around from time to time and take stock. Our affairs have prospered in several directions during these last four or five months.

We stood our ground and faced the two dictators Hitler and Mussolini in the hour of their overwhelming triumph and we have shown ourselves capable of standing up against them alone. After the heavy defeats of the German air force by our fighters in August and September, Hitler did not dare attempt the invasion of this island, although he had every need to do so, and although he had made vast preparations. Baffled in this mighty project, he sought to break the spirit of the British nation by bombing London and our great cities. It has now been proved, to the admiration of the world, that this form of blackmail by murder and terrorism, so far from weakening the spirit of the British nation, has only roused it to a more intense and universal flame than was ever seen in any modern community. We shall outwit, outmanoeuvre, outfight and outlast the worst that the enemy's malice and ingenuity can contrive. But I must drop one word of caution; for next to cowardice and treachery, overconfidence leading to neglect or slothfulness, is the worst of martial crimes. We must all be prepared to meet gas attacks, parachute attacks and glider attacks, with constancy, forethought and practised skill. We shall not fail or falter; we shall not weaken or tire. Neither the sudden shock of battle, nor the long-drawn trials of vigilance and exertion will wear us down. We cannot expect to have successes unchequered by reverses. We must be ready, to take the rough with the smooth. We must have spirits so constant that we can derive from misfortune added strength, and if we are cheered by victory, we are also inspired to greater efforts by rebuffs. We cannot tell how long the road will be. We only know that it will be stony, painful and uphill, and that we shall march along it to the end. We will toil with every scrap of life and strength, not to fail our people or be wholly unworthy of their faithful and generous regard. The British nation is stirred and moved as it has never been at any time in its long, eventful famous history, and it is no hackneyed figure of speech to say that they mean to conquer or die. This is indeed the grand heroic period of our history, and the light of glory shines on all. Lift up your hearts. All will come right. Out of the depths of sorrow and sacrifice will be born again the glory of mankind. The stars in their courses proclaim the deliverance of mankind. We have

but one aim and one single, irrevocable purpose. We are resolved to destroy Hitler and every vestige of Nazi regime. From this nothing will turn us—nothing. We will never parley, we will never negotiate with Hitler or any of his gang. We shall fight him by land, we shall fight him by sea, we shall fight him in the air, until with God's help we have rid the earth of his shadow and liberated its peoples from his yoke. Any man or state who fights on against Nazidom will have our aid. Any man or state who marches with Hitler is our foe. We shall bomb Germany by day as well as by night in ever-increasing measure, casting upon them month by month a heavier discharge of bombs, and making the German poople taste and gulp each month a sharper dose of miseries than they have showered upon mankind. Let us redouble our exertions, and strike with united strength while life and power remain.

ABRAHAM LINCOLN

By

HENRY WATTERSON

From Caesar to Bismarck and Gladstone the world has had its statesmen and its soldiers—men who rose to eminence and power step by step, through a series of geometric progression, as it were each advancement following in regular order one after the other, the whole obedient to well-established and well-understood laws of cause and effect. They were not what we call 'men of destiny'. They were 'men of the time'. They were men whose careers had a beginning, a middle, and an end, rounding off lives with histories, full it may be of interesting and exciting events, but comprehensive and comprehensible, simple, clear, complete.

The inspired ones are fewer. Whence their emanation, where and how they got their power, by what rule they lived, moved, and had their being, we know not. There is no explication to their lives. They rose from shadow and they went in mist. We see them, feel them, but we know them not. They came, God's word upon their lips; they did their office, God's mantle about them; and they vanished, God's holy light between the world and them, leaving behind a memory, half mortal and half myth. From first to last, they were the creations of some special Providence, baffling the wit of men to fathom, defeating the machinations of the world, the flesh, and the devil, until their work was done, then passing from the scene as mysteriously as they had come upon it.

Tried by this standard, where shall we find an example so impressive as Abraham Lincoln, whose career might be chanted by a Greek chorus as at once the prelude and the epilogue of the most imperial theme of modern times?

Born as lowly as Christ in a hovel; reared in penury and squalor; with no gleam of light or fair surrounding; without graces actual or acquired; without name or fame or official training, it was reserved for him to have command at a supreme moment of a nation's fate.

The great leaders of his party, the most experienced and accomplished public men of the day, were made to stand aside, were sent to the rear whilst this fantastic figure was led by an unseen hand to the front and given the reins of power. It is immaterial whether we were for him or against him ; wholly immaterial. That during four years he filled the vast space allotted him proves that he was inspired of God.

Where did Shakespeare get his genius ? Where did Mozart get his music ? Whose hand smote the lyre of the Scottish ploughman, and stayed the life of the German priest ? God, God and God alone ; and as surely as these were raised up by God, inspired by God, was Abraham Lincoln ; and a thousand years hence, no drama, no tragedy, no epic poem, will be filled with greater wonder, or be followed by mankind with deeper feeling than that which tells the story of his life and death.

Abraham Lincoln's Gettysburg Address—a marvel of simple and sincere eloquence—has been quoted in full in one of the chapters on Precis-Writing in this book. This speech will live for all time. It is a telling example of simple utterance with a pictorial background.

CHAPTER XXXVIII

PROVERBS AND MAXIMS

Study carefully the following proverbs and maxims which are used in everyday speech and writing :—

A

A hungry man is an angry man.
A stitch in time saves nine.
A desire for admiration is the offspring of vanity.
A false friend is worse than a bitter enemy.
A penny saved is a penny gained.
A man is known by the company he keeps.
A bad workman quarrels with his tools.
A rolling stone gathers no moss.
All that glitters is not gold.
A friend in need is a friend indeed.
A clear conscience fears no accusation.
A lie has no legs, but scandal has wings.
A good servant makes a good master.
Add not trouble to the grief-worn heart.
A little leak will sink a great ship.
As you make your bed, so you must lie. (You must accept and bear the consequences of your actions).
All his geese are swans. (The maxim is applied to a man who always represents his own possessions as better than similar things which belong to another).
A full purse never lacks friends.
After a storm comes a calm.
A sleeping fox catches no poultry. (An idle man does not get anything).
After me the deluge. (When my own career is closed, I care not what becomes of mankind).
A woman's strength is in her tongue.
A word spoken is an arrow let fly.
A wager is a fool's argument.
A burnt child dreads the fire.
A light purse is a heavy curse.
A cat may look at a king. (The humblest have some privileges in the presence of the greatest).
All is grist that comes to his mill. (Everything he gets he turns to account).

A good lather is half a shave. (Careful preparation reduces the labour required; things done right today mean less trouble tomorrow).
A little pot is soon hot. (A small or narrow-minded person is quick-tempered. It takes very little to anger a small mind).
A good stomach is the best sauce.
A single fact is worth a ship-load of argument.
A quiet conscience sleeps in thunder.

B

Between two stools we come to the ground.
Better late than never.
Barking dogs seldom bite. (Blustering and swaggering bullies do not often carry out their threats).
Betray no trust; divulge no secret. صدور الاحرار قبور الاسرار
Bear your misfortunes with fortitude.
Better alone than in bad company.
Better today than tomorrow.
Better to bend than to break.
Better to slip with the foot than the tongue.
Be active for idleness is the rust of the mind.
Be slow to promise but quick to perform.
Barefooted men should not tread on thorns.
Before you marry be sure of a house wherein to tarry.
Better go to bed supperless than to rise in debt.
Black stones will never grow white.
Brevity is the soul of wit.
Birth is much but breeding is more.
Building and marrying are great wasters.
Be thou familiar but by no means vulgar. (Be affable to everybody but avoid familiarity which breeds contempt).
Bear and forbear. (Endure patiently and avoid being angry).
Beggars should not be choosers. (Persons seeking favours must not dictate to the giver what they like best. They must accept what is given to them and be thankful).
Better to be untaught than to be ill-taught.
Bacchus has drowned more men than Neptune. (Wine has killed more men than water).
Beauty is but skin deep. (Loveliness is no deeper than the surface).
Blood is thicker than water. (Kinship is stronger than friendship, for water evaporates but blood does not).
Blow hot and cold in the same breath. (To appear both to favour and to oppose ; to say two contradictory things in the same breath).

C

Crows are none the whiter for washing themselves.
Children suck the mother when they are young and the father when they are old.
Constant occupation prevents temptation.

Command your temper, lest it command you.
Conduct and courage lead to honour.
Cut your coat according to your cloth.
Confession of a fault makes half amends for it.
Clemency is the brightest jewel in a crown.
Craft must be veiled, but truth goes naked.
Contempt is the sharpest reproof.
Calculate well before you resolve.
Conscience is only another name for truth.
Constant application conquers all difficulties.
Confine your expenses, or they will confine you.
Conscience is the chamber of justice.
Change of fortune is the lot of life. (Change of fortune is inevitable. Fortune is like a wheel. When the wheel goes up, we are prosperous ; but when it goes down, we are miserable and poor).
Cut off one's nose to spite one's face. (To act from anger in such a way as to injure oneself).
Carry coals to Newcastle. (To take something where it is already plentiful. To do what is superfluous).
Creaking doors hang the longest. (Sickly persons very often outlive the strong).
Caesar's wife must be above reproach. (The reputation of a great man's wife must be without blemish ; hence any one who moves in select circles must be above reproach or too worthy to be suspected of evil).
Count not your chickens before they are hatched. (Do not base your expectations or plans on something that may not happen).
Catch not at the shadow and lose the substance.
Charity begins at home. (We should show kindness to those of our own blood, before we come forward to do kindly deeds unto strangers).
Care killed the cat. (A proverb emphasising the deadliness of worry; a cat is supposed to be very tenacious of life).
Christmas comes but once a year. هر روز عید نیست که حلوه خورد کسے

D

Do to others as you would be done by. (Behave towards others as you wish others to behave towards you).
Desperate diseases require desperate remedies. (Extreme measures are necessary to put down an evil for which ordinary remedies are ineffectual).
Drowning men catch at straws. (Men in danger seek to save themselves by clinging to anything, even to that which is not merely futile but absurd).
Don't hallo before you are out of the wood. (Don't rejoice too soon or exult before all danger is over).
Do not rip up old sores.
Dogs wag their tails not so much in love to you as to your bread.
Diseases are the interests paid for pleasures.

Don't put a patch upon it. (Don't make bad worse by trying to excuse it; avoid trying to hide a defect with a patch, as it serves to attract attention to it).
Delays are dangerous.
Diet cures more than a doctor.
Dissembled holiness is double iniquity.
Do nothing you would wish to conceal.
Dishonesty ruins both fame aud fortune.
Diligence is the best guarantee of success.
Do what you ought, come what may.
Deeds are fruits; words are but leaves.
Discretion is the better part of valour. (It is foolish to run avoidable risks. Finding victory impossible he thought discretion to be the better part of valour and fled away).
Death defies the doctor.

E

Example is better than precept.
Everybody's business is nobody's business. (Too many cooks spoil the broth. A business will not be done where nobody is singly and solely responsible for it).
Every bullet has its billet. (Nothing happens by chance or is done without some purpose or effect).
Every cock crows on its own dung-hill. (Every one can brag in his own home. Every one is brave on familiar ground or when surrounded by friends. "Every dog is a lion at home").
Empty vessel makes much noise.
Exalt wisdom and she will exalt thee.

F

False friends are worse than open enemies.
Forgiveness is the noblest revenge. (The best way of being revenged upon a man who injures you is to forgive him).
Fine or soft words butter no parsnips. (Mere words do not provide the means of livelihood; actions speak louder than words).
First catch your hare and then cook it. (One must have possession of a thing before one can enjoy it; the present must prepare for the future).
Fine feathers make fine birds. (Dress makes the man).
Fear of God is the beginning of wisdom.
Forgive freely; hatred is a troublesome companion.
Friends are plenty when the purse is full.
Friendship multiplies joys and divides griefs.
Friendship is stronger than kindred.
First deserve and then desire.
Flattery is nauseous to the truly wise.
Fools make feasts and wise men eat them.
Fleeting and vain are all earthly pleasures.
Forgiveness does not change the past but it does enlarge the future.

G

Give the devil his due. (Do full justice to a person or cause).
Great cry and little wool. (Said of a boaster who uses many words, but says nothing of importance).
God tempers the wind to the shorn lamb. (The Almighty softens the afflictions of a weak and helpless sufferer or lightens the burden of the defenceless).
God helps those who help themselves.
Good ware makes quick market.
Greatness of mind is always compassionate.
God's goodness is as boundless as His being.
Give God the first and the last of each day's thoughts.

H

He that goes a-borrowing goes a-sorrowing.
He lacks most who longs most. (He who has numerous wants never has his wishes gratified).
His bark is worse than his bite. (His are merely angry words and threats with nothing worse to follow).
Handsome is that handsome does. (Actions appropriate to the occasion, not words, are the test of one's sincerity or merit).
Half a loaf is better than no bread.
He doubles his gift who gives in time.
He who sows brambles must not go bare-foot.
Hear twice before you speak once.
He who acts greatly is truly great.
He is a wise man who speaks little.
Hope long deferred maketh the heart sick.
He who avoids the temptation avoids sin.
He who would reap well, must sow well.
Humility is the foundation of all virtue.
He that has no silver in his purse should have silver on his tongue.

I

It never rains but it pours. (When strokes of good or bad fortune come, they come in rapid succession).
If every fool held a bauble, fuel would be dear. (There are so many stupid people in the world that if each one carried a bauble there would be no wood left for fuel. Bauble is a short baton with an ass's head and ears at one end, carried by licensed jesters).
It is one thing to flourish and another to fight. (It is one thing to make a brave show and another to prove one's courage).
It is a game at which two can play. (The same course of action is equally open to your opponent).
It is an ill wind that blows nobody any good. (It is a disastrous event or overwhelming misfortune that brings no good to any one).

If the brain sow not corn, it plants thistles.
It's never too late to mend.
Idle folks have the least leisure.
It is no small conquest to overcome yourself.
It is not wise to wake a sleeping lion.
It is a rare miracle for money to lack a master.
It is better to do well than to say well.
It is not the cowl that makes the friar.
If you would enjoy the fruit pluck not the flower.
It is never too late to learn. (We may acquire knowledge at any time and at any age).

J

Jack of all trades but master of none. (He who can turn his hand to many different occupations is an expert in none).
Judge not of men and things at first sight.
Jest not with the eye nor with religion.

K

Kindness is lost upon an ungrateful man.
Keep good company and be one of the number.

L

Let sleeping dogs lie. (If things are well, do not interfere).
Look before you leap. First weigh then say. (Consider well before you act).
Little pitchers have long ears. (Children are listening to what is being said : used in warning).
Let the dead past bury its dead. Let bygones be bygones. (It is useless to revive unpleasant memories of the past).
Little strokes fell mighty oaks. (Little by little we achieve great things).
Love me little, love me long. (Do not love me too much at once and cease to love me soon. Continue to love me long in a uniform manner. Constancy in love is more valuable than an overdose of warmth followed by a complete cooling down of love)
Love me, love my dog. (If you love me, you have to like all that belongs to me).
Lock the stable-door after the horse is stolen. (To take precautions after the harm or mischief has been done).
Live not to eat, but eat to live.
Learning refines and elevates the mind.
Light cares cry aloud but great ones are dumb.
Lose no opportunity of doing a good action.
Labour brings pleasure; idleness pain.
Law-makers should not be law-breakers.

M

Make hay while the sun shines. Strike when the iron is hot. (Do not lose an opportunity when it comes).

Man proposes, God disposes. (Human plans will often fail, but what God has arranged must come to pass).
Marry in haste, repent at leisure. (If you do a thing rashly, you will have to repent afterwards).
More haste less speed. (Slow and steady wins the race, and the man who is over-hasty always spoils his work and wastes his time. He always does something amiss in haste and has to waste time in mending it).
Money makes the mare go. (Much can be accomplished with capital).
Murder will out. (Murder cannot be hidden).
Marriages are made in heaven. (The partners joined in marriage on earth were foreordained to be so united).
Man's best candle is his understanding.
Many kiss the child for the nurse's sake.
Most men are slaves because they cannot say "no".
Many a slip between the cup and the lip.
Meddle not with that which concerns you not.
Make the best of a bad bargain.
Misfortune is the touchstone of friendship.
Modesty is the handmaid of virtue.
Make provision for want in time of plenty.
Modesty has more charms than beauty.
Marriage with peace, is this world's paradise.
Make not jest at another's infirmities.
Mildness governs better than anger.
Many hands make light work.
Memory is the treasurer of the mind.
My son is my son till he gets a wife,
But my daughter is my daughter all her life.

N

None are so deaf as those that will not hear.
New brooms sweep clean. (Persons newly appointed to office or position correct zealously the mistakes made by their predecessors. Those who are recently installed in an office wish to introduce new methods and sweep away the old.)
No rose without a thorn. No joy without alloy.
Nothing overcomes passion more than silence.
No alchemy is equal to saving.
Never tread on a sore toe.

O

Out of sight, out of mind. (An absent friend is soon forgotten).
One ounce of discretion is worth a pound of wit.
One swallow does not make a summer. (One difficulty overcome does not mean that all trouble is over. Winter is not over because one swallow has returned. Let us not conclude too soon from one good sign that the season of prosperity has returned. We should avoid rash and un-warranted generalisations on the basis of solitary instances).

Out of debt, out of danger.
Of all prodigality, that of time is the worst.
One bad example spoils many good precepts.
Of two evils choose the lesser one.
"Oh, wad some power the giftie gie us
To see oursel's as others see us!
It would frae monie a blunder free us
And foolish notion."—*Burns*. (These lines are in Scottish dialect).
"Oh, would some power give us the gift
To see ourselves as others see us!
It would from many a blunder free us
And foolish notion."

P

Prevention is better than cure. (It is better to prevent a misfortune if you can, than to find a remedy for it after it has taken place).
Praise a fair day at night. (Do not think that circumstances are favourable to you till you have seen the end).
Patience is a plaster for all sores. (If you have patience, you will be able to bear all the troubles of life).
Procrastination is the thief of time. (Most time is lost by putting off a work till a future time).
Pigs might fly if they had wings. (What is impossible will never happen. Said in ridicule of visionary schemes).
Penny wise and pound foolish.
Pardon others often, thyself seldom.
Pride of heart foreruns destruction.
Pry not into the affairs of others.
Provoke not the rage of a patient man.
Put no faith in tale-bearers.
Prefer loss to unjust gain.
Pride is the effect of self-ignorance.
Positive men are most often in error.
Punctuality begets confidence and insures respect.
Prize the approbation of the virtuous.
Preserve carefully your reputation.
Pleasure in excess is sinful.
Plain dealing is a jewel.
Poverty acquaints a man with strange bed-fellows.
(Nothing stands in the way of companionship among the wretched and needy).
Prayer is the key of the day, and the lock of the night.
Praise the sea but keep on land.

R

Rome was not built in a day. (Great undertakings require time and trouble. One should not therefore be impatient).
Reckless youth makes rueful age.

Religious contention is Satan's harvest.
Resist temptation till you conquer it.
Rule the appetite and temper the tongue.
Rebel not against the dictates of reason.

S

Something is better than nothing. (Half a loaf is better than no bread).
Saying is one thing, doing another. (Easier said than done).
Strain at a gnat and swallow a camel. (To make difficulties about trifles and to overlook serious things).
Sow the wind and reap the whirlwind. (To do or say anything that will bring severe punishment).
Slow and steady wins the race. Slow but sure.
Safe bind, safe find. —Shakespeare's *Merchant of Venice*.
(What is packed carefully will remain secure).
Scornful dogs will eat dirty puddings. (Necessity knows no law. Hungry dogs are not fastidious about their food).
Spare the rod and spoil the child. (The word 'rod' here does not mean stick, and hence no reference to corporal punishment. The rod was simply the symbol of authority and power and here it simply means 'parental authority'.
(If you do not exercise parental authority when it is essential, the child is likely to be spoiled).
Speak of an angel and hear his wings. (Talk about some person and he will make his appearance).
Speak softly and carry a big stick. (Talk low and be prepared for all eventualities).
Stolen waters are sweet. (That which is obtained by stealth is well-flavoured ; applied in many phrases to fruit, game, love, etc).
Satan reproving sin. (The guilty chiding the guilty, the pot calling the kettle black).
Seldom seen soon forgotten.
Solitude is at times the best society.
Sorrow's best antidote is employment.
Self-exaltation is the fool's paradise.
Seek not a good man's pedigree.
Sloth is the mother of poverty.
Sin and sorrow cannot long be separated.
Strike while the iron is hot.
Such as the tree is, such is the fruit.
Smooth waters run deep.
Sweet are the slumbers of the virtuous.
Suspicion is the poison of true friendship.
Sell not virtue to purchase wealth.
Saying and doing are two things.
Spare superfluities to provide necessaries.
Sleep without supper, and wake without debt.
Sluggards cause their own misfortunes.
Subterfuge is the coward's defence.

Self-love is the mother of vanity.
Speak not rather than speak ill.
Safe is he who serves a good conscience.
Soon ripe, soon rotten.
Scatter with one hand, gather with two.

T

The mills of God grind slowly,
But they grind exceeding small.
(Divine retribution may be delayed, but it is sure to overtake the wicked in a most terrible form).

تو مشو مغرور بر حلم خدا   دیر گیرد سخت گیرد مر ترا

ان بطش ربك لشدید

Those who live in glass houses should not throw stones at others. (One who is himself vulnerble should not blame or attack others).
Throw lots of dirt and some will stick. (Lie about a man profusely and some people will believe some of the lies).
The fewer the words the shorter the quarrel. (Least said, the soonest mended).
Two heads are better than one. (Collective intelligence is superior to individual intelligence).
There is small choice in rotten apples. (Where everything is corrupt there is little chance for selection).
The best fish swim near the bottom. (Anything which is really valuable, and, therefore, worth having, cannot be got without trouble).
Two and two make four. (That cannot be controverted ; used to emphasize an undeniable and obvious statement).
Tell the truth and shame the devil. (Avoid prevarication).
There is no smoke without fire. (There is no effect without a cause).
The proof of the pudding is in the eating. (Certainty is the outcome of actual experience).
The best fish smell when they are three days old. (The heartiest of welcomes can be overstayed. Do not wear out your welcome).
The first stroke is half the battle. (Well begun is half done. The method of attack determines the end; hence the way in which a task is approached shows how it will be accomplished).
The best physicians are Dr. Diet, Dr. Quiet and Dr. Merryman.
Talk of the devil and he is sure to appear.
There is a silver lining to every sable cloud. (There is always some ray of hope in the darkest condition of affairs).
Sweet are the uses of adversity. (Misfortune, adversity, depression, however long they last, end in happiness and good fortune).
Time and tide wait for no man. Take time by the forelock. (These sayings point out the folly of procrastination).
To err is human, to forgive divine. (Every one is liable to err, but to forgive one who commits a mistake is a good-like act).

There is many a slip between the cup and the lip. (We should not count on anything until it is actually in our grasp).
There are wheels within wheels. (The phrase implies secret machinations in a scheme which do not appear on the surface).
To kill two birds with one stone. (To accomplish two things with one stroke).
There are friends and friends. (Neither are all friends true nor are all friends false).

The path of virtue is the path of peace.

Truth never fears examination .

Temperance is the best physic.

The fairest rose will wither at last.

The providence of God is over all His works.

Truth may languish, but cannot perish.

The first step to greatness is to be honest.

U

Undertake no more than you can perform.

Use with religious awe God's sacred name.

Use temporal things, but desire eternal.

Unfading joys are not of this world.

Unholiness is followed by unhappiness.

V

Value a good conscience more than praise.

Virtue alone is happiness below.

Vows made in storms are forgotten in calms.

W

What cannot be cured must be endured. (Try to find a remedy for every difficulty you can, but if you meet with one for which you can find no remedy, then bear it meekly and patiently).
Waste not, want not. (If you do not waste things, you will never be in want).
Well begun is half done. (If a work is well begun, it becomes easy to go through with it).
Watch how the wind blows. (To await developments ; to be on the look out for something to happen).
Where there's a will there's a way. (He who resolves upon doing a thing, by that very resolution overcomes the obstacles to it and secures its achievement. Difficulties disappear before an unswerving resolution).

When prudence dictates fear, temerity is folly.

Wanton eyes are the messengers of unclean hearts.

Wise distrust is the parent of security.

When wine's in, wit is out.

Want of punctuality is a species of falsehood.

Without a friend, the world is but a wilderness.

Write injuries in the dust, but kindness in marble.

Wide will wear but tight will tear.

You cannot make a silk purse out of a sow's ear. (You cannot make anything refined out of something coarse and rude).

You can't eat your cake and have it. (You cannot enjoy the possession of that which you have already given away).

Youth is the season of improvement.